

# QUAKER EDUCATION

**A Source Book**

*Love - yes, another book from  
Uncle Leonard. Perhaps someday  
you will contribute significantly  
to Quaker Education.  
Uncle Leonard*

**Leonard S. Kenworthy**

**Quaker Publications**

**Box 726**

**Kennett Square, Pennsylvania 19348**

Copyright: Leonard S. Kenworthy  
Library of Congress Number: 87: 073272



# Table of Contents

Preface		v
Chapter 1	The Rise of Quakerism and The Early Schools	1
Chapter 2	Quaker Education in the 18th, 19th, and 20th Centuries	10
Chapter 3	The Wide Variety of Quaker Schools and Colleges in the U.S.A. Today: An Overview by Adelbert Mason and Leonard Kenworthy	43
Chapter 4	The Aims of Such Schools	50
Chapter 5	Able Administrators, Talented Teachers, and Effective Employees	84
Chapter 6	The Centrality of Religious Education and Meetings for Worship	107
Chapter 7	Some Significant Dimensions of the Curricular Offerings: General, Elementary Schools and Middle Schools	133
Chapter 8	Some Significant Dimensions of the Curricular Offerings: High Schools and Colleges	167
Chapter 9	Some Special Aspects of Co-Curricular Offerings	194
Chapter 10	Governance in Quaker Educational Institutions	218
Chapter 11	Financing Quaker Schools and Colleges: Harold Cope	237
Chapter 12	Some Strengths and Some Shortcomings of These Schools and Colleges	246
Chapter 13	Quaker Education in the Future	274
Chapter 14	Friends in Public Education and in Other Educational Institutions	289
Chapter 15	Some Related Quaker Organizations and Institutions	295
Chapter 16	Quaker Education in Other Parts of the World	318
Bibliography		336
List of Quaker Schools, Colleges, and Adult Centers		339
Index		343



## Preface

In the years since my retirement from work in the field of teacher education at Brooklyn College of the City University of New York, I have spent much time and energy in writing on the two concerns which have dominated most of my life: Quakerism and the international dimension of education.

After completing several volumes which I had long hoped to assemble, I thought that such writing was nearly completed. But not so. One day a few months ago I had occasion to open a large carton on Quaker education into which I had placed books, pamphlets, and articles over a period of nearly 50 years. In it were materials written by Rufus Jones, Howard Brinton, William Wistar Comfort, John Lester, and others, as well as more recent writings by Ernest Boyer, Kenneth and Elise Boulding, William Rogers, Elizabeth Watson, Richard Wood, and others.

Many of those materials from the past turned out to be timeless and therefore timely. And many of them from the present deserve wider attention than they have yet received.

So I struggled with the question of whether I would undertake another publication, only partially aware of the difficulties such an opus would entail. But I lost. The result is this source book on Quaker education. Among the factors which helped me to make my decision were the fact that no one has ever tried to assemble a volume on Quaker education in general, and the fact that there is to be an international congress of Quaker educators at Guilford College early in 1988.

This book is an ambitious—and some would say audacious—undertaking. Among its major features are these:

1. It is the first attempt to assemble a comprehensive account of Quaker education.
2. It covers briefly the story of Friends schools and other educational efforts in the past and at present, with some ideas on the future.
3. It stresses Quaker education in the United States but also includes a chapter on Friends schools in other parts of the world.
4. It presents an overview of all the Quaker schools and colleges in the United States today.
5. It covers all levels of learning—elementary, secondary, college, and adult education.
6. It emphasizes the distinctive Quaker dimensions of such schools and colleges.

7. It is filled with examples of “promising practices” which could be duplicated or replicated profitably by other institutions.
8. It suggests some shortcomings of Quaker educational enterprises as well as their current strengths.
9. It contains an essay on financing such schools and colleges.
10. It surveys briefly some of the related educational activities of Quaker organizations and movements.
11. It makes a few suggestions as to fields in which research needs to be done.
12. It touches briefly on the work of Friends in public education.
13. It is richly illustrated with photographs of many Quaker educational enterprises.
14. It includes a bibliography to encourage readers to delve deeper into the more specialized materials on Quaker education.

In a few places I have used fairly lengthy accounts from the original sources; in many places I have used only brief excerpts. Of course the editor runs the risk of doing grave damage to the thoughts of the writer or speaker by taking such excerpts out of their original context. If I have erred in that regard, I beg the indulgence of the writers or speakers.

Then there is the difficulty of placing materials in a given section since some excerpts could be placed in several places. Hence readers are encouraged to browse in several sections to find material on a given theme or topic.

Throughout this volume I have tried to maintain a good balance between philosophical and practical matters, between the various levels of learning, and the many schools and colleges in the U.S.A.

A large portion of this book is devoted to the thoughts of many Quaker educators past and present. But here and there I have inserted my own thoughts, particularly in transitional sections. Readers who are interested in the background of the author and his connections with Quaker education may be entitled to a brief sketch of those associations. I graduated from Westtown School and Earlham College—both Quaker institutions. Then I taught for a few years at Friends Select and Friends Central Schools. Later in life I served on the school committees or boards of Oakwood, the Brooklyn Friends School, and Friends Seminary—acting as chairman of two of those groups and the chairman of the development committees of two of them. In addition, I was the first chairman of the Internes Council, a member of the Small Schools Committee of Philadelphia Yearly Meeting (Arch Street), and an adviser to the School Affiliation Service of the American Friends Service Committee. I trust that background entitles me to some thoughts on Quaker education—past, present, and future.

It is my hope that this source book will be used in a variety of ways. In addition to reading by individuals, it might be used profitably by the staffs of some schools and by the members of school committees and/or boards of trustees. Beginning teachers and persons new to Quaker schools might gain some

valuable background by the perusal of this volume. It may be of interest to some parents and even to educators outside the small circle of Quaker institutions.

In preparing this volume I have had an extraordinary amount of cooperation from many individuals and groups, too many to acknowledge here. But I do want to mention the special assistance of Clayton Farraday, Bert Mason, and Kay Edstene of the Friends Council on Education, of Holly Locke of the Committee on Education of Philadelphia Yearly Meeting, and of Harold Cope of the Friends Association of Higher Education. I want to acknowledge, too, some financial assistance from the Bequests Committee of Philadelphia Yearly Meeting.

Very few of the materials quoted here are from publications which are copyrighted. However, I want to thank especially the editors of the *Friends Journal* and *Quaker Life* for materials which appeared in their publications.

If some readers are annoyed by the “sexist language” used here and there, I want to mention that I have only quoted what was originally said or written by various authors and speakers at a time when people were not aware that they were using language offensive to some.

This book is long because it attempts to cover several aspects of Quaker education. Therefore readers are encouraged to read only selected segments at one time, pondering what is said, rather than reading it as one would normally peruse a volume. And it should be consulted from time to time as occasion arises, thus fulfilling the role indicated by its sub-title—A Source Book.

This volume has been assembled in a relatively short time. Hence some errors may well have crept into it, despite my strenuous efforts to avoid them. I would therefore welcome corrections as well as suggestions for changes in any revised edition.

I trust this source book will contribute in a small way to the strengthening of Quaker schools, colleges, and adult study centers and add to the resolve of many Friends and friends of Friends to contribute to the fulfillment of the ideas of Quaker education in the foreseeable future even more than in the past.

Kendal at Longwood  
Kennett Square, Pennsylvania 19348

Leonard S. Kenworthy



A Signpost at William Penn College with Penn's Advices on Living and Education

## Chapter 1 \*

# The Rise of Quakerism and The Early Schools

In order to understand Quaker education past, present, and future, one needs to have some background on the time and setting in which the Religious Society of Friends arose and some idea of the basic beliefs of that group.

The time for that important event was the 17th century; the setting was England.

That century was an arresting one—a time of tensions, troubles, and turmoil; a period of changes, conflicts, and colonization; an age of argumentation.

Politically the absolute power of the kings was being eroded and the power of Parliament—and indirectly of the people—was growing. But that struggle was intense and ongoing. The kings were James I and Charles I, Charles II and James II—and toward the end of the century, William and Mary of Orange. But there was a period of rule by the Puritans, under the Commonwealth, dating from 1649 to 1660. And one of the chief concerns in that period was whether the rulers would support Catholicism or the Church of England.

Economically and socially it was an era of stratification. England was like a giant pyramid, with the royal family and its cohorts at the top and the mass of common people at the bottom, with a few landowners and merchants in the middle. And those at the top received special forms of recognition such as the removal of hats to them (the hat honor) and being addressed with special pronouns. Because of the excesses of the Elizabethan period in the 16th century, many people were puritans, eschewing music, art, and the theater, even considering them “sinful.”

Religiously the most important event probably was the printing of the King James version of the *Bible* in 1611, thereby making it available to those few who could read and those to whom it was read. Consequently there was a burst of interest in the varying interpretations of that book and widespread confrontations over its meanings.

But that was only a part of the surge of interest in religion. Vying for converts and for political control were the Catholics, the Church of England adherents, the

---

\* Some of the material in this chapter is adapted from the writer's volume on *Quakerism: A Study Guide on the Religious Society of Friends*.

Calvinists (primarily the Presbyterians), and the enthusiastic members of many independent sects. Among them were the Seekers, the Familists, the Levellers, the Ranters,—and the Quakers.

Educationally most people were illiterate. Of course the children of the wealthy and powerful, especially the sons, had their own private tutors. And a chosen few could study at Oxford, founded in the 12th century, or Cambridge, started in the 13th. But they were few and far between.

Altogether the 17th century was a dramatic period with a star-studded cast that included William Shakespeare—the dramatist, Sir Walter Raleigh—the adventurer and colonist, John Bunyan—the author of *Pilgrim's Progress*, Daniel Defoe—the author of *Robinson Crusoe*, Francis Bacon—the philosopher, Oliver Cromwell—the Commoner, and George Fox—the Quaker.

## **A. George Fox and the Beginning of Quakerism**

George Fox was the founder and central figure of Quakerism and a fascinating man. Born in 1624 in a tiny town in the central part of England, he had an undistinguished background. His father was known as “Righteous Christer” and his mother was “accomplished above most of her degree.”

George obtained a little education and then was apprenticed to a shoemaker who also kept sheep and cattle. Often George was left alone in the fields with the animals and apparently he meditated upon the world and the people in the countryside around Fenny Drayton. He seemed to enjoy that solitude for, in his own words, he appeared “of another frame of mind than the rest of his brethren, being more religious, inward, still, solid, and observing beyond his years.”

Probably those characteristics drove him further into solitude, even though he maintained in his *Journal* that he merely left his critics alone and went his own way.

To this sensitive youth the world seemed baffling and he was unsuccessful in his attempts to bring order out of the chaos in his mind. His friends advised him to marry, to take up tobacco, or to engage in the singing of psalms to solve his problems. But those suggested solutions were not for him.

Instead, he sought help from professors and ministers, discovering that the professors did not practice what they preached and that the ministers were actually “empty, hollow casks.”

He was a lonely, troubled, depressed young man. Today we would probably send him to a psychiatrist!

Then something happened in 1648, when he was 24. He described that “something” in unforgettable language:

And when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could I tell what to do; then, oh then I heard a voice which said, “There is one, even Christ Jesus, who can speak to thy condition,” and when I heard it, my heart did leap for joy.



For years he had wandered in a spiritual desert without any showers of manna to sustain him; now he feasted on manna. For years he had travelled in a spiritual desert without any water to slake his thirst; now he had discovered a spiritual oasis with a perpetual source of water.

George Fox had made a great discovery—that God lives and talks directly to people today as to the prophets in the past. He is available to anyone, anywhere, at any time, and on any topic when people are ready to dialogue with the Divine. He is a Living Presence, A Continuing Illumination. As Elton Trueblood has phrased it: “George Fox . . . had grasped a great idea, the idea that Christian experience could be couched in the present tense.”

As a result of that and other experiences, Fox said: “All things were new and all the creation gave another smell unto me.”

That revelation came not from books or sermons but from direct experience. In his words: “This I knew experimentally.” Today we might substitute the word “experientially.”

Heretofore he had been a fragmented individual spiritually; now he was integrated, complete, whole. And his spiritual integration aided his physical integration. Gradually he was transformed from a physically debilitated young man into a robust adult, able to endure years of arduous travel, physical assaults, and imprisonment in dark, dank dungeons.

He knew, too, that this remarkable discovery was something that should be shared. So he felt impelled to tell others that his joy might be theirs, also.

Consequently he set off on his travels, dressed in his leather breeches and coat as a protection against the damp or cold nights he would often spend in the open fields or propped against the haystacks or hedges of the English countryside.

Eventually his travels took him to every part of England, to what is now The Netherlands and Germany, to the Barbados and Jamaica, and to the American colonies.

Everywhere he went he found fellow-seekers who were eager to hear him speak and often to join with others in this new movement. Most of those people were common folk but a few were well-educated men, several of them from prominent families. Particularly outstanding were Isaac Penington, Robert Barclay, and William Penn. Penington's father had been the Lord Mayor of London and a friend of John Locke and John Milton. Isaac Penington became the literary, mystical interpreter of the movement. Robert Barclay was born in Scotland and was educated by both Calvinists and Catholics. He became a prominent minister, the best-known theologian, a defender of religious freedom, and the governor of the colony of New Jersey (although in absentia). William Penn became the most famous of those early leaders. The son of an admiral, he joined the Quaker movement at an early age. A many-sided individual, he founded the proprietary colony of Pennsylvania, championed civil rights (as in the famous Penn-Meade trial), formulated a plan for A Federation of Europe (225 years ahead of the League of Nations), became a friend of the Indians, was a city planner, a prison

reformer, an educator and a religious essayist (as in his *Fruits of Solitude, No Cross, No Crown*, and other writings).

And there were prominent women, too, such as Elizabeth Hooton—the first “recorded minister” and Margaret Fell Fox whose home at Swarthmore became the headquarters of the Quaker world of that day for travelling ministers.

The message that those and other Friends proclaimed was not new. Theirs was an attempt to recover the vitality and authenticity of the early Christians. At its core was their certainty that God does not dwell in temples but in people’s hearts. To them it was clear that everyone is endowed at birth with an Inner Light. We can deny this divinity within us as well as outside us. We can ignore it. We can minimize it. But it is always there ready to be released. And that light, seed, or aspect of the Divine is present in everyone, regardless of age, sex, race, nationality, or economic or social status.

The messages of Fox and others were also filled with hope because of the transforming power of God. But they did not overlook the evil in people and in the world. In fact, they talked much of the suffering, sin, and the imperfections of human beings. But they believed that love could triumph. As Fox wrote in one of his most memorable passages:

I saw also there was an ocean of darkness and death, but an infinite ocean of light and love which flowed over the ocean of darkness.

In many ways this sounds like a simple view of religion and of life. But it was—and is—an explosive, revolutionary, demanding doctrine—extremely difficult to live out in everyday life. But those early Quakers were often successful in doing so. As Fox said, “The lives and conversations of Friends did preach.” Many of them practiced what they preached—and preached what they practiced.

And although they were interested primarily in the transformation of individuals, many of them were likewise interested in the transformation of society. Gradually a number of “concerns” arose out of their belief in the importance of all human beings. Among them were concern for people in prisons, civil liberties and civil rights, peace,—and eventually friendly relations with Indians and blacks.

Simple as all this may sound today, such views ran counter to the accepted beliefs of that day and Quakers were reviled, denounced, and imprisoned for what they believed and practiced. Here are some examples of the differences between the prevailing beliefs of that day and the Quaker view:

Where many people declared the doctrine of human depravity, early Friends proclaimed the possibility of perfection or wholeness by everyone.

Where many people declared the doctrine of the elect, early Friends declared that all men, women, and children were elect.

Where many people believed that revelations were solely or primarily limited to the prophets of the past, early Friends said that they were still occurring and that everyone could have revelations from God.

Where many people believed in the supremacy of the Church or the *Bible*, early Friends believed in the supremacy of experience.

Where many people upheld the sacraments as essential aspects of Christianity, early Friends considered them as substitutes for the all-important sacrament of a life well-lived.

Where many people relied on the preaching of a single individual (a man) in their services, early Friends maintained that all worshippers are potential ministers, including women and children.

Where many people utilized stained-glass windows, an altar, and music to promote worship, early Friends considered them deterrents to true worship—dialoguing instead in group silence with the Divine.

Patterning their lives after those of the early Christian disciples, they formed tiny fellowships, caring communities, small societies of friends. At the center of such communities was the worship of the group in expectant silence—usually twice a week. That was a radical departure in 17th century England—and it still is. In such services ministers were not abolished; it was the laity that was eradicated.

Because of the centrality of community, men and women married themselves in a Meeting for Worship after being “cleared” by other members of the group.

And eventually Friends developed a unique way of conducting the business affairs of the group—in Meetings for Worship to Conduct Business. Held on a conveyor belt of silence, those assembled sought Divine Guidance in their temporal affairs. The presiding officer was not an official with a gavel, taking charge; he or she was a listener for the “sense of the Meeting,” equipped only with a quill pen. Votes were not taken, with a gloating majority and a disgruntled minority, but an attempt was made to reach agreement by everyone. It was a slow procedure, and sometimes frustrating, but one calculated to foster unity rather than division.

It is important to note that whereas the other sects disappeared, the Quaker movement survived because it had methods of organizing the movement as well as a dynamic message.

It is curious, even awe-inspiring, to note that those early Friends discovered several methods or approaches which antedated by nearly 300 years the findings of the group dynamics and depth psychology movements.

So far as this writer can ascertain, no one has fully explained how those early Quakers developed such forward-looking methods. Certainly some were derived from the history of early Christianity and some adapted from the various sects which rose about the same time as Quakerism. Many Friends today would explain the development of such measures as based on uncanny intuition; probably those early Quakers would have referred to them as Divinely inspired.

## **B. Seventeenth Century Friends and Education**

Another amazing aspect of early Quakerism was its emphasis on education. Imagine a small group of people, most of whom were illiterate, starting schools

in a century when education was considered a monopoly of the rich and powerful. Yet the Quakers did just that.

Here we will have space merely to sketch in thin pencil lines the broad outlines of that movement. For those interested in more details, three accounts are recommended. One is Howard Brinton's *Quaker Education in Theory and Practice*. Since the passing of Rufus Jones, Howard Brinton has been the best interpreter of mystical Quakerism and this volume is considered a classic to which several references will be made in the pages that follow. Then there are the two comprehensive chapters on Quaker schools in Elbert Russell's definitive book *The History of Quakerism*. Elbert Russell was born in Tennessee and raised in Indiana. He graduated from Earlham College and soon returned there to head the Biblical department, interrupting his teaching to do graduate work at the University of Chicago under some of the countries leading theologians. Later he served as the director of the Woolman House (the forerunner of Pendle Hill) in Swarthmore, Pennsylvania and for many years served as the dean of the Divinity School of Duke University. The third volume is called *Quakers and Education: As Seen in Their Schools in England* and was written in the 1950s by W.A.C. Stewart, a non-Friend, as a doctoral dissertation.

Undoubtedly there were many factors which contributed to the early interest of 17th century Quakers in education. But much of the credit goes to George Fox. About 20 years after he had begun to preach, he advised Friends to set up two schools—one for boys and one for girls. The fact that he even considered a school for girls was incredible for that time. Then, a few years later, co-educational schools were introduced—an even more radical innovation.

The idea of such schools caught on immediately and by 1671 there were 15 boarding schools run by Friends. Initially some institutions were run by individual Quakers but within a short time the yearly meeting recommended that monthly or quarterly meetings found schools, and that was done.

Then, realizing the need for better prepared teachers, a training school was established in 1697.

A different and even more radical approach to education was started in 1702 by John Bellers, a Friend who is sometimes referred to as The Father of Socialism. His scheme was for a trade or manual labor school, conceived as a part of a much larger plan to reduce unemployment, teach young men needed skills, and shift the population of England into underpopulated areas. Unfortunately that experiment was short-lived.

Friends were not unaware of the poorer members among them who could not afford to send their children to the new boarding schools. So, to meet that situation, London Friends established a special school for the children of poor Quakers in 1674. In the light of our thinking today, that was a form of discrimination but it was a move forward in the 17th century.

Just why, one may ask, were Friends in that day so forward-looking in regard to education? Historians cannot give us definite answers but there are several

plausible explanations. One is that George Fox felt that his lack of schooling was a detriment and hoped that young Quakers could have access to schools. Another, particularly toward the end of the century, was that some of the well-educated leaders of the Society who had had university training before they became Quakers, were well aware that no non-conformists (such as Friends) could enter Oxford or Cambridge because they were not members of the ruling church in England—a rule that existed until 1871!

But the most important reason seems to be that a group which had no trained clergy and depended upon the rank and file to serve as ministers, needed educated adherents. And because Quakerism was a special way of life, they needed schools in which boys and girls could be educated not to live in the world that was, but in the world Friends hoped to help create. A distinct way of life demanded a distinct type of education.

Based on that belief, Quakers established schools wherever they lived. In addition to the schools in England, Quaker educational institutions were founded early in Ireland, in the Barbados, and in the American colonies. Wherever Friends moved, they built meeting houses—and then, nearby, school houses.

That was true, for example, when Quakers moved to the American colonies. In 1682 Philadelphia was founded and soon schools were established there. Research done by Henry Cadbury, one of the foremost Quaker historians, reveals that there were at least three Quakers in the Philadelphia area who started their own schools before 1689.

Then, in that year, local Quakers started schools under the care of local monthly meetings. There were several such small institutions and today Friends Select School claims that it is the lineal descendant of those schools. In 1689 the William Penn Charter School was started under a grant from the famous governor of Pennsylvania. So, in 1989 both of those institutions will be celebrating their 300th anniversaries.

It is also interesting to reflect on the fact that Francis Daniel Pastorius, best known as the man who helped persuade Friends very early to speak out against slavery, was a schoolmaster.

But there were other schools in that vicinity. Perhaps the earliest was Abington. A Meeting was started there in 1683 and a school a few years later. In 1697 John Barnes, a Quaker landowner, gave the Abington Meeting 120 acres to build a meeting house and a school—land on which the Abington School still stands.

Naturally one may ask what was distinctive about those educational institutions. In what ways were they Friends schools?

First and foremost, the Meeting for Worship was considered the heart of the school. Nearly all the speaking in those Meetings was by the recorded ministers and elders. And to facilitate better hearing, “sounding boards” were installed over the gallery or facing benches. But there was no special preparation, unfortunately, of the students for that unique form of worship and undoubtedly many of

the messages were not particularly appealing to the boys and girls of that day. But there were certainly some who spoke to the condition of the students and many boys and girls who found the silent worship helpful in their lives.

The basic textbook in those early schools was the *Bible*, supplemented eventually by some of the many tracts written by Friends and the *Journals* or spiritual diaries which some Quakers wrote.

Art, music, and drama were non-existent as Friends in that period frowned upon those aspects of life and education. And what a loss that was for the students then and for approximately 250 more years!

However, Friends insisted that their schools stress practical subjects, including science and nature study. Consequently Quaker schools became pioneers in those fields and have remained so until today. George Fox stressed the teaching of science and other practical subjects, calling for an education in “whatsoever things were civil and useful in the creation.” William Penn also endorsed that same approach, saying:

The world is certainly a great and stately volume of natural things . . . But, alas! how very few leaves of it do we seriously turn over. This ought to be the subject of the education of our youth . . . we are in pain to make them scholars but not men! To talk rather than to know . . . We press their memory too soon . . . and load them with words and rules; to know grammar and rhetoric, and a strange tongue or two that it is ten to one they may never be useful to them, leaving their natural genius to mechanical and physical or natural knowledge uncultivated and neglected, which would be of exceeding use and pleasure to them through the whole course of their lives.

Commenting on the primacy of science education, W.A.C. Stevens stated that “Quakerism found scientific study satisfying because it was empirical, direct, and actual. But behind all that, it had meaning only in relation to the revelation of divine theology.”

Latin, Greek, and sometimes Hebrew were also taught, probably because of their relationship to the *Bible* and Christian history. But the yearly meeting also urged the administrators of Friends schools to incorporate the teaching of French, Danish, and Low Dutch, presumably so that students could travel later to those countries to promote the spread of Quakerism.

Because the existing textbooks were often deemed unsatisfactory, Friends began to write their own. Even Fox assisted Hooke as a collaborator on at least three volumes: *A Primer and Catechism for Children*, *Plain Directions for Reading and Writing True English*, and *Instructions for Right Spelling*—all produced in the 1670s.

Book learning was combined with physical labor as Friends found no task degrading—a tradition which has been resumed in Quaker institutions in the 20th century.

Apparently there was some physical punishment but not as much as in other

institutions of that time. Quakers had not yet realized that there were other ways of dealing with recalcitrant boys and girls and had not yet begun to explore how their testimony against violence applied to the education of children.

Life in those schools was spartan and the students wore the plain clothes which had come to be identified with the Quaker testimony for simplicity, even though the original testimony was warped when the plain clothes of the earliest times became a kind of “habit” over a long period.

There is a tendency today to idealize these first century Quakers, attributing to them characteristics we wish they had developed instead of recognizing their faults as well as their accomplishments. Despite their weaknesses, many of those early Friends were remarkable people and they developed a way of life which we would do well today to emulate.

Here are the tributes of three non-Quakers to those Friends. The American historian, George Bancroft, wrote:

The rise of the people called Quakers is one of the memorable events in the history of man. It marks the moment when intellectual freedom was claimed unconditionally by the people as an inalienable birthright.

The American psychologist and philosopher, William James, once asserted:

The Quaker religion which he (Fox) founded is something which it is impossible to overpraise. In a day of sham, it was a religion of veracity, rooted in spiritual inwardness, and a return to something like the original gospel than men had ever known in England.

And the Scottish essayist and historian, Thomas Carlyle, commented:

Perhaps the most remarkable incident in modern history is not the Diet of Worms, still less the battle of Austerlitz, or any other battle—but an incident passed over carelessly by most historians—namely George Fox’s making himself a coat of leather (before setting out on his religious journeys).

Among the many fields in which those daring, caring, innovative early Quakers pioneered was in education—and their work continues today in many places.



Ackworth School in England in its Early Days



One of the Earliest Quaker Schools in the United States  
was the Abington Friends School



## **Chapter 2**

# **Quaker Education in the 18th, 19th, and 20th Centuries**

Friends schools and colleges are so different from each other that it is difficult, and possibly dangerous, to generalize about them. Nevertheless we will attempt in this chapter to paint three sections of a large mural on Quaker education. One of those panels will be on Friends schools in England since the 17th century. Then there will be two panels on Quaker education in the United States—one on the 18th and 19th centuries and the other on the 20th. Obviously these panels will be painted with very broad strokes.

### **A. Quaker Education in England Since the 17th Century**

Once English Friends started to establish schools, the movement gathered momentum and in the period between 1799 and 1840 several educational institutions were added. Some of them were planned for the lower levels of learning and were primarily day schools. But a few were boarding schools for more advanced instruction. Many were still for the children of more affluent Quaker parents but a few, like Ackworth, were intended for the children of Friends with less means. There were even schools established for the children of disowned Friends!

Among the schools started in the 19th century were Sidcot (1808), Saffron Walden (1811),—from a previously established institution started in 1702, Wigton (1815), Bootham (1823), The Mount (1831), Rawdon (1832), Penkett (1834), Ayton (1841), Sibford (1842), and Leighton Park (1890). Primarily it was the quarterly meetings which had oversight of those institutions.

As time passed, the curricula of those schools widened, the activities became more varied, the rules became more humane,—and the fees increased. In one word those schools provided what Friends called a “guarded” education.

One of the most interesting developments came in the period between 1820 and 1840 when a Friend named Joseph Lancaster began to use his most able, older students as prefects or assistant teachers to make up for the lack of instructors. That was the method which was adopted also by non-Friends, and even to some extent abroad. It was widely known as the Lancasterian system.

In 1850 Peter Bedford began to start Quaker missions in London and that effort soon widened to include adult education. Soon the National Adult School

Union was formed, effecting thousands of people. In it many Friends were active.

A major development in education in the 19th century in England was the passage of the Education Act of 1870, establishing universal, compulsory schooling for the first time. Many people point with pride to the fact that the chief architect of that far-reaching plan was Edward Forster who was born a Friend and had attended a Friends school.

The next year, 1871, Oxford and Cambridge were opened to non-Anglicans for the first time and after that long overdue measure, many Friends attended those two prestigious universities.

Towards the end of the 19th century many English Friends became interested in mission work in several countries. One place where they went was to Madagascar, largely to fill the call for teachers. There they founded what became by 1930 the largest Friends school in the world—at Tananarive. Within a few years, however, Friends in Madagascar joined with other Christian groups in an ecumenical movement and control of that school passed to others.

Sensing the need for closer cooperation among the various Quaker schools in England, the Friends Education Council was formed in the 1920s, becoming a helpful body in strengthening the Quaker aspects of existing institutions. More recently, however, the responsibilities of that council have been parcelled out to three other bodies: the Quaker Home Service, the Quaker Social Responsibility and Education group, and the Friends Joint Council.

Even though the thrust of these brief comments has been upon Quaker schools in England, it is important to mention that a very large number of English Friends are involved in the public school system. That includes colleges, as English Quakers never developed such institutions of higher learning as the Americans did.

Today there are eight Quaker-administered secondary schools: Ackworth, Ayton, Bootham, Leighton Park, The Mount, Saffron Walden, Sibford, and Sidcot.

Extremely important to English Friends, as well as non-Friends, and to many persons from abroad is Woodbrooke, the Quaker adult education center, at Birmingham, for study, research, reflection, and extension. Many of the leaders of the Religious Society of Friends in the British Isles have taught there for varying lengths of time and many individuals over the years have had their lives deepened, extended, uplifted, and stretched by residence there or through its extension activities. Founded in 1903, it was the retreat and study center after which Pendle Hill in the United States was modelled.

## **B. Quaker Education in the U.S.A. in the 18th and 19th Centuries**

In this rapid survey of Quaker education in the United States little need be said about the 18th century.

In the east, it was a period of expansion of elementary schools. In 1746, for example, Philadelphia Yearly Meeting expressed a concern about the formation of such institutions and urged its member Meetings to found such schools where they did not already exist. Soon it added a query about education to its list of questions asked of Meetings. Thus, by 1750, there were around 40 schools run by monthly meetings in Pennsylvania and about half that number in New Jersey. But by the end of that century there were somewhere between 65 and 70 in Pennsylvania and about half that number in New Jersey.

As yet boarding schools at the secondary level were not known. But, in 1796 the Nine Partners Boarding School (the forerunner of today's Oakwood School) was started in New York state, and Westtown School, in Pennsylvania, was founded in 1799.

Then, as Friends moved west, they continued to start elementary schools, almost always under the care of local Meetings.

Many Quakers know about the difficulties of Friends in the state legislature of Pennsylvania about allocating funds for the French and Indian War, and the eventual withdrawal of Quakers from that deliberative body on the grounds of conscience. But fewer Friends probably realize that the proponents of that war in the legislature threatened to demand a loyalty oath of all teachers in the state as one way of pressuring Quaker legislators to vote to aid the fighting. If it had passed, most of the teachers in Quaker schools would have had to resign their posts and the Friends schools would have ended. It was the first clash of Friends with government officials over the issue of war in relation to Quaker schools—and certainly not the last.

However, Friends in the Philadelphia area became involved in a wide range of schools, including several for non-Friends. Those institutions ranged from Latin and technical high schools to sewing schools for young girls. Those were in addition to the schools set up earlier for blacks. Although the students in most of them were not Quakers, they were required to attend the weekly school Meeting for Worship and to take instruction in the *Bible*.

Then, when the period of Quietism set in, Friends withdrew more and more into close-knit communities where they could foster their own unique way of life. In them the school was an extremely important institution.

The 19th century presents a more complicated picture, in part because of the state of the nation at that time and in part because of the division within the Religious Society of Friends. There are at least eight major aspects on which we intend to comment briefly and largely topically, although to some extent chronologically, too. Those aspects were (1) the increase in the number of elementary schools, (2) the rise of secondary schools, (3) the beginning of Quaker colleges, (4) the upheaval caused by the separation of Friends between Hicksites and Orthodox, (5) the widespread efforts of Quakers in the south to help the newly freed slaves, (6) work with American Indians, (7) the rise of First Day or Sunday Schools, and (8) the contributions of Friends to public schools.

In his book on *Quaker Education* Howard Brinton asserted that elementary

schools in the eastern part of the United States reached their fullest development between 1800 and 1810. But that was not true in such states as North Carolina and Indiana where they reached their highest point many years later.

For example, in North Carolina there were 45 Quaker schools in 1834-1835. Then the number dipped to 30 during the Civil War. But it rose to 65 in 1874-1875 according to Clyde Milner in his pamphlet on *Quaker Education in the Carolinas*. In Indiana the practice of reporting to the yearly meeting on Friends schools began in 1830 and by 1850 there were 96 Quaker schools. By 1890, however, there were no Quaker elementary schools left in that state, as the public education movement had replaced them.

But, with the disappearance of elementary schools, Friends began to establish secondary schools, nearly all of them for boarding students. Some of them were organized primarily to prepare teachers for the small elementary Friends schools. For other students they were a form of higher education as colleges had not yet become commonplace. In most instances those academies were owned and administered by quarterly meetings, although a few were under the control of yearly meetings.

It may astound many readers to realize that between 1860 and 1900 at least 50 such academies were established. According to Clyde Milner in his pamphlet on *Quaker Education in the Carolinas* there were 12 such institutions in that region. And in Ethel McDaniel's account of *The Contribution of the Society of Friends to Education in Indiana*, there were 24 such academies in that state in the 19th century. In addition to those two places and Westtown and Nine Partners in the east, there were academies in Ohio, Illinois, Iowa, Michigan, Kansas, Oregon, and California.

The best known of those 50 academies, largely because they have lasted in some form until today, were: Moses Brown, in Rhode Island—which started in 1784 but moved to Providence in 1819; Haverford in Pennsylvania—which started as a boarding school in 1833 but became a college in 1856; the Olney Boarding School in Ohio—which began in Mount Pleasant but moved to Barnesville in 1837; the New Garden Boarding School in North Carolina—which was established in 1837 but became Guilford College in 1888; Oak Grove School in Maine—which began in 1849; the Boarding School in Richmond, Indiana—which was launched in 1847 and became Earlham College in 1859; Friendsville, Tennessee—which was founded in 1857; Scattergood School in Iowa—which was formed in 1859; and George School in Pennsylvania—which was begun in 1870.

Most of the Quaker academies of the 19th century were replaced by public high schools. But a few became colleges—such as Haverford, Earlham, and Guilford. As that public secondary school movement grew, Friends in several places turned to colleges as their main focus of educational concern. Thus nine institutions of higher learning were launched by American Quakers in the 19th century. In addition to Haverford, Earlham, and Guilford, they were Swarthmore (1864), Wilmington (1871), William Penn College (1873), Pacific (which became

George Fox) 1891, Whittier (1901), and Nebraska Central (1899). Nearly all of those colleges were the property of a yearly meeting, or in the case of Earlham of two yearly meetings—Indiana and Western. In several instances those institutions were started primarily to train teachers.

The foregoing developments show some of the gains of the Society of Friends in that period. But the 19th century was also a time of divisions which wracked that group in the United States and from which we have not fully recovered today.

The Tragic Era in American Quakerism occurred in 1827-1828 and the years immediately following those dates, nearly a half century before The Tragic Era in U.S. history. Scholars have presented several reasons for the conflict among Friends but there is general agreement today that two differences were most important. One was the somewhat hidden control by the wealthier and somewhat more conservative Quakers in the large cities like New York, Philadelphia, and Baltimore, over their less affluent and somewhat more liberal country colleagues. The other was the question of a tilt towards trinitarianism or towards unitarianism. In the main, Hicksite Friends had their strength in the rural areas and many of them leaned towards unitarianism. The stronghold of Orthodox Friends was in the cities and they were, for the most part, trinitarians.

Of course the schools were involved in the painful division of property which followed that split. And the Orthodox came out considerably better in that division. Thus Friends Select School, Penn Charter School, Westtown, Haverford College, and other institutions went to the Orthodox.

Consequently the Hicksites eventually started other schools and colleges. Thus George School became the counterpart of Westtown and Swarthmore College of Haverford College.

That is a sad chapter in the story of American Quakerism but one which needs to be remembered lest we forget its lessons in learning to resolve differences peacefully and to understand some of the subsequent history of our religious society.

A much happier chapter is the one about the work of Friends for freeing the slaves and assisting them to adjust to their newly-won independence. It is a chapter about which too little has been written, especially in regard to the educational efforts of Friends.

Once the slaves had been freed and the Civil War ended, Friends in many places threw themselves wholeheartedly into the task of helping them to adjust to a new life. Quakers from various parts of the north helped the freed slaves to meet their immediate needs, to protect their rights, to learn new skills, and to gain at least a start in education.

Money was raised here and in England and many people gave up their jobs, at least temporarily, to work in the south. That was particularly true of young Quaker women who founded several schools for Negroes or Blacks. In a sense it was the forerunner of the Peace Corps of the 20th century.

New England and New York Friends served in and around Washington and throughout the area from Virginia to Florida. Some of their educational efforts

continued until 1875 when they relinquished control of their work in Washington and turned it over to Howard University. Then they took charge of the training of Negro teachers at the Normal School in Maryville, Tennessee, and the administration of an Industrial School in High Point, North Carolina which they administered until 1923. Back in New York City Friends also started the New York Colored Mission in 1865.

Philadelphia Friends (Orthodox) also worked in and around Washington and in parts of Virginia. An example of the extent of their efforts is the fact that 2000 former slaves were given instruction in the first two years of the Quaker work in the south.

Hicksite Friends in the Philadelphia area also did similar work, establishing a school at Mt. Pleasant, South Carolina and what became the Schofield School in Aiken, South Carolina.

Meanwhile Baltimore Friends formed the Baltimore Association for the Moral and Educational Improvement of the Colored People. Through it a normal school and four industrial schools were organized, as well as 70 other schools in that part of the U.S.A.

Concurrently Indiana Friends founded the Western Freedman's Aid Commission, working especially in the region around Vicksburg, Mississippi after the fall of that city to the northern forces. They also worked in Arkansas and started the Southland Institute which they maintained until 1925.

These few paragraphs are only the tip of the iceberg, although they give some indication of the enormous effort, primarily educational, in which Quakers of that day engaged.

It was also in the post-Civil War era that Friends assumed a great deal of responsibility for work with the Indians. That effort grew out of the concern expressed by Quakers to President Grant that he appoint men and women of "unquestioned integrity and purity of character" as agents in the Indian territories. He reacted favorably to that suggestion and eventually nearly a hundred Friends were appointed to such posts. Although their primary duties were political and economic in nature, some of their work was related to education. Although honest and friendly with the Indians, Quakers were not much more adept than others in dealing with the complex problem of how American Indians or Native Americans should relate to the rest of the people in the United States.

It was also in the 19th century that the First-Day or Sunday School movement was embraced by many Quaker groups. As early as 1858 Philadelphia Yearly Meeting (Hicksite) recognized that a large percentage of Friends children were not attending Quaker schools. Therefore adult Friends saw the need for more religious education and began to establish First-Day schools. Soon other yearly meetings joined that movement.

Certainly one of the outstanding features of the United States in the 19th century was the growth of public elementary and then of secondary schools. In that movement Friends took an active leadership role in many places. Elementary schools run by Friends often became public schools, and then secondary day

schools and some of the Quaker academies became public institutions. Thus, in New York City and Philadelphia, particularly, Quakers were pioneers in the establishment of public schools. Unfortunately that is a part of Quaker history which has not yet been chronicled adequately and it is a task to which some scholars and historians might well turn in the years immediately ahead. Much has been written about Friends and Quaker schools; far too little on Friends and public education.

### **C. Quaker Education in England in the 20th Century**

In a comprehensive memorandum sent the editor of this book two Quaker educators, John Reader and Philip Wragge, pointed out that:

Gradually, through the second half of the 19th century and the first part of the 20th, the life of the Society of Friends in England merged with that of the country as a whole, and with this the schools tended to copy the developing national system. They accepted a broader range of ability than the traditional grammar schools and while endeavoring to meet the needs of less able children, became geared to the requirements of public examinations. . . . During the long period of transition and adjustment, the Quaker schools were followers rather than leaders.

Those educators then referred to the tremendous changes brought about in English public education (using the American meaning of that term) by the Education Act of 1944, providing free, compulsory schooling for all the children and young people in that country.

As a result, English Friends consolidated their efforts and decided to maintain eight Quaker boarding schools: Ackworth, Ayton, Bootham, Leighton Park, The Mount, Saffron Walden, Sibford, and Sidcot, most of them maintained by quarterly meetings. Then, at the 1978 session of London Yearly Meeting Friends decided that a school should be entitled to be called by the name of the society—i.e. a Friends School, only if it accounted annually to and was accepted by an officially appointed Quaker body, even though such a body might not actually own the school.

Our English Friends pointed out, too, how much Quaker schools have been altered by the changing society in England. For example, more children are coming from broken homes and from families with personal difficulties. And because of the more mobile English society, there are more children from families whose parents are working abroad or are on the move. Also, more pupils are coming from overseas, particularly the Far East. Moreover, there has been a sharp decrease in boarding students and a 60 percent increase in day students. Furthermore, there has been a 300 percent increase in the last ten years in the annual boarding fee. In the 1960s approximately 36 percent of the children in Quaker schools were Friends. In the early 1970s that figure had been halved and since then it has remained at about 13 percent. They noted especially that “It is

particularly noticeable that Friends in the highest income groups are ceasing to send their children to the schools, feeling that the costs are high for what may be considered a marginal educational advantage.”

Another change, attributable in large part to changes in that society, is the question of how to achieve “the right balance between authority, liberty, and license.”

At one point those educators wrote of the different points of view within London Yearly Meeting as to whether Friends should continue to maintain schools—a division similar to that in the United States.

However, provision has been made since the 1960s so that “every child with a Friend parent has the right to be educated in one of the schools if he or she can profit from it, irrespective of parental means.” This has been done through the Joint Bursaries Scheme of the Friends Educational Council and the Quaker schools. They point out, however, that such a plan has remained solvent only because of the decreasing number of Friends children in those English Quaker schools.

Although John Reader and Philip Wragge assert that “Friends have no well thought-out and generally accepted philosophy of education,” the English Quaker educational institutions are marked by friendly relations, concern for the individuality of each student, and an emphasis upon extra-curricular activities, and the development of a social consciousness. From their Quaker background there is an emphasis on that of God in every person, a search for truth, and the central idea of the universal sense of Presence. They concluded with the statement that:

Education is too important a matter to be left solely in the hands of the State, for it is fundamentally concerned with the experiences that are not measurable—the discovery of the true self, happy and spontaneous relationships, and an openness to the spiritual element of existence.

## **D. Quaker Education in the U.S.A. in the 20th Century**

It is even more difficult to comment briefly on the history of Friends schools and colleges in the 20th century because so much has happened in the nearly nine decades of this period. Therefore, with apologies to the readers for treating that long stretch of time in such a cavalier fashion, the author has decided to discuss development in that era briefly under 14 headings: many of those points will be elaborated upon in other parts of this volume. Those themes are: (1) Changes in the Number and Nature of Quaker Schools and Colleges, (2) Their Location and Size, (3) The Changing Composition of Their Student Bodies, (4) The Expansion of Plants and Facilities, (5) Some Problems of Finance, (6) Questions as to the Quaker Dimension of Such Schools, (7) The Widening Curriculum, (8) The Increasing Importance of Co-Curricular Activities, (9) The Changing Role of Girls and Women in Quaker Institutions, (10) The International Dimension of



Friends Schools and Colleges, (11) Recruiting and Assisting Teachers, (12) Establishing Networks of Quaker Educators, (13) Relations with the Government and (14) Some Other Forms of Quaker Education.

### **1. Changes in the Number and Nature—of Quaker Schools and Colleges.**

Because of the increasing availability of free, public elementary schools across the United States, nearly all of the Quaker-run elementary schools had disappeared by the turn of the century or become public institutions. The only exceptions were a cluster of Friends elementary schools along the eastern seacoast or schools with an elementary division.

By the 1920s or early 1930s several schools started by Friends for Negroes or Blacks and for Indians or Native Americans had also ceased to exist or been turned over to local governments. Among them were the Schofield School in South Carolina, the Southland Institute (later called a college) in Arkansas, the High Point Industrial School in North Carolina, Cheyney Normal School in Pennsylvania, and Tunesassa (for Indians) in New York state.

Over the years many of the academies Quakers had started also were closed or turned over to local governments. Four of the last of them were Spiceland and Fairmount Academies in Indiana, Vermilion Academy in Illinois, and Friendsville Academy in Tennessee.

One Quaker College, Nebraska Central, might have transferred to the University of Nebraska and become a special type of Quaker House there. But Friends in Nebraska Yearly Meeting did not see that as an alternative to closing and so that college was terminated.

Hence the 1930s probably represent the lowest point in the history of Quaker-run or Quaker-related schools and colleges as there were only 31 of them at that time, about equally divided between elementary or elementary-secondary schools and colleges.

But one of the amazing facts about Quaker educational institutions in this century is the fact that their number has increased so rapidly in the latter part of that period. Thus a brochure of the Friends Council of Education in 1987 listed 92 Quaker or Quaker-related educational institutions—and two have been added since that list was published, namely the Princeton (New Jersey) Friends School and the Delaware Valley Friends School (in Pennsylvania) for the learning disabled.

This is astonishing in the light of the never-ending debate as to whether Friends schools and colleges are really “Quakerly” and whether Friends should continue to support such independent institutions.

Most of the new schools are for children in the younger years. Some are for pre-school boys and girls, some for the early grades, and a few extending from the nursery or kindergarten levels through the sixth or eighth grades. And such new institutions have been formed in several parts of the U.S.A.—from Wilton, Connecticut to Bakersfield, California, with several locations in between those eastern and western extremes.

The reasons for their rise are often involved and varied. But two explanations

seem to stand out. One is dissatisfaction with the existing public schools. The other is the desire for small, caring institutions where children can be educated in a Quaker environment.

But the rise of new schools in the middle and latter part of this century in the U.S.A. has not been limited to elementary schools. On the contrary, several secondary schools or elementary-secondary institutions have been formed. They, too, have appeared in several sections of our nation—from the Cambridge Friends School in Massachusetts to the Woolman School in California—and at various points between those two.

One of those secondary schools is the Scattergood School in Iowa, actually the resurrection of a school which was laid down many years ago. Together with the Meeting School in New Hampshire, the John Woolman School in California, and the Argenta School in British Columbia, Canada, those schools seem to represent a trend in Quaker secondary schools, with emphasis upon small, caring communities with simple living, strong work programs, and close relationships between teachers and students.

Another new development has been concern about Quaker schools for children with average or above average intellects but with some learning disabilities. Isn't it curious that for over 300 years Friends have not been interested in schools for the mentally retarded or physically handicapped? But four new schools have been formed in the 1980s for boys and girls with above-average abilities but with some learning disabilities. They are the Mary McDowell Center for Learning in Brooklyn, New York; the Quaker School at Horsham, Pennsylvania; the Stratford School in Lansdowne, Pennsylvania; and the Delaware Valley Friends School near Philadelphia. The first three are for younger girls and boys; the fourth for secondary school pupils.

Another trend in recent years has been the tendency of the few schools which were devoted to the education of one sex, to become co-educational. Among them have been the Oak Grove School in Maine (which merged with the Coburn School for boys); Moses Brown School in Providence, Rhode Island; Abington Friends School in Jenkintown, Pennsylvania; and the William Penn Charter School in Philadelphia—and Haverford College.

Two new and quite different colleges have been founded in this century, too. One is Malone College in Canton, Ohio—a successor to the Cleveland Bible Institute, and the other the Friends World College on Long Island in New York state.

Another interesting and important development has been the creation of adult centers for independent study and spiritual enrichment. One is Pendle Hill, located outside Philadelphia and patterned after Woodbrooke in England. The other is the Earlham School of Religion, connected with Earlham College. Both of them have dormitory facilities and small groups of students. The Earlham School of Religion grants degrees; Pendle Hill does not. More will be said about those two institutions in Chapter 15.

**2. Their Location and Size.** Because Bert Mason has written on this topic in Chapter 3, we will keep our remarks to a minimum.

But, if anyone would like evidence on the variety of Friends schools and colleges, the data on their location and size should provide a wealth of supporting information.

In location, they are found in 20 states and the District of Columbia. Thus there are Friends schools or colleges in the following geographical locations: California—6, Connecticut—1, the District of Columbia—2, Delaware—2, Idaho—1, Indiana—3, Iowa—2, Kansas—2, Maine—1, Maryland—4, Michigan—1, New Hampshire—1, New Jersey—7, North Carolina—3, New York—7, Ohio—4, Oregon—1, Rhode Island—2, Pennsylvania—37, Tennessee—1, and Virginia—1, plus 2 in Canada.

Considered from another angle of location, they are in the heart of large cities like Brooklyn, Detroit, New York City, Philadelphia, and Washington, D.C. as well as in small towns and rural areas.

Sometimes the location of schools causes problems. For example, several Friends schools in downtown areas have been confronted with the question as to whether they should remain there as many of the parents of their pupils moved to the suburbs and the innercity began to decay. Thus the William Penn Charter School and Friends Central decided in the mid 1920s to move to the outskirts of Philadelphia; Wilmington Friends built a new school in the outer area of Wilmington, Delaware; Baltimore Friends School transferred to its present site at Stony Run; and the Sidwell Friends School moved from its I street location in midtown Washington to its present location on Wisconsin Avenue, plus its elementary division in Bethesda, Maryland. In the case of Friends Central one reason for their move to Overbrook was the fact that Friends Select was only one block away in the center of Philadelphia.

But the committees of other Quaker educational institutions have made different decisions. After struggling with the question of the flight to the suburbs, they have decided to remain downtown. In that way they made a contribution maintaining a balance of whites and minorities in a given geographical area and of making their schools bi-racial, considered as an asset rather than as a liability. Such a decision was made by the school committees of Friends Select and Germantown Friends in Philadelphia and Friends Seminary and the Brooklyn Friends School in New York City. Certainly this should be recorded as a plus in the history of Quaker education. Added to this list should be the decision in the 1950s to create a Friends School in the heart of Detroit.

In the size of schools and colleges there is also a tremendous diversity. Thus the four special schools for children with learning disabilities have only a handful of pupils and several of the pre-schools or nursery schools count only a few students in their institutions. But some Quaker schools are very large. One of them is Sidwell Friends School which recently reached the grand total of over 1000 pupils, although it must be pointed out that their school consists of two

parts—the elementary division in Bethesda, Maryland, and the secondary section in the District of Columbia.

The Quaker colleges also range widely in size. Thus the Friends Bible College in Kansas has around 100 students while Earlham, Friends University, Guilford, Haverford, Swarthmore, and Whittier have over 1000 students.

Among the combined elementary and secondary schools the Sidwell Friends School in the District of Columbia (with its elementary division in Maryland) is the largest.

**3. The Changing Composition of Their Student Bodies.** In this century there have also been several far-reaching changes in the composition of the studies bodies of many schools and colleges run by Friends.

For example, there was a time when the students in all Quaker colleges were from the state in which that institution was located plus one or two neighboring states. Thus 64 percent of the students at Swarthmore College in the 1920s were from Pennsylvania and 15 percent from New Jersey. In 1986-1987 their 1370 students were from 48 states and the District of Columbia, plus 36 countries abroad. At the same time a large percentage of students at Earlham came from Indiana and a sizeable group from Ohio, with a sprinkling of enrollees from the east coast, largely from Quaker secondary schools. In 1986-1987 there were just over 1100 students, with 213 from Indiana and 151 from Ohio but there were students from 42 states and 46 young people from 16 other countries. In 1986-1987 there were 140 students who identified themselves as Quakers, a smaller percentage than George Fox College but far more than in most of the Quaker or Quaker-related institutions of higher learning.

Changes have occurred, too, in the number of Quaker students in nearly all the elementary and secondary schools run by Friends. Gone are the days when all or most of the students were birthright members of the Religious Society of Friends or boys and girls with one parent who was a Quaker. In many of the elementary and secondary schools today there may be as few as 5 to 10 percent who are Friends.

At the college level the institution with the largest percentage of Quakers is the Friends Bible College, followed by the George Fox College.

Furthermore, there are many more minority students today in most of the Quaker-run institutions. The story of that increase is a long, sometimes heart-rending, but eventually successful episode worthy of a lengthy commentary. Here we have room for only a few developments in that saga.

One of the heartening aspects of that change occurred in the early 1930s when the sons of Max Yergan, a prominent leader of the Y.M.C.A. movement, were admitted. That is really remarkable in view of the fact that Oakwood was a coeducational boarding school. But that innovation was accomplished without struggle, in large part because of the leadership of Oakwood's principal, William Reagan. Later Eleanor Roosevelt helped to finance scholarships for blacks at Oakwood.

A very damaging struggle did occur, however, in Media, Pennsylvania in the

1930s when the school committee of the Media Friends School decided to enroll its first black pupil. Nearly a third of the parents then withdrew their children and the school suffered greatly from that incident not merely financially but because of the turmoil in the parent body.

At Westtown School the first black student to be admitted was the daughter of an Earlham graduate and a Quaker. The next was the daughter of Ralph Bunche who was then a top official in the United Nations and a friend of Friends—after she had been denied admission at George School.

Elsewhere there were struggles, too, over this issue. For example, the Sidwell Friends School was slow in admitting blacks and was severely criticized by many members of the Florida Avenue Friends Meeting in Washington. But they could do little about the school's policy as its rules were made by an independent board rather than by the Meeting.

In the 1960s and 1970s, however, several Quaker schools and colleges increased the percentage of their student bodies who were from minority groups. Often those students were helped in making their adjustment by representatives of the Friends Council on Education which sent representatives to those schools.

Also, three schools decided to stay in their downtown locations and to make their schools at least partially biracial. Those were the Brooklyn Friends School, Friends Select, and Germantown Friends.

One unsavory incident needs to be added and that is the situation at Swarthmore College where black students and their friends brought tremendous pressures on the administration for radical changes in its administration. In the midst of that struggle Courtney Smith, the president, died of a heart attack. No one will ever know to what extent his death was caused by the pressures on the campus at that time.

As has already been noted in passing, a few Quaker schools and one college have changed from being one-sex to coeducational institutions. Thus the Oak Grove School joined with the nearby Coburn School to become a coeducational secondary school, Moses Brown admitted girls, Abington Friends eventually achieved the coeducational status it had had years before, and Haverford College welcomed women to its student body.

A fifth change in the composition of the student bodies of several secondary schools (largely boarding schools) and colleges has been the large increase in students from abroad. Thus at Swarthmore in 1987 there were 73 students from 36 countries and at Earlham 46 students from 16 nations.

**4. The Expansion of Plants and Facilities.** With few exceptions there has been a tremendous increase in the physical plants and general facilities of Quaker schools and colleges in this century. Library space has been enlarged or library buildings erected, auditoriums with splendid equipment for plays and concerts developed or separate structures constructed, gyms increased or separate field houses built, new dormitories added and old ones renovated, and classrooms improved or special buildings created. Computer facilities have been added, radio and/or television stations introduced, and language labs included.

One example of these major changes occurred at Earlham during the presidency of Tom Jones when ten new buildings were added in ten years.

At the secondary level, examples of changes can be taken from the two elementary-secondary schools in New York City. At Friends Seminary a large new school building was built in 1964 and in the 80s a house next to the school which had been bought was gutted and facilities constructed for a wide range of activities. Across the river in Brooklyn the old brick schoolhouse next to the meeting house was rented to the Board of Education for a special high school and the Friends School moved into an eight-story “skyscraper” formerly occupied by the Brooklyn Law School.

Gilbert White of Haverford College expressed a valuable thought when he commented that “We seem to lack not so much the facilities as the skill and imagination to make use of our facilities in promoting maximum growth among the young men for whom the college exists.”

Mindful of the cost of heating, some institutions have considered the use of solar energy. Thus Scattergood School highlighted that innovation in the construction of one of its buildings and its greenhouse. And Oakwood School’s plans for a major new building include the wide use of solar energy.

**5. Some Problems of Finance.** Harold Cope has outlined some of the financial problems of Quaker schools and colleges in Chapter 11 of this volume. So we will merely record here a few comments on the difficulties—and in some instances the successes of institutions run by Friends in this regard.

Like almost everything else in American life in recent years, the costs of providing an education have skyrocketed. Although teachers in Quaker schools and colleges have never been paid as much as their counterparts in public institutions, salaries have risen some in recent decades. The new buildings and facilities mentioned in the previous section have demanded large sums of money. So have the language labs, the computer facilities, and the new audio-visual equipment required these days. Provision for the in-service education of teachers and some provision for them in retirement have brought additional expenses. So the list could be continued.

Consequently most Quaker educational institutions have had their financial difficulties. As already cited, one Quaker college—Nebraska Central—failed, largely because of financial troubles. From time to time the survival of several schools has been threatened. Furthermore, in 1987 the upper grades in three schools were closed because of their high costs. That was in the New Garden Friends School, the Detroit Friends School, the Media-Providence Friends School. Others have weathered financial storms in large part because of the loyalty of teachers and administrators, parents, alumni, friends of the school, and Quakers.

However, as non-Friends have continued to contribute to Quaker schools and colleges, they have frequently felt it was fair for them to be more active in running such institutions.

In providing for the retirement of their staff and teachers, most Quaker



institutions have participated in the Teachers Insurance Association of America, funded by the Carnegie Endowment.

Recently the question of whether school and college funds should be invested in companies working in South Africa has arisen and after much soul-searching, most Quaker institutions have withdrawn their funds in such companies.

In order to cope with the rising costs of Quaker educational institutions many schools and colleges have started Annual Giving drives and hired development officers. Such measures are relatively new and without them many such institutions would no longer exist.

Over the years there have been several fascinating stories regarding the financing of Quaker schools and colleges. One of the most heartening has been the herculean efforts of the supporters of Friends University, under the able leadership of its president—Harold C. Cope, to wipe out a debt of nearly two million dollars and thereby be able to survive and move forward in the 1970s and 1980s. Another is the story of Friends Select and the construction of a 22 story skyscraper on its valuable mid-town property, the income from which has provided them with the equivalent of a sizeable endowment fund. Similar is the story of the Abington Friends School which arranged with a developer to build an office building, an apartment complex, and a commercial store on its large tract of valuable land, thereby bringing in much-needed income.

**6. Questions as to the Quaker Dimension of Such Schools.** Throughout the long history of Quaker schools and colleges a persistent question has been—what constitutes a truly Quaker educational institution? Friends have wrestled with that central issue in faculty meetings, in sessions of the school committees or boards of trustees, in Quaker business meetings, and elsewhere. Some provocative replies to that question will be found in Chapter 4 of this volume. Here we can only sketch in thin pencil lines the outline of that pivotal problem. The answers as to what constitutes a truly Quaker educational institution are complex and varied. Here are a few possible replies as related to specific aspects of such institutions.

Many people feel that since the head of any institution sets the tone of that group, a Quaker school or college should be judged in large part by whether it has as its head a Quaker. In that respect it must be said that more and more Quaker institutions turn to non-Friends to head their schools and colleges. But from time to time a Quaker group will urge the governing body of a school or college to hire a Quaker as its head and to try to recruit more Quakers as teachers. Such has been the case, for example, at Wilmington College and Whittier College in recent years. But it must be added that sometimes a non-Friend is more Quakerly in his or her concern for Friendly values than a member of the Religious Society of Friends.

A second bench-mark of a Quaker educational institution is the observance of a required weekly Meeting for Worship. Thus many people felt that Haverford College made a grave mistake in yielding to student pressures to abolish such attendance at the midweek Meeting for Worship during the student demonstra-

tions of the 60s and 70s. On the other hand many Quaker-run institutions have devoted large amounts of time and reflection on how to improve Meetings for Worship in their schools and several pamphlets have been issued by the Friends Council on Education on that question. By and large there seems to be currently an improved attitude toward this aspect of Quaker educational institutions than heretofore.

A third characteristic of a Quaker school or college seems to many to be how they handle the disturbing question of military units on a college campus. Thus Haverford College, Swarthmore College, and Whittier College have been severely criticized by many Quakers for their approval of military units on their campuses. In the case of Whittier College, it should be noted that President William O. Mendenhall, its Quaker president, resigned when that action was taken.

For some Friends, especially in the earlier parts of this century, a Quaker school or college was criticized for supporting the teaching of evolution or the introduction of dancing on their campuses. In fact Murray S. Kenworthy and Elbert Russell, both prominent Friends and members of the Biblical department of that institution, were ousted from Earlham early in this century because of their open-minded views on evolution and higher criticism. But those two questions no longer plague most Friends schools and colleges.

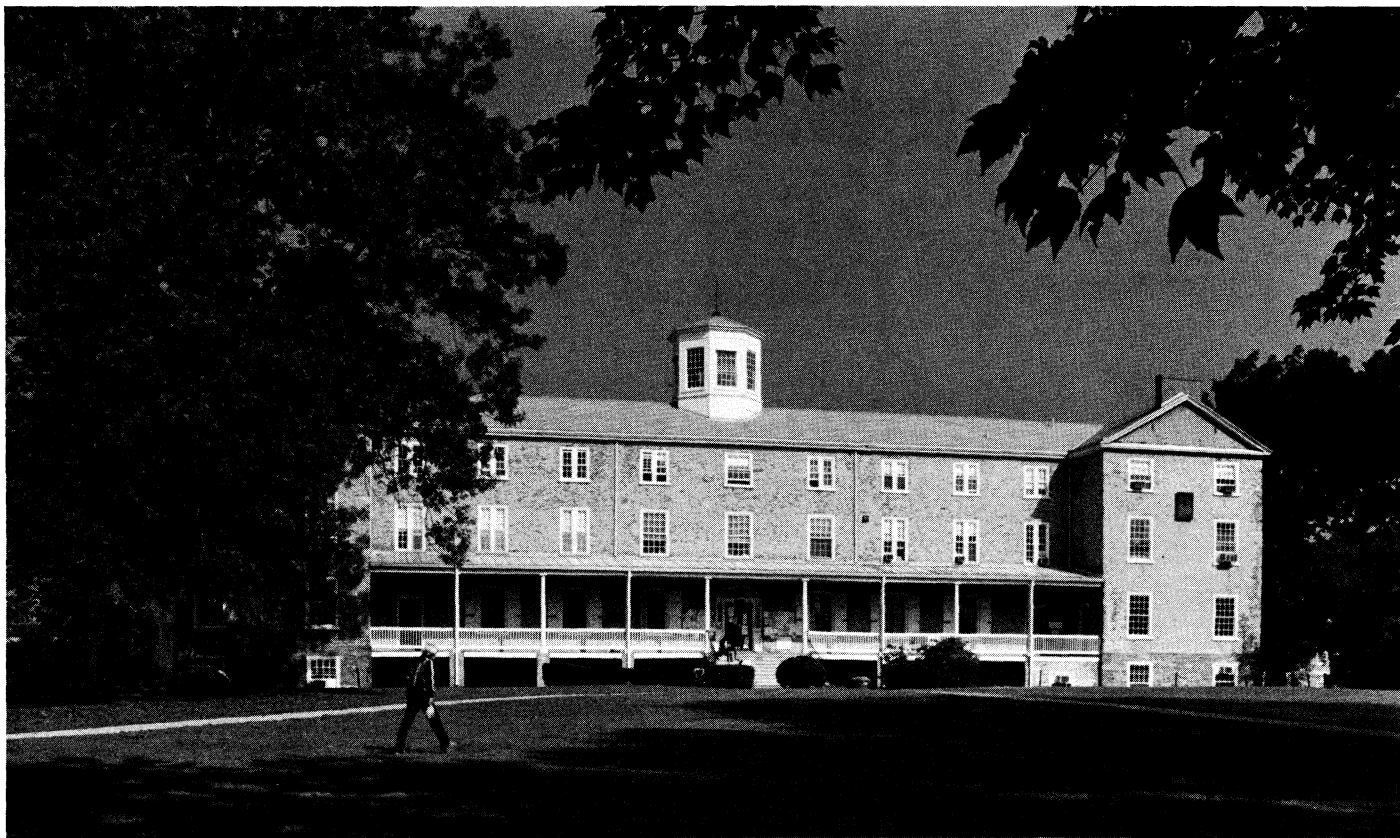
Another way of rating whether a school or college is basically Quaker is an examination of whether the governing board is wholly or substantially Quaker in its membership. If that is really a mark of a Quaker institution, the obvious trend is away from such a criterion. In several schools now the majority of members of the governing body are non-Friends who represent the alumni, the parents, and even the teachers. Thus the Washington Friends School long ago was taken over by Thomas Sidwell and became largely the Sidwell School. But in recent years it has become in many respects more Quakerly than in years gone by. Similarly the Friends Meetings in Wilmington, Delaware, and in Baltimore, Maryland which have controlled the Friends schools in those localities, have yielded their exclusive ownership to the alumni, the parents, and friends of those schools while maintaining some degree of control.

To this writer a quick summary of the status of schools and colleges founded by Quakers would include two apparently contradictory trends. One is the obvious passing of several educational institutions from the position of Quaker-operated to Quaker-related educational centers. The other is the increasing concern of most schools about strengthening the Quaker components of their institutions.

**7. The Widening Curriculum.** What vast changes there have been in the world in this century. And, consequently, what changes there have been in the curricula of Quaker schools and colleges.

It is, perhaps, dangerous to generalize about such curriculum changes. But there is considerable evidence to support the statement made by Walter Haviland, the principal of Friends Select School a half-century ago, who maintained that





Founders Hall at Haverford College—the First Quaker College in the United States

“We are never the first to bring about change—and never the last.” In curriculum most Friends schools and colleges have been relatively conservative. Yet there are many exceptions to that statement—probably more in recent years than earlier in this century.

For example, many Quaker educators and several Friends schools were active in the progressive education movement which was at its height in the 1930s. Based largely on the theories of John Dewey, the philosopher and educator, the emphasis was upon learning through direct experiences and through “the project method,” the integration of various subject fields, emphasis upon the arts, and education for democracy—including much use of the local community as a laboratory of learning. Then, too, the emphasis was upon individuals rather than groups, carrying out the catch phrase of “the child-centered school.”

Of course there were educators who carried this philosophy to ridiculous extremes and gave progressive education a bad name, hastening the death of the Progressive Education Association in the U.S.A. But its original aims were very close to the basic tenets of the Religious Society of Friend. Hence many Quaker educators were active in that movement. That included three Friends who served as presidents of the P.E.A. namely: Arthur Morgan of Antioch College fame, Carson Ryan of Swarthmore College, and Carleton Washburn, the Superintendent of Schools of Winnetka, Illinois—at one time the best known school system in the world, and a pioneer in individualized reading with his nation-wide research on that topic resulting in a remarkable book in the 1920s—*The Right Book for the Right Child*.

It is significant, too, that of the 30 schools in the most ambitious secondary school experiment ever conducted in this country, three Quaker schools were selected along with the 27 other public and private institutions. Those were Friends' Central School, George School, and the Germantown Friends School.

Furthermore, several Friends schools and colleges have pioneered in other aspects of education, especially in work programs and community service and in the international dimension of education—including the outstanding work of the School Affiliation Service of the American Friends Service Committee.

In brief form here are a few of the many changes which have taken place in all or most Quaker schools and colleges in recent decades:

In general Friends schools and colleges have tried to achieve a balance or equilibrium—even tension in the best sense of that word—between the old and the new, between the intellectual and the emotional, between the personal and social, and between preparation for the world that is and the world that should be. That often means walking a tightrope but often they have achieved such a balanced state in their curricula.

In elementary schools the trend in many places has been toward the integrated day plan, with a modicum of memory work and a large majority of problem-centered learning based as much as possible on first-hand experience. Art, music, dramatics, puppetry, and other closely-related activities have received much

more attention than in the past. And although most elementary schools have stuck to the outmoded expanding horizons program increasing attention has been given to the global dimensions of education in many schools. Geography and history have not disappeared in this relatively new field of the social studies but have become more meaningful as boys and girls have used most of the social sciences to examine such important units of society as families, communities, countries, and cultures. In reading much emphasis has been placed on activities calculated to increase "reading readiness" or the desire to learn to read. In some schools "teams" of teachers or specialists working with classroom instructor, have brought more strength than formerly to the involved and difficult yet exciting process of learning. Grades have tended to be replaced with more descriptive statements of progress (or problems) and parent-teacher conferences given much emphasis.

Several Quaker schools have reacted favorably to the establishment of "middle schools" as a longer and better period for children at that stage than the old junior high schools. Occasionally separate buildings and a special staff have been assigned to this hitherto often neglected period of learning. Often there is considerable crossing of old boundaries between so-called subject fields and much exploration of broad subjects or fields. Some team teaching has been incorporated at that level of learning and many of the other special features described in the paragraph on elementary schools has been extended into this new unit of schools. Language training has also become common at this special stage.

On the whole, Quaker secondary schools have made fewer changes, although there are several high schools where considerable experimentation and innovation has taken place. Nearly all schools are organized by subject fields, although cooperation among teachers of different subjects is more common than in the past. For example, teachers of United States history may call upon teachers of art, music, and literature to help them understand our American society. Or, in a few cases, American Studies have replaced former classes strictly devoted to history.

At the secondary level there has been considerable change in language teaching. Greek has completely disappeared and far fewer students take Latin than in the past. German has decreased in popularity, too. But Spanish has increased greatly in the number of students studying it and in a few Quaker schools Russian, Chinese, or Japanese is taught. In fact, the Baltimore Friends school started offering Russian as a "foreign language" before Sputnik and has been a leader nationally in that field. Language laboratories have added greatly to the teaching of other languages than English. French is still very popular.

Art and music have finally become an integral part of all Quaker schools and a few have been outstanding in those fields. One of the schools that has become well-known for its splendid music program is the Germantown Friends School.

In science, also, there have been many changes in the curriculum. The facilities for science teaching have improved markedly and with that has come a

greater use of laboratories. Individual and small-group experiments have been enlarged, too. Further, the environment has become a topic of much more importance than in the past and the local terrain has been used increasingly by all schools. There has been a tendency, as well, toward inter-disciplinary science teaching.

Today the school library has often become the hub of the school curriculum, with larger numbers of books, plus recordings, computers, maps, tapes, and other learning tools. In fact, some schools no longer speak of libraries but refer to them as media centers or multi-media centers.

Trips have also become far more commonplace, not only into the immediate community but in some cases involving expeditions of small groups of students abroad.

In these and in other respects secondary schools are quite different from such institutions a few decades ago. Many feel they are now more responsive to the needs of students than they were in the past, without sacrificing depth.

The same can certainly be said of the curricula of Quaker colleges.

Of course one of the ongoing problems in institutions of higher learning is the need to determine to what extent all students should take a course and to what degree they should have free choice within certain limits. In that regard the pendulum seems to swing from one extreme to the other—from the same menu for all students to a kind of cafeteria or smorgasbord offering. Before the 1960s students had little choice in their courses; in the 1960s and 1970s they had much selection of what they could study. In the 1980s the pendulum seems to be swinging back to some kind of “core curriculum” for all students, including a few required courses and then some choice within a small number of departments, plus other offerings.

Then there has been the introduction of new majors or fields of concentration. A few would be Asian Studies, Black Studies, Women’s Studies, Computer Science, Peace Studies and International Relations, Molecular Biology, and the expansion of the Fine Arts. As expected in Quaker-administered colleges, Peace Studies, particularly, have forged ahead in recent years.

Another feature of some of the Quaker colleges today is the program of study abroad. In that regard Earlham has become a leader with 27 off-campus programs in 19 countries, involving approximately seven percent of the students at any time. That has also made it possible for the college to have more students on-campus at any given time.

Guilford College also has a large study abroad program and Malone College students are now studying in Guatemala.

At the secondary school level, the languages studies today are different from those undertaken years ago, with many more studying Spanish and a few Russian, Japanese, or Chinese.

Swarthmore College has long been famous for its Honors Program, instituted under the presidency of Frank Aydelotte.

Music and art and allied fields are strong now in nearly all the Quaker and Quaker-related colleges. Nationally known are the Singing Quakers of Friends University.

Unfortunately lecturing is still the most common means of instruction in many college courses, based on the false assumption that teaching is telling. But more and more attention is being given to small seminar groups and even to breaking up large lecture classes into small units for discussion of the lectures.

Some combination of work and study has appeared in a few Quaker colleges, an innovation in which Wilmington College played a leading role under the presidency of Samuel Marble.

Most Quaker colleges have also strengthened their libraries and are making far better use of them than in previous decades. For example, Swarthmore College today has a collection of around 640,000 volumes—approximately the same as Amherst with 616,000 and Williams with 563,000.

So, in Quaker colleges as well as in many other institutions of higher learning ferment in the curriculum is the order of the day.

**8. The Increasing Importance of Co-Curricular Activities.** Early in this century activities outside the formal classes were commonly referred to as extra-curricular experiences. In some instances they were encouraged; in others merely tolerated. But their value to students was not always acknowledged.

Athletic events were the chief extra-curricular activities, followed by elocution contests, debates, oratorical contests, and literary societies, religious groups like the Y.M.C.A. and the Y.W.C.A., and some musical and dramatic events. Here it is interesting and important to mention that speech work was so important that there were “rallies” before major intercollegiate contests and “victory bon-fires” if the local college won. Quakers were pioneers in moving such activities from the role of extracurricular experiences to that of full-fledged courses. In fact two Quaker brothers, Edwin P. Trueblood and Thomas Clarkson Trueblood, headed the first fully-recognized speech departments in American colleges, at Earlham and the University of Michigan, respectively. Then, too, there were often school or college newspapers and literary magazines.

In the last few decades, however, there has been a greater recognition of the role played in educational institutions by libraries, dining rooms or cafeterias, school assemblies or college chapel programs, clubs, publications, and the give and take of informal “bull sessions” in dormitories and elsewhere. Thus many such activities are now known as co-curricular experiences and are supported strongly by most administrations.

In such activities students are likely to choose what they want to do and consequently there is a greater motivation for learning. Also, they are likely to be in charge of such activities and thereby to develop leadership qualities. Hence they “learn by doing”—to use a catchphrase from the progressive education movement.

Because of their emphasis upon first-hand experience, elementary schools are

likely to incorporate such activities into the on-going curriculum rather than to relegate them to the role of after-school programs. Thus dramatics, music, art, and other experiences are woven into the fabric of the 9 to 3 o'clock schedule.

At the secondary school level some former extracurricular activities have been incorporated into the curricular program in recent decades, such as art, music, and play reading and/or dramatics. Occasionally school newspapers are produced in conjunction with journalism classes. But many activities are carried on after school, being planned and carried out largely by students, with some direction by teachers. School assemblies provide a wealth of activities, including talks by visitors, panels of students, short plays or skits, films, and other significant learning experiences. Increasingly work programs are carried on in secondary schools and considerable community service. In fact, some form of community service is being required for graduation by a few Quaker secondary schools. Perhaps the most innovative change in secondary schools in recent years has been the development of "senior projects" during the last part of their graduating year when those about to graduate have become restless after having been accepted by colleges and find the regular work in high schools very restrictive.

The pattern of such activities has been much the same at the college level, with several after-school experiences moved into the ongoing curriculum especially music, art, and dramatics. But the number of co-curricular activities has also increased. In fact Swarthmore College in one of its bulletins refers to 60 such groups on campus currently. Those include a computer club, religious groups, literary activities, and a wide range of service activities in nearby communities, carried on voluntarily by college students. In fact parents, teachers, and others sometimes wonder how on earth they have the time and energy to engage in such a variety of activities and still carry on their regular classwork.

Several examples of such co-curricular activities will be described in other sections of this volume.

**9. The Changing Role of Girls and Women in Quaker Institutions.** At the turn of this century Quaker schools and colleges were largely male-dominated institutions. Many of the elementary school teachers were men and most of the administrators at all levels were of that sex.

But the pendulum began to swing in another direction, with most of the elementary school teachers and many of the administrators women. However, secondary schools and colleges were still the domains of men teachers and administrators.

In the early decades of this century there were still some single sex institutions despite the testimony of Quakers for coeducation. Thus the Lincoln School, Moses Brown, and Penn Charter, and for a time Abington Friends, were one-sex schools. At the college level Haverford and Bryn Mawr also were included in that category.

As we have pointed out before, nearly all Quaker schools and colleges have, however, become coeducational. Thus the Oak Grove School joined with the

Coburn School and became coeducational. Moses Brown added girls and Abington Friends School returned to its former status as a coeducational institution. Haverford College also added women. That leaves the Lincoln School and Bryn Mawr College as the only single sex Quaker institutions.

Early in this century women began to be hired as teachers in Quaker schools, especially the elementary ones, eventually replacing the predominance of men teachers with a new monopoly by women. Women have long been hired as teachers at the secondary level, too.

But, despite the much-acclaimed “equality of women” in Quakerism, they have almost never become administrators at the secondary school or college levels. The exceptions to that general rule have been the women presidents of Bryn Mawr College and one woman, Wanda Mitchell, who became president of the Friends Bible College in Kansas in 1972. Reference might be made, additionally, to the fact that Helen Hole was provost of Earlham College for a few years under the administration of Tom Jones.

Some changes began to appear in the 1970s when the two Friends Schools in New York City and Brooklyn led the way in the appointment of the first women to head kindergarten through grade 12 schools. They were Kay Edstene at the Brooklyn Friends School and Joyce McCray at the Friends Seminary. Then, a few years later, Dulany Ogden Bennett of the Germantown Friends School was selected as head of the Wilmington Friends School. Another change came in 1987 when it was announced that Kay Edstene would succeed Bert Mason as executive director of the Friends Council on Education. In fairness, it should be pointed out that Swarthmore College did offer the presidency of that institution to Jacquelyn Mattfield, the dean of academic affairs at Brown University, but she declined.

A few other women have held high posts at the college level of Quaker education. One was G. Caroline Shero who was at Swarthmore for 40 years, including a long term as controller. Another is Janet Dickerson, a woman and a black, who was named a dean of that institution in 1981.

**10. The International Dimension of Friends Schools and Colleges.** Certainly almost everyone agrees that the chief characteristic of this century is change. Some of those shifts are at the family level, in our communities, and in our nations. But the most far-reaching are surely in the international sphere. Sometimes those shifts have been minimal, gradual, quiet—even subtle. But at other times they have been major, sudden, sharp, even terrifying.

Glance back over the nearly nine decades of this century and you will realize how many, how varied, and how astonishing those changes have been. The enormous increase in the use of automobiles, airplanes, giant tankers, and other means of transportation. Radio and television. Communication satellites. Wonder drugs and contraceptive devices. The rise of new nations and the growth of regional and international organizations. The energy crisis. The population explosion. The plundering of our planet. The revolt of women and youths. The revolution of rising expectations and the new North-South economic and political

axis. Concern about education for every inhabitant of our planet. World trade and the rise of transnational corporations. The discovery of outer space and the seabeds. And the atomic bomb.

If all these—and other phenomenal changes—have occurred in the 20th century, what will occur in the 21st?

Surely the children and young people in our Quaker schools and colleges today will be living in a far different world than the one most of us inherited and now inhabit. Their horizons have been widened and their education needs to be widened, too. They deserve an education for the 21st century and what we are giving most of them is one for the 20th—and even for the 19th. What they need is a cockpit or spaceship view of our globe and what we are so often giving them is a porthole view of our planet.

Is that too pessimistic a report on Quaker educational institutions? Perhaps so.

Of course there have been changes in the curriculum and in co-curricular activities in most Friends schools and colleges in recent years regarding studies of the world.

Language study often begins in the middle school years and may continue for four or five years, using language labs to enhance its effectiveness.

Some attempt is being made to include the literature of other parts of the world. But the emphasis is still upon England and European books, plays, and other writings.

Several schools have begun to teach world history and/or to study the world by cultural regions.

Occasionally the music of other parts of our globe is heard. But our music programs are still Europe-centered. The same is true almost everywhere of our programs in art.

Yes, visitors from abroad are sometimes invited into our schools but they are “platform personalities.” And a few students get abroad even while in high school.

At the college level there have been gains in this century, too. World issues are often treated in classrooms and in co-curricular activities. In a few places college students have the broadening experience of study abroad for a semester or a year. Peace studies have been developed in several Quaker institutions of higher learning. Language requirements seem to be staging a come-back in our colleges but European language study still dominates the scene.

But where is the Quaker school or college which has really wrestled with a curriculum which prepares its students for the 21st century? Where is the curriculum committee which has set out the parameters of an education for living in the world community which is slowly and sometimes painfully emerging, and examined every course and every co-curricular experience to see how they can contribute to education for the 21st century?

Such a Quaker school or college may exist but I have inquired widely and not yet found one institution which has taken seriously the need not to add additional



courses but to construct total programs which are world-centered. The child-centered school needs to remain. So does the community-centered school. And the nation-centered school. But education for tomorrow needs to be world-centered, too.

**11. Recruiting and Assisting Teachers.** For many years the recruitment of teachers at the various levels of learning was largely haphazard. It depended largely upon the personal contacts of the head of the school and often a few well-known teachers employment agencies, plus the applications of prospective men and women for employment. Then, too, it was relatively easy to recruit women, as teaching was one of the few areas of work in which they could engage.

In recent years that situation has changed radically. More opportunities in a greater variety of jobs are now open to women and the lure of larger salaries and many fringe benefits makes teaching in public schools far more attractive than in the past. Then, too, many young Quakers have doubts about the importance of separate institutions run by Friends and seek employment in some other "helping profession."

But the supply of prospective teachers has not disappeared. Many young people who want to teach prefer the small classes and freedom of Quaker schools to the larger classes and more routinized life in public institutions. And some have a deep concern for working in Quaker schools or colleges.

In recent years the Friends Council on Education has been particularly helpful in serving as a center for information about teaching in Quaker elementary and secondary schools. With the formation of the Friends Association for Higher Education, that body is beginning to serve college instructors in the same way.

But Friends schools and colleges are still weak in helping teachers and especially young teachers, to become more effective instructors. Some supervision is conducted in all schools, often by the principal. But no such executive can devote much time to assisting his or her teachers because of the myriad tasks they are expected to perform.

As the consultant for the Philadelphia Yearly Meeting Committee on Education and as an aide to the Friends Council for Education, Holly Locke has aided many teachers in the smaller Quaker elementary schools in recent years both by on-the-spot conferences with teachers and arranging for groups of teachers from several schools to meet. But there are far too many schools and teachers for one person to meet the needs of all of them.

Another innovation has been the weekend conference in the autumn for teachers who are new to Friends schools and a five day conference in June at Pendle Hill on Quaker Spirituality.

Still another innovation took place at Oakwood School several years ago when Walter and Beulah Mohr, recently retired from George School, were brought to that institution largely to assist the many new teachers on the staff. That is a commendable practice and one which could be duplicated by other schools, using master teachers who have recently retired.

Then, too, Quaker colleges might well consider whether they are doing

enough to prepare young teachers realistically, with emphasis upon student teaching not at the end of their preparation but in connection with every education course. It is curious that even though most Quaker colleges started out with the avowed intent of preparing teachers for the many Quaker elementary schools of their day, no Quaker college today is outstanding in teacher education work. This is an area for rigorous examination by all Quaker colleges currently.

Another aspect of assistance to teachers is the question of how to aid them to have time off every few years for further study and/or refreshment. There is increasing pressure from teachers and college professors for such leaves of absence. At the college level some institutions provide for sabbaticals but at the elementary and secondary levels little has been done until recently in this regard. A start has been made at Germantown Friends with three months leaves, with pay for long-time employees. That period, often combined with the summer vacation, is a brief respite from the rigorous duties of teaching.

One of the most interesting and unusual sabbatical leaves was that of John Coleman, the president until recently at Haverford College, who devoted that special time to a variety of manual jobs, which he eventually described in a book entitled *Blue Collar Journal*, printed in 1973.

Despite many pressing problems and occasional tension between administrative officers and teachers there have been almost no efforts on the part of employees to organize teachers unions in Friends schools and colleges. The exceptions have both been at Friends Seminary where teachers associations have been formed twice, similar in nature to teachers unions. On that sad note we end this section.

**12. Establishing Networks of Quaker Educators.** Over many decades there have been informal contacts among the personnel of several Quaker schools and colleges but no formal networks until recently.

Thus teachers and administrators in such institutions have often met and sometimes served on committees of such places as Baltimore, New England, New York and Philadelphia Yearly Meetings.

Nation-wide, administrators and teachers have often met at the Friends General Conference sessions of the Hicksite group and at the Five Years Meeting (now the Friends United Meeting) of Orthodox Quakers.

Often administrators and sometimes teachers from one school have been invited to speak or lead discussion groups in other Quaker institutions.

Some individuals have also served in several Quaker institutions and thus fostered a cross-fertilization of ideas and experiences. Four will be mentioned as examples of several others.

One such person was Thomas Newlin who became the first president of Pacific College (now the George Fox College)—1891-1900; then vice-president of Wilmington College—1900-1902; followed by the post of vice-president and dean at Guilford—1902-1904; then as president of Whittier College—1907-1915, and finally as president of Guilford College—1915-1917.

Another was Howard Brinton who obtained his A.B. and M.A. degrees at

Haverford College, served a short time at Friends Select, then taught mathematics at Guilford College, serving a few months as its acting president. After that he and his wife, Anna Cox Brinton, were both professors at Earlham College. After several years at Mills College in California, they went to Pendle Hill as its co-directors.

The same type of story can be told about Elton Trueblood. He graduated from Penn College after his secondary school years at the Ackworth Academy (in Iowa). Following graduate work at the Hartford Seminary (with considerable Quaker influence there) and at Johns Hopkins, he taught at Guilford College, Haverford College, and Earlham College—with a period at Leland Stanford in between.

The saga of Clyde Milner is similar. He graduated from Wilmington College and took his graduate work at the Hartford Seminary. After years at Earlham College, he moved to Guilford where he soon became president.

Through the last century or more the ties were particularly close between Earlham and Guilford with a large number of Earlham professors going to Guilford later in life. Some persons, like Joseph Moore, seemed to shuttle between those two institutions.

There has been a similar cross-fertilization at the secondary level, too. For example, three principals of George School had previously been heads of Friends Central School: George Maris, Joseph Walton, and Richard McFeely, and Bert Mason taught at Oakwood School and George School and was the head of Abington Friends before becoming the executive director of the Friends Council on Education.

In 1931 came the formation of the Friends Council for Education—the first of the formal networks of Quaker educational institutions, primarily elementary and secondary schools. Its work will be described in some detail later in this volume. And in 1981 the Friends Association for Higher Education was started. Its activities will also be described later in this book.

**13. Relations with the Government.** Like several other topics in this book and in this chapter, this subject merits a detailed study on a national scale, somewhat similar to the frank and interesting chapter by Stephen Cary on Haverford in War and Peace in the volume on *The Spirit and the Intellect: Haverford College: 1833-1983*.

Before commenting on a few of the unfortunate episodes involving governmental units and Friends educational institutions, it should be said that the contacts between these two groups have almost always been cordial whether at the local, state, or national levels. The committees or boards of Quaker schools and colleges have done their work quietly and thoroughly for the most part and caused little trouble to governmental units. Furthermore Friends and especially Friends educational institutions have been deeply respected by the general public and by governmental officials, generally creating a climate in which differences could be worked out calmly when they have arisen.

From time to time Quaker colleges have received grants from federal funds

for dormitories, research, equipment or other amenities but by and large Friends have leaned over backward in trying to turn down government assistance lest there be some strings attached and the independence of their institutions be jeopardized. For example, the Quaker schools in New York state refused to accept proffered money from the state for textbooks, whereas many private or independent schools did so.

But some Quaker educational institutions have run into trouble with governmental units from time to time. That has been especially true of Quaker colleges in time of wars or analogous situations. Let us review here sketchily a few examples.

In World War I the board of trustees of Haverford College turned down a compromise arrangement with the United States Army to station a unit on that college's campus and it welcomed the training units for relief and reconstruction abroad which the newly formed American Friends Service Committee assembled.

But it found itself in a difficult situation when one of its faculty members, Henry J. Cadbury, sent a strong letter to the *Philadelphia Public Ledger* protesting "the orgy of hate" in which that paper, and others, were indulging every time there was an overture from Germany and its allies for peace. Unfortunately that letter was written on college stationery. Incensed by his remarks and fortified by the fact that it looked as if it was an official statement by the college, many alumni, parents, and students,—and some Board members—protested vehemently. Eventually Henry Cadbury submitted his resignation but it was never accepted or rejected. Instead he went on a year's leave of absence and then moved to the Harvard Divinity School where he became an internationally famous Biblical scholar as well as a prominent Quaker historian.

At nearby Swarthmore College, however, a unit of the Students Army Training Corps was welcomed. Henceforth the days on the campus began with reveille and ended with taps. But the young soldiers were not allowed to train with real guns; for them they had to march to the Pennsylvania Military College in nearby Chester. However, Swarthmore was the only Quaker college to accept a regular unit of the United States armed forces.

In World War II Whittier College accepted an army unit on its campus and in a personal protest against that action, William O. Mendenhall—its president—resigned.

The scenario was different at Haverford College where Felix Morley, the president, was caught in the crossfire between those who wanted to support the war and those who opposed it—largely the Quaker constituency. So a compromise was reached. The college accepted a cadet corps composed of men who would train for meteorological and weather service, and, later, Army Engineering and Army Pre-Medical training units. But at the same time it arranged with the American Friends Service Committee to help train men (and a few women) for the China Unit and for relief and rehabilitation work in Europe.

During World War II the rights of conscientious objectors to war were par-

tially recognized by the United States government and the result was that several thousand men were admitted to Civilian Public Service Camps administered by the Church of the Brethren, the Religious Society of Friends, and the Mennonites—the three historic peace churches and then, later, many of the men were allowed to serve in mental hospitals, schools for mentally defective children, and several “guinea pig” experiments medically. In the middle of that conflict Friends were able to wrest from the Selective Service permission to transfer approximately 100 men to the campuses of four Quaker colleges where they would prepare themselves for work abroad at the end of the war. Those Quaker colleges were Earlham, Guilford, Haverford, and Swarthmore. Word of that arrangement raised the hopes of many men that they could now take part in really significant alternative service to war. But as soon as they arrived on the campuses of those institutions, Congress passed a law that no conscientious objector would be permitted to serve abroad. Those men were allowed to stay for six weeks and take part in some training, but they were then required to return to their C.P.S. camps or units—their hopes dashed.

A very different situation existed during the Korean and Vietnam conflicts or wars, with a large number of the faculty and students in nearly all of the Quaker or Quaker-related colleges opposed to those encounters. “Sit-ins” were held, petitions circulated, letters to Congressmen written, delegations sent to Washington to urge the ending of the carnage, and other forms of protest registered. Of course opinion was divided in all those institutions but there were far more protesters than in previous conflicts. Of all the Quaker colleges, it was the George Fox College where there were the largest number of men who refused to take part in the war.

Since that time there have been other protests against the government’s actions. One was in regard to the federal draft law which denied federal funds to students who refused to register. David Fraser, the current president of Swarthmore College, was one of the leaders in protesting that action. In testimony against that ruling, he urged that if Congress passed such a law that it would enforce it and not expect the colleges to report their students who were conscientious objectors.

In the 1980s Oakwood School declared itself a nuclear-free zone just as Friends Central after World War II had refused to allow the 224th Anti-Aircraft Group of the National Guard to place an anti-aircraft gun (or guns) and radar equipment on the campus.

Thus Friends schools and colleges as well as individual Quakers and Meetings have wrestled from time to time with their relationships with governmental units when the requests or demands they have made, were contrary to their Quaker consciences.

In recent years a different type of difficulty has arisen in North Carolina between the Carolina Friends School and the state. The passage of two House Bills (204 and 205) has provoked some tension, with the Carolina Friends School claiming that the state has infringed upon the school’s rights as guaranteed by the

Constitution of the United States. In testimony presented in 1977 that institution prefaced its protests with the following preamble, somewhat abbreviated here as follows:

As an institution based upon religious precepts, the Carolina Friends School depends upon and supports the guarantees of the First Amendment. The views of Quakers have not always found favor with the majority of the body politic. Nonetheless, we believe that our commitment to particular practices have proved of value to this Nation and this State, specifically in the areas of the treatment of the mentally ill, the education of non-whites, and the integration of non-whites in formerly segregated agencies and institutions. In short, we believe that history has repeatedly confirmed the wisdom contained in the Bill of Rights and particularly the First Amendment as a way of insuring the diversity of belief and practice in America.

It is the view of the Carolina Friends School that we have an obligation to continually reaffirm the need for separation of State and religious institutions, and to firmly resist encroachments of one upon the other. Because an equitable separation is both wise and prudent, both State and private institutions must maintain a constant dialogue concerning their mutual needs and obligations.

Later in their document the school committee of the Carolina Friends School pointed out that the State was infringing upon its rights by determining:

1. Who Carolina Friends School may hire as its teachers and administrators through its (the State's) certification requirements;
2. The curriculum of the Carolina Friends School through the State's "Standard Course of Study;"
3. The very existence of the Carolina Friends School through the mechanism of State Approval of Non-Public Schools; and finally—
4. Programmed student evaluation in the Carolina Friends School through the provisions of former House Bills 204 and 205.

It then stated that the Carolina Friends School expected that the State of North Carolina "would exercise the same restraints in the governance of this corporation as it affords other similar corporations, particularly those that are religious in nature."

The Carolina Friends School committee (or corporation) then presented several propositions, summarized ever-so-briefly here by the author of this volume:

1. That any parent's objections to the course of study of the Carolina Friends School be appealed to the State Department of Public Instruction.
2. That the present State position regarding the approval or non-approval of an independent school be viewed as "an unnecessary and intrusive" interference.

3. That statements as to the qualifications of teachers hired by the Carolina Friends School through various certification requirements be viewed as “an inordinate infringement on the freedoms of independent organizations.”
4. That the standardized tests developed by the State Department of Public Instruction be deemed unjustified and that those requirements not be extended to private institutions.
5. That the State explore ways of promoting greater cooperation between public and private educational institutions, promoting the welfare of all students and preserving the freedom of schools run by religious groups.

These and related matters are still matters of negotiation according to the Corporation of the Carolina Friends School and its members hope that confrontations may be avoided.

**14. Some Other Forms of Quaker Education.** When the term Quaker education is mentioned, most people tend to think immediately of Friends schools and colleges. Then they may think about the role of Quakers in public education. But those two topics by no means exhaust the various phases of Quaker education.

One can reflect, for example, on the powerful influence of the various Quaker journals, such as the *Evangelical Friend*, the *Friends Journal*, *Quaker Life* and similar publications. Then there are the books and pamphlets of the Barclay Press, the Friends United Press, and the productions of the literature committee of the Friends General Conference.

Added to the foregoing are the nearly 300 Pendle Hill pamphlets, some of which are read by non-Friends as well as by Friends. And there are the insightful and sometimes provocative “position papers” of the American Friends Service Committee on such topics as the relations between the United States and the U.S.S.R., the Middle East, South Africa, and crime and prisoners.

More recently there have been the publications of the Friends Council on Education and the annual proceedings of the Friends Association for Higher Education.

To them should be added the educational efforts of the many First-Day schools and Sunday schools in most of the 1000 or more Quaker Meetings and Friends churches, the education that goes on in the summer camps owned by several yearly meetings, and the many daily vacation bible schools.

In the segment of American Quakerism which adheres to the traditional form of expectant worship on the basis of silence, it is probably true that nothing is more needed than that many individuals take seriously the need for indirect preparation for the vocal ministry. In that regard Samuel Caldwell, the secretary of Philadelphia Yearly Meeting, has developed in the last few years two closely-related educational programs for the large body of Quakers. The first was called Quaker Studies and the second Quakerism 101—reflecting the nature of that program as if it were a college course. Those programs, involving sizeable

groups of people throughout Philadelphia Yearly Meeting encouraged education on the Christian faith, on the *Bible*, and on Quaker faith and practices. Fortunately that approach has begun to be copied by other groups of Friends in other parts of the U.S.A.

**Conclusion.** In these and other ways Quakers have had a tremendous impact on thousands of students and their parents, and on others in many parts of the United States in the 20th century. It is a remarkable record, despite some shortcomings, and one to which we need to add measureably in the years immediately ahead.



## Chapter 3

# The Wide Variety of Quaker Schools and Colleges in the U.S.A. Today

### A. The Elementary and High Schools

Adelbert Mason\*

As one who has visited virtually all of the 75 schools in the United States that have had affiliation with the Friends Council on Education, I am often asked, "How do Friends schools feel about . . . ?" Specifics vary. The implication: there must be a position I can easily summarize that will reflect the official Friends view or image of our Quaker schools. No so. As Paula Lawrence Wehmiller expresses in her superb pamphlet, *The Miracle of the Bread Dough Rising*, "I have recently become more aware of how different Friends schools are one from the other. Like people, they are fat and skinny, colorful and drab, old and young, polished and craggy, city and country. They reflect their own histories and are reflections of the communities they are in."

How does an individual find oneness of an inner city Friends school in Detroit with the largest proportion among Quaker schools of minority students (68.6 percent of its enrollment under 200) with a rural Friends day school in Idaho, Greenleaf Academy, with 1.4 percent minority students with its enrollment under 300?

What common ground does a Washington, D.C. day school of over 1000 enrollment (Sidwell Friends School, the largest of our Quaker schools) have with a suburban Friends day school of 50 students (Thornton Friends School) just a few miles away?

What easy response emerges about "How do Friends schools feel about . . ." the three oldest Friends schools, founded in the 1600s, with a combined enroll-

---

\* Bert Mason received his B.A. from Bowdoin College as a philosophy major and his M.A. from Middlebury College in French. Then he became a teacher and administrator at Oakwood School, followed by several years as vice principal at George School. From 1966 until 1977 he was the headmaster of the Abington Friends School. From 1977 until 1987 he has served as the executive director of the Friends Council on Education. He is a member of the Abington Friends Meeting and a member of the Corporation of Haverford College and of the Friends Hospital in Philadelphia as well as providing other services to the Society of Friends and the general society.

ment of nearly 1,800 students (Abington Friends, Friends Select, and William Penn Charter), in contradistinction to the three newest Friends schools with a combined enrollment of about 100 (Friends Community School—Adelphi, Maryland; the Delaware Valley Friends School in Pennsylvania; and the Princeton Friends School in New Jersey)?

What is the link between the five most affluent Friends schools from the point of view of their combined endowments of over \$32 million, and the five most struggling schools with perhaps a combined endowment of less than \$5,000?

There are indeed sharp differences, but to quote from the renowned French commentary when the question of sexual differences was referred to in parliamentary debate, “Vive la différence!”

Friends have a right to point with satisfaction (if not with sinful Quaker pride) to the fact that 16 of their schools still in existence were founded in the 17th and 18th centuries—all before public schools came into being. Several of these marked the only formal educational opportunities in their communities during their earliest days. All have come to play an important role of educational leadership in our contemporary 20th century.

Although the majority of Friends schools associated with the Friends Council on Education are in the eastern sector of the United States, between New York and Washington, D.C., the schools are scattered from Maine to California, and from Ontario to North Carolina. Ten boarding schools, quite varied among themselves, offer a form of community life that is difficult to match in the day school setting. Four of them: John Woolman, Scattergood, Olney Friends, and The Meeting School, spaced across the country from California to New Hampshire, offer limited farming and outdoor education that combine fruitfully with the academic preparation necessary for college and other post-school opportunities.

Three relatively recent schools,—Stratford Friends and the Quaker school in suburban Philadelphia, and the Mary McDowell Center for Learning in Brooklyn have made a significant start at the elementary level to meet the needs of children with normal intelligence but with special learning difficulties—areas of need too long neglected in Friends education. A fourth school of this dimension at the middle and upper levels, the Delaware Valley Friends School in suburban Philadelphia, started in 1987.

It is interesting to note that while the percentage of Quaker children in Friends schools has diminished in the last decade, the actual number of Quaker children is virtually identical—1,110 and 1,111—6.8 percent of the total enrollment of over 16,000 students in 1986-1987.

This statistic represents the first element of “the minority problem” in Friends schools. It is very difficult to create and expand the Quaker ethos in Friends schools’ communities when so few Quaker students and families are involved. Even the percentage of Friends faculty and staff in these schools is less than 20 percent in total. Although the school committees responsible for our schools generally include 50 to 100 percent Friends, their influence on the daily



Some Schools Are in the Heart of Large Cities such  
as Friends Select School in Philadelphia



And Some Are in Rural Areas Like the Meeting School in New Hampshire

running of schools is limited, for they are overseers, not administrators and teachers.

What has been considered "the minority concern" is that pertaining to students and faculty of color and different ethnic backgrounds. Although Friends schools are by no means complacent on this matter, the effort and resultant progress toward increasing the number of minority children and faculty over the past quarter of a century are marked. In 1986-1987 16 percent of Friends schools' students were non-white, with 6.6 percent of faculty and staff in that category.

The financial commitment to increase scholarship aid to these minorities as well as to other deserving families has been impressive, though the resources to foster such commitment vary widely among our schools. In 1984-1985, the most recent period of statistics on this concern, Quaker students received \$1,158,426 in financial aid; minority students received \$2,305,377; others received \$3,307,481.

Statistics give important insights about the background of Friends schools but they do not reveal the spirit and effectiveness of them. Some adherents marvel at the strong academic programs so many Quaker schools offer; others mark with appreciation the small, personal, and caring atmosphere of these institutions. It is my observation that the process of education, the process of discovering and

nurturing the best within each student in a framework of community concern and responsibility, is the strongest feature of Friends education. The focal center of the Meeting for Worship provides the spiritual source for this process. For some schools that truly is the center; for others it may be only peripheral. Whatever may be the emphasis, there seems little doubt that the influence of Quaker schools far exceeds what we might expect from so relatively few schools.

The long-range planning committee of the Friends Council on Education in 1987 underlined one of the major tensions of contemporary Quaker schools: “. . . the pull between wanting to become Friends oriented and becoming more secular and non-denominational . . . The new, small schools will be seen as embodying Quaker spirit will be an extension of a Meeting’s mission. The older, more established schools will need to resist the tendency to be identical to other preparatory schools and as a result become schools with a Friends tradition only.” The tension is by no means easy to resolve. To be purists in Quaker theory and practice in our rapidly changing culture may well spell the demise of the influence of Quaker education, no less than the increasingly secular invasions into our Friends institutions are likely to effect the same fate. At this point in the dialogue and search for right leading, this guiding fragment from the long-range planning committee; “To remain by name and practice is of utmost importance and requires the wisdom of each institution.”

## **B. Colleges**

Leonard S. Kenworthy\*

Aside from the world-wide work of the American Friends Service Committee, the activities of Quaker colleges are probably the most visible contributions of the Religious Society of Friends to the United States today. Despite a total membership of slightly over 100,000 in this country today, Friends own and operate—or at least have some tenuous connections—14 colleges, plus a few adult education centers.

In alphabetical order those institutions are: Bryn Mawr, Earlham, the Friends Bible College, Friends University, the Friends World College, George Fox, Guilford, Haverford, Malone, Pacific Oaks, Swarthmore, Whittier, William Penn, and Wilmington.

Geographically those institutions range from the Friends World College on Long Island in New York State to the George Fox College in Newberg, Oregon, and Whittier and Pacific Oaks in Whittier and Pasadena, California, respectively. The only such institution in the south is Guilford in Greensboro, North Carolina.

Historically, a few of those institutions were founded as secondary boarding schools, largely to train teachers for the many elementary schools run by Quaker monthly meetings in the 19th century. Then, when the public schools replaced

---

\* A brief statement about the author’s background in Quaker education is contained in the Preface. Ample accounts of the two most prominent adult educational centers appear in Chapter 15.

Friends institutions, those secondary schools became colleges. Thus Haverford, started as a secondary school in 1833, became a college in 1856; Earlham, founded as a secondary school in 1847, became a college in 1859; and Guilford, begun as a secondary school in 1837, turned into a college in 1888.

Contrary to the general practice of those times, nearly all of the Quaker colleges were coeducational from the start. The two exceptions were Byrn Mawr and Haverford, established near enough to each other that they might be considered twin institutions. In recent years, however, Haverford has become co-educational, leaving Bryn Mawr as the only Quaker-related college which is a single-sex institution.

Over the years only one such institution has been “laid down”—Nebraska Central College in Central City, Nebraska, while two new institutions have been established in this century—Malone College in Canton, Ohio, and the Friends World College in Huntington, New York.

Until the last 50 years most of these institutions served a relatively small geographical area and drew most of their students from the Religious Society of Friends. In recent times, however, several of them have drawn their students from many parts of the U.S.A.—and increasingly from abroad.

Scholastically these colleges are superior, with at least four of them generally acknowledged nationally for their academic excellence. Others are rapidly becoming known for their superior scholarship. In the special issue of *U.S. News and World Report* for October 26, 1987 on America’s Best Colleges, the presidents of scores of institutions of higher learning rated a large number of such schools. Among the top 25 national liberal-arts colleges, three Quaker institutions were named: Swarthmore as number two, Haverford as number nine, and Earlham as number sixteen. Among the smaller comprehensive colleges Whittier was ranked third. And in its selection according to the scores of students on S.A.T. exams, Guilford and George Fox were mentioned.

In governance Friends have retained the ultimate control of most of these colleges, with a majority of Quakers on their Boards of Trustees. However, there have been additions in most of these institutions to their boards by the appointment of alumni, local residents, and others who are usually non-Friends. Most of them still have presidents who are Quakers although that is decreasingly so.

These Quaker or Quaker-related institutions generally reflect the beliefs and practices of the Friends bodies which control them—varying from a generally liberal interpretation of Christianity to a fundamentalist, evangelical approach. In them many of the future leaders of the Religious Society of Friends have been and/or are now being educated, including the clerks of many Meetings, ministers, and foreign missionaries. Increasingly the leadership of the Religious Society of Friends nation-wide is coming from graduates of the Earlham School of Religion.

Increasingly, too, these institutions are broadening their curricula with a strong international dimension and most of them now have a Peace Studies program.

Two trends already noted by Bert Mason in regard to Quaker elementary and secondary schools are also visible at the college level. One is the tendency to become larger and larger. The other is the tension between becoming more and more secular as opposed to the pressure to become more and more Quakerly. A search for identity is currently a mark of most of these Quaker and Quaker-related colleges.

## Chapter 4

### The Aims of Such Schools

In the 20th century much has been written about the aims of Quaker schools and colleges. In fact, seldom have so few people written so much on a single topic as Quakers have on the reasons for their educational institutions.

In their defense it must be admitted that this is a large, important, and complex topic. Consequently, in order to make it more manageable in this chapter, it has been divided into two parts—the first on the aims of Quaker schools and colleges in general, and the second on the more specific aims of Quaker institutions of higher learning.

Of course there is considerable overlap in the quotations cited in this chapter by various authors. But there is also considerable divergence of opinion, especially regarding the priorities in aims that those writers elucidate. Hence some readers may be interested in noting the major points on which the authors agree and those on which there is some disagreement. Then they might like to compose their own list of aims as the author of this book has done at the end of this chapter.

#### A. The General Aims of Quaker Schools and Colleges

It seems appropriate to introduce this section with an excerpt from Howard H. Brinton's book on *Quaker Education: In Theory and Practice*, as it is considered "the bible" by many Quaker educators and one of the few comprehensive yet concise statements on the philosophy of our educational institutions.

The writer was born and raised in a Quaker family in Chester County, Pennsylvania, just west of Philadelphia. He attended the local high school but went on to Haverford College, receiving his B.A. degree from it and also his master's degree. Then he earned another M.A. from Harvard. His Ph.D. was awarded him by the University of California and was in two disparate fields—physics and philosophy—a curious combination but indicative of his major interests at that time. After teaching at Friends Select School and the Olney Boarding School in Barnesville, Ohio, he was successively an instructor at Guilford College, Earlham College, and Mills College in California. For a short interval he served with the American Friends Service Committee in its relief work in Germany and Poland.

For many years he was then co-director of Pendle Hill, the Quaker study center outside Philadelphia, serving with his wife Anna Cox Brinton. As co-



directors they complemented each other beautifully as Howard was the quiet, scholarly philosopher and mystic and Anna the ebullient activist and organizer.

Here are some of the many choice passages from Howard Brinton's *Quaker Education: In Theory and Practice*:

What is the meaning and goal of life? What kind of life is it most worthwhile to live and what constitutes the best preparation for it? Education, more than any other human undertaking, requires an answer to these ultimate questions. We cannot educate intelligently unless we know what we are educating for. If, as is generally agreed today, we are educating our young people in order that they may be able to live the best kind of life here and now on this earth, then we must arrive at some way of defining that kind of life.

Nothing less than a complete philosophy of life is required in order to define education's purpose. If we who are educators are too definite in our answers to ultimate questions, we can properly be accused of dogmatism and narrowness. If we are too vague, then we are open to the criticism that we do not know for what we are educating.

. . . The expressed aims of education change with the changing times, though there are certain constant elements, as for instance, the use of the schools as one of the means, along with family and church, by which the cumulative heritage of the race can be transmitted to the rising generation. Under all philosophies of education schools have undertaken as a minimum requirement to assure mastery of certain fundamental processes required of society . . . . Since the family and community have gradually ceased to function as reliable agents for conveying this training, skills have come more and more to take a recognized place in the educational program . . . .

On both public and private schools today we find two objectives more or less consciously present in the minds of educators. One is individual; the other is social . . . .

But there is an important difference which was more characteristic of the Quaker schools of the past than it is of those of the present. The Quaker school prepared, not for the great secular society all around it with its many conflicting, changing standards or lack of standards, but for a special kind of life which was to some degree embodied in a special community—the Society of Friends. This way of life was the goal of Quaker education. However imperfectly it might be exemplified by the Quaker community, it was at least rendered sufficiently definite to be aimed at and imitated . . . . Their schools did not prepare for the society that is, but for the society which ought to be. The Quakers did not hesitate to be “a peculiar people” in order to live their principles . . . .

Let us now examine to what extent the social testimonies of the Society of Friends have been applied in the past to education. It is noteworthy that the tendencies toward community, pacifism, equality, and simplicity have

in varying degrees persisted throughout. They have resulted in definite educational policies as follows:

*Community*

1. Development of a sense of belonging to the Quaker community.
2. A religiously guarded education.
3. Dedicated and concerned teachers.

*Pacifism*

4. Non-violent discipline and methods.
5. Appeal to the inward sense of rightness.

*Equality*

6. Equal education for both sexes.
7. Equality of education of races and classes.

*Simplicity*

8. Moderation in dress, speech, and deportment.
9. Scholastic integrity.
10. Emphasis upon practical subjects in the curriculum.

The school must again become a training ground for a specialized community which lives according to a way of life different from that of the world around it, but serving as a goal or model which indicates the direction of advance. Such a school will probably not be of the conventional type of today . . . .

Quaker education need not change its old objectives. It need only seek a higher measure in their achievement. William Penn said, "Men not living to what they know, cannot blame God that they know no more."

Eric Johnson was for many years one of the really creative teachers in Friends schools, spending his early years at Germantown Friends School. For a short interval he was the headmaster of Friends Central but returned to G.F.S. by choice, to resume teaching and later, administration, there. Meanwhile he contributed to a wide audience through his books on sex, such as *Sex in Plain Language*. More recently he has produced a volume on teaching, one on Jesus, and one on the later years of life. Speaking to the Home and School Association of Wilmington Friends School, he commented on the topic *How Should a Friends School Be Different?* by suggesting 12 Quaker queries as follows:

1. Are our students taught to be critical thinkers? Do they accept what they see and hear unthinkingly? Are they moving from cocksure ignorance to thoughtful certainty?
2. Do we teach them to be honest and forthright? This may sometimes be uncomfortable but should never be brutal.
3. Do we educate students who either are conscientiously opposed to war and bearing arms, or at least understand the Friends testimony against violence?

4. Do we educate students who won't ignore wrongdoing but will attempt to do something about it?
5. Are our students willing to be unpopular or in the minority when standing for a principle or matter of conscience?
6. Are we teaching students to view personal wealth, power, and advantages as an opportunity to better the human condition rather than as an indulgence for personal benefit only?
7. Will our students go out of their way to cross (and help others cross) human barriers: social, economic, racial, philosophic, ethnic, psychological?
8. Are we teaching students to develop a chronic social conscience?
9. Do we educate students to be world-minded and loyal to a global view, rather than restricted to nationalism?
10. Are our students committed to continuous efforts to communicate with others, particularly in complex or conflict situations?
11. Are they persistent in their faith that good will, if intelligently applied and sufficiently well-informed, can eventually prevail in resolving any problem?
12. Do we teach our students to care about the inner spirit—the “invisibles”—sweetness, kindness, idealism, humor, loyalty, and a cause larger than themselves?

Here, then, are some shorter comments on the aims of Quaker schools and colleges. The first is a cluster of statements by Thomas Shipley Brown. A Westtown and Haverford College graduate, he taught at Westtown School and Earlham College and was the head of the Olney Friends School in Barnesville, Ohio. Then he became the executive director of the Friends Council on Education. Here are two of his many provocative comments on Quaker education:

Difficult as Quaker education is to define, I feel very sure that a pervasive characteristic of living Quaker education will be a passionate insistence that there will be a continuing risk, continuing openness, continuing commitment, a love affair with truth, if you will, an ultimate concern with truth. It will permeate the community and surround the individual with invitation and reassurance.

I am convinced, however, that good education is not enough. The central issue is not the accumulation and manipulation and transmission of facts and knowledge, but the discovery and communication of meaning.

For many years Douglas H. Heath taught psychology and philosophy at Haverford College and served in several ways assisting Friends school. Two of his Pendle Hill pamphlets were directed to a discussion of the aims of Quaker educational institutions:—*Why a Friends School?* and *The Peculiar Mission of a Quaker School*. Two pertinent comments of his on aims, follow:

A Friends school should be divinely discontented . . . Should not a Friends school be a restlessly searching, experimenting, risking place, ceaselessly seeking to attain new levels of perfection?

“The peculiar mission” of a Friends school is to empower its members—faculty, staff, and students—to live more fully in Truth. For Friends “to empower” is to enable a person to be his or her own minister in seeking the truth. “To live more fully” is to witness in all one’s acts that measure of truth one has experienced.

The next quotation comes from Clyde Milner, a graduate of Wilmington College and the Hartford Theological Seminary and president of Guilford College for many years after several years as a professor and dean of men at Earlham College. In his booklet on *Quaker Education in the Carolinas*, he wrote:

The ultimate aim of Quaker education is the expression of spiritual values in daily life, for Friends have always emphasized the sacramental qualities of the whole life. Therefore all education has religious significance. Intellectual and emotional maturity can only be achieved when the spiritual resources of the inner self become aware of and responsive to the spirit of God.

Helen Hole is another of the outstanding Quaker educators of recent times. She graduated from Westtown and earned her B.A. degree from Vassar and her M.A. from Columbia University. After she was 60, she obtained her doctoral degree from Indiana University. She taught at Westtown School and Earlham College, serving for a short time as provost. In addition, she taught in her retirement years at the Earlham School of Religion and at Pendle Hill. Furthermore she wrote a history of Westtown School and a wonderful little book entitled *Things Civil and Useful: A Personal View of Quaker Education*. The following passage is a summary of that perceptive and personal account:

Throughout, I have seen certain common features: a distinctive form of community, a special nurture of the individual student, a simplicity of life style, an evolving concept of the equality of sexes, a genuine respect for the training of the mind, a concern to minister to all levels of the student’s psyche, a unique method of decision-making, and especially an emphasis on the religious life as part of the texture of daily living.

For more than 20 years Frederick B. Withington has been the principal of Friends Academy, an elementary and secondary school in Locust Valley, Long Island, New York. We turn to him for his answer in more specific terms to the question he posed in an issue of their occasional paper, called *The Meeting House*, for 1986—What Makes Us a Quaker School? His reply probably represents the thinking of heads of other Quaker schools and colleges with a small percentage of students and faculty members who are Quakers. Here is what he said:

The question (as to the nature of Quaker schools) has been asked for many years, not only at Friends Academy, but, I am sure, at most of the other Quaker schools and colleges around the country.

Since the day three hundred years ago when George Fox founded the first Friends School in England, the Quakers, despite their small number, have been known for their many surprisingly influential educational institutions. Unlike most religious schools, Friends schools do not, as a rule, have a majority of co-religionists in their student body and faculty. Many non-Quakers like the schools Friends have sponsored and have been eager to have their children attend. If a Quaker school is not made up primarily of members of the Society of Friends, what is, then, a Quaker school?

A formal but admittedly limited definition might be that it is a school that follows the Quaker philosophy and has at least one-half of its Governing Board made up of Quakers. Friends Academy meets these qualifications, even though only 13 of our students and five of the faculty members are members of the Society of Friends. Yet, at the same time, we are an independent school closely associated with but not governed by a Quaker Meeting.

The most significant characteristic often attributed to Friends schools is a special atmosphere of caring, balanced by high expectations of all members of the community.

Successful human institutions always seem to have one crucial ingredient. They have altruistic goals, and in the case of schools, a vision of how lives can be improved through “teaching and learning.” Most Quaker educators I have known balance idealism with a practical, hard-headed realism. They work hard to make the world a little better, even though they know how discouraging that effort often is.

A cardinal belief of members of the Society of Friends out of which Quaker philosophy grows, is that all human beings are sacred because they possess what early Friends called “that of God in every man.” As a result, their educational organizations, such as Friends Academy, take on a different character from many other schools. People tend to treat each other with sensitivity. Decisions are usually made with a great deal of thought and concern for the wisdom of everyone involved.

Another characteristic of Friends schools is the weekly Meeting for Worship, attended by students and faculty. We have always said that Meeting for Worship is the most important event of the week at Friends Academy. Students sometimes say, “Yeah, sure. You say that because Friends is a Quaker school. It’s really not true.” But, following the destruction of the 260-year-old Matinecock Meeting House, students who said they didn’t like Meeting and didn’t want to go, came with tears in their eyes to talk to us about their feelings of loss. Alumni, whom I remember as being against required Meeting, have written touching letters about their thoughts on the loss of that landmark building and moments shared there. . . . The fire has

# MOORESTOWN FRIENDS SCHOOL

## *Convictions, Commitments, and Philosophy... Educational Goals...*



### THE CONVICTIONS AND COMMITMENTS OF FRIENDS THAT SHAPE THE PHILOSOPHY OF MFS AND THUS ITS EDUCATIONAL GOALS

- ☐ It is our conviction that there is that of God in every person. Our belief that every human being is of infinite importance requires us to give consideration and respect to one another.
- ☐ We believe diversity—in religion, race, sex, nationality, age, economic condition—fosters growth when it exists in an atmosphere of loving appreciation and free communication.
- ☐ The peace testimony is basic to Quakerism. Conflicts should be resolved without resort to violence, either physical or psychological.
- ☐ Nurture of the spirit is as central to the purpose of a Friends school as development of mind and body.
- ☐ Meeting for Worship should be a vital part of the spiritual and educational experience at MFS, representing an individual and a corporate search for truth.
- ☐ As the individual is deserving of love and respect, so is the school community of which he or she is a part. Individual conviction and initiative must be moderated by a recognition of responsibility toward that community.
- ☐ There is a responsibility toward the larger community. The School is a living part of contemporary society and should be actively concerned with, and involved in, its problems and opportunities.
- ☐ The Quaker Meeting for Business, with its search for unity through a sense of the meeting, should provide insight for the decision-making process within the school community. To the extent that the School reflects the concerns and convictions of Quakerism, individuals will also reflect them.
- ☐ Friends' concern and involvement in education includes a commitment to the academic disciplines as well as openness to critical and objective appraisal of our society and its values.
- ☐ The simplicity which Friends have sought after in their lives is a means to a heightened awareness of the spiritual values and human dignity. Simplicity, directness, integrity, and moderation should characterize the atmosphere at MFS.

## EDUCATIONAL GOALS OF MFS

We endeavor to provide a challenging liberal education, one that is both consistent with Friends' faith and practice and designed to prepare students for a wide range of options and a commitment to lifelong learning. Specifically:

- ☐ we try to create a warm, supportive environment in which each child can feel him or herself to be a worthy and competent person, actively engaged in the use of materials and ideas, developing constructive social skills of communicating openly, of planning, working, and playing co-operatively, and of resolving conflicts in ways that respect the integrity of all concerned;
- ☐ we must enable each child to acquire a secure mastery of basic language and number skills. This can only be accomplished in a flexible setting which allows for varying rates of individual growth and different modes of learning, yet which challenges each child to make full use of his or her abilities to learn;
- ☐ we strive to help our children develop their physical abilities, inquiry and problem-solving skills, imaginative and creative faculties, and to derive pleasure and satisfaction from using them;
- ☐ we enable our students to have experiences that will help them become more knowledgeable about the environment, community, and culture in which they live, and to be exposed to people with backgrounds, cultures, beliefs, and values different from their own. We hope these experiences will help our students become discriminating users of the communications media, intelligent consumers, and responsible citizens. We also hope they will be sensitive to the vital issues facing our nation and the world, and will develop a world view, seeing themselves as an integral part of all mankind;
- ☐ we want our students to receive a firm grounding in the traditional academic disciplines: the arts, humanities, mathematics, and sciences. We try to emphasize the organizing concepts and learning processes basic to each, so that students will not only acquire insight into our own culture and appreciation of other cultures, but will also have the incentive and skills to seek new knowledge;
- ☐ we provide our students with opportunities to set personal goals, to make choices, to plan for the productive use of time, to pursue particular interests in depth, to engage in independent study. Through these opportunities, we hope our students will become self-directed learners, able to live constructive, creative, and joyful lives in a changing world;
- ☐ we hope our students will continue their own search for truth, using meditation as a means of personal and spiritual growth, and participating in a "community of shared concerns" through their involvement with the life of the School. We believe these experiences will help students develop a surer knowledge of their own identity and worth, a recognition of their need to respect and love other people, the courage to make consistent moral decisions, and the determination to seek meaningful work in service to others.

shaken up the school in a way that I have not seen in the 20 years that I have been here. More than anything else, the Meeting House fire has made us realize how much of a Quaker school we really are.

In the Friends Academy catalogue reference is made to the Quaker heritage and its effect on the school today, including belief in the unique worth of each human being and the desire to develop the academic and social potential of each student so that he or she will become a better person and contribute to society—an education stressing simplicity, sincerity, moderation, and respect.

Elton Trueblood has been one of the best known interpreters of Christianity and Quakerism in the 20th century. A birthright Friend, he graduated from Penn College and did graduate work at Brown University, Harvard, and Johns Hopkins, from which he obtained his doctorate in philosophy. He has taught at Guilford, Haverford, and Earlham, as well as in other institutions, and has been a prolific and popular writer primarily on religious themes.

At a conference on Quaker education at Earlham College in 1946, he delivered the following address which is reprinted here in its entirety:

Quakerism is really nothing more than an effort to achieve radical Christianity. At its best it has never been anything different from Christianity at all, but a sustained and stubborn attempt to recover the simplicity, directness, and immediacy of the earliest gospel, and to apply it to the contemporary scene. A Quaker education would be an education in which the basic faith involved in this attempt is applied to the entire educational procedure. A school can be true to the Quaker heritage only by the infusion of the Quaker spirit into all aspects of the life of the school. The needful step now is to explore the specific ways in which the infusion of this spirit may be accomplished in practice, to apply the most significant concepts which have emerged in nearly 300 years of Quaker history to the problem at hand. Among those concepts seven are of particular relevance—veracity, discipline, simplicity, individuality, community, concern, and peace. These words upon analysis turn out to be not separate words but parts of a single pattern constituting the real philosophy of education which has inspired many Quaker teachers.

Before delineating the patterns, it is necessary to clarify the relationship between Quaker education and the whole of our culture—our responsibility is not to educate all but to demonstrate to all; every Quaker school should be a holy experiment.

**1. Veracity** is the first of the seven words: honesty, the first criterion of Quaker education. One of the most serious implications of our first criterion is that we must restore the integrity of the degree, refusing to put the stamp of approval on a person apart from a recognized level of achievement, both in character and learning.

**2. Discipline** is our second word. Quakerism has always stood for the disciplined life in one form or another. If we give up disciplined life, we



shall be giving up almost all that is precious. It is only by disciplined insight that we shall ever know even that portion of truth available to finite man. This ancient feature of the Quaker way is bound to save any Quaker educator from the prevalent modern heresay which takes as its motto, "Let the winds of freedom blow." The reason why we cannot let the winds of freedom blow is that if we were to do so we would be unfair to the young people in our charge. We have the responsibility to introduce them to the best that is available. We cannot introduce them to it if they are not present when the best is available. That is why the truly Quaker institution will not be at all timid about required attendance at assemblies and at certain religious observances. The heart of discipline is the constant vision of greatness.

**3. Simplicity** has long been accepted as integral to the Quaker way of life. We must *learn* simplicity. We must not set up barriers between ourselves and those in humbler circumstances. One of the chief ways in which we can do this is to keep our Quaker schools out of the luxury class. We are tempted to construct luxurious dormitories, to multiply our playing fields, to shield our young people from work. When many of us are as far from genuine simplicity as we are, we can be truly grateful for the example of Friends Boarding School at Barnesville, Ohio, the Scattergood School in Iowa, and William Penn College.

**4. Individuality** is central to the pattern we are describing in the sense that the individual person is, for the Quaker and for the Quaker school, the locus of value. Every human being, we believe, is made in God's image and is precious in God's eyes. This determines the way we treat each other. There are a number of corollaries—one is that questions of race and class necessarily recede in importance. Another is concerned with the size of an institution and the manner in which the educational process is carried forward. We must always teach individuals rather than "classes."

**5. Community** is the necessary counterpoint and complement of individualism. Though Friends have said that the individual child of God is infinitely precious; they have at the same time been most insistent on the importance of group life and experience. Even our mysticism has been social mysticism. There is no more wonderful experience in this world than the experience of sharing the fellowship of loving souls. What we want, then, in a genuine Quaker school or college, is a true community of loving persons, helping one another and sharing with one another in common loyalty to a common dream. It is our conviction that such a community is possible. All we need is wise selection. In our selection of students and instructors and workers, we need not ask for perfection, but only for willingness to try.

**6. Concern** means the kind of conviction which drives men and women out into work in the world. It makes the vital connection between the inner religious experience and outer worldly action. The community, therefore,

must be the place from which our service starts. It is significant that Friends are equally celebrated for worship and the work of the Service Committee. Neither can thrive without the other.

The Quaker school must be a place which provides constant outlet as well as intake—the repeated experiences of work camps, student teams, reconstruction units, and adult education centers is not accidental but rather essential to the type of life we seek to encourage and demonstrate.

7. **Peace** is perhaps most clearly associated with the Quaker way so far as the general public is concerned than is any other word in our vocabulary. This is as it should be. We must continue to insist that the problem of world peace is paramount. What we must say to ourselves and to all the world is the deep truth that the underlying problem is inner peace. This emphasis is a necessary complement to concern, for the urgent sense of concern, without the balance of peace, may easily lead to censoriousness. We must strive to send out men and women who can keep peace of mind, facing with equanimity all misunderstanding and censure as well as all praise, because they have found a way to transcend self-centeredness. The only known way in which this can be done is by putting God at the center in place of ourselves. This is the century of men who could make war, but could not make peace. Knowing this, our task is to teach ourselves and our students to live wisely and worthily in such a time.

Here, then, are our seven Quaker words which together provide us with a Quaker philosophy of education. We have a Quaker philosophy of civilization, a theory about the way the world should be changed. It will be changed by people planted in all walks of life, each of whom becomes a center of contagion. The central purpose of Quaker education is the production of such contagious people, people marked by veracity, discipline, simplicity, individuality, community, concern, and peace.

A current publication of the Friends Council on Education, intended for wide distribution to parents of prospective students, persons interested in teaching in Quaker schools, and others, depicts briefly, succinctly, and powerfully the overall of Quaker educational institutions. Titled *What Does a Friends School Have to Offer*. it says:

A Friends School offers the chance to share in a community's struggle to transmute an ideal into human fact.

Friends schools aspire to have their deepest roots in the Quaker religious experience: children have a right to share in what has proved to be life-giving to their parents as these children struggle to survive in a world of accelerating change.

These schools hope, therefore, to create an environment within which students and staff alike can continue to mature as companions in a wide range of activities. These experiences, both outward and inward in nature, may bring forth in each (as he is ready and in the forms appropriate to him)

**A Continuous, Coherent, and Cumulative Curriculum from Early Childhood to Adulthood, Stressing Growth as Individuals and Groups**



**Getting Off to a Good Start in the Friends School in Bakersfield, California**



**"Commencement" rather than "Graduation" at Whittier College in California**

a deepening awareness of the presence of God. Since men are finally free to respond or not, a Friends school cannot promise results nor catalogue a product.

Friends see all education as inescapably religious regardless of age, subject matter, or setting. For while these Friends school communities are searching for understanding in sets and numbers, poems, animal reproduction, party platforms, situational ethics and racial tensions, they are also seeking to know more clearly the Truth that sets men free and gives them the more abundant life.

Since Friends education is religious at heart, it therefore tends to be socially responsible. A man's training and heightened gifts belong to his neighbor's as well. Peace and war, racism and brotherhood, ignorance and poverty, justice and law and violence, all these are both subjects for study and issues for commitment, now as students and soon as effective citizens.

To be effective, men must be freed insofar as possible from incompetence and ignorance. They need to be increasingly able to handle the signals of meaning that men use. They should be able to sense, to see, to listen, to read with sureness; to write, to speak and to project their thoughts with clarity. They should be able to respond compassionately, thoughtfully, and critically as appropriate to the material and the occasion. They need a stock of basic information and the key techniques of problem-solving. They need constant encouragement and opportunity to be playful and creative and involved. They need the tools and training and the time to develop their manual and artistic skills. And students, especially, need an environment within which these enterprises of body, mind, and spirit can be cherished and strengthened, and, as gardeners say, "hardened off."

Caught and buoyed up by the tension between such a vision of "ought" and the fact of "is," each Friends school will have its own pattern. Though a number of Friends schools are noted for the excellence of their academic programs, it would be a mistake to assume that such excellence constitutes the essence of all Friends education. There are many forms of human excellence, many ways of being human, and by their differences Friends schools can reach out to the needs of many kinds of persons.

A Friends school hopes to offer a community that cares very deeply about what kinds of persons its members, young and old, are becoming, what goals and motives are effective in their lives, what their response is to the high calling of being human. They hope to be communities of those who have not only techniques and knowledge but also a vivid relationship to reality, a hunger for worship, a passion for truth, and the experience of growth, both in the Light and toward the Light.

Elise Boulding is known to many as the wife of the famous Quaker social scientist and poet, Kenneth Boulding. But she is also known in her own right as a prominent sociologist and a leader in such movements as feminism, peace re-

search, and the establishment of a Peace Academy comparable to West Point. Speaking to the heads of Friends schools in 1983, she made these remarks about learning and the aims of Quaker educational institutions:

What is our vocation?—to help bring about learning. But what is that? Restating what learning is all about is something we as teachers continually have to do for ourselves. Each time we return to the subject, some different aspect emerges. Here is today's thought: Learning is an opening up of the self into a larger space where new relationships are seen, and it is the incorporation of the new seeing into one's own becoming.

We see the joyfulness of learning most easily in the very young. A small child, learning that the word "grass" stands not only for the green blade in her hand but for every grassy field and meadow anywhere, has opened into a new space and incorporated a powerful new relationship between a sign and a thing signified into her very being. Linking sight and sound in the learning to read is another seeing, another becoming.

Each time we as teachers meet a class, we pray that there will be a seeing and a becoming.

What do teachers have to do with learning? Teaching is the mysterious enabling. Research has not increased our understanding of that enabling very much. Quaker intuition, however, may achieve what research cannot. As Friends and seekers of the truth, we know something about standing in the light, and so, at our best, we try to stand with our students in the light, letting the light be the enabler.

We also know about reaching out to what Martin Buber calls the thou in the other person. I witnessed that reverential giving of space to the other person and becoming during a memorable series of lectures Martin Buber gave at the University of Michigan some years ago. Not only did each of us feel individually addressed when he spoke from the podium, but during the question period each questioner was asked to stand by Buber and place the question directly to him. Buber then answered the person as well as the question. The seeing and the becoming of each questioner before Buber's gentle but piercing gaze was visible to all of us.

I have just read an essay by Brother Steindal-Rast, saying that we should be mindful of the double meaning of "pupilla"—the pupil of the eye and the pupil who is a learner. Teacher and pupil each see their own image reflected in the eye of the other, but not as in a mirror. Rather, each sees an affirmation (or negation as the case may be) of their own self. It is in the affirming that the enabling, the invitation to a larger space, takes place. Information without affirmation is not teaching.

In the *Friends Journal* for April 15, 1987, Samuel Caldwell wrote an article on New Eyes for Invisible: Toward a Clearer View of Quaker Education. He is a graduate of Amherst College and the Earlham School of Religion and for several years has been the executive secretary of Philadelphia Yearly Meeting. In that



Diversity in Their Student Bodies is an Aim of Many Quaker Schools. This is a Diverse Group from the Westbury Friends School on Long Island, New York.

article he expressed grave doubts as to whether the standard answers to the question of what constitutes a Quaker education were really different from those of any other enlightened, progressive school. After commenting on those standard responses, he went on to say:

Most of the preceding responses focus on *methods* of Quaker education, a few on its *content*, and none on its *aims* . . . a subject about which Friends are strangely silent.

Talk on aims is often looked upon with suspicion because it stirs up latent hostilities toward an old-fashioned, authoritarian era which most of us are glad to have left behind. The question of aims must be frankly faced. Once upon a time Quaker education was to produce faithful members of the Society of Friends. No doubt this served effectively to set it apart from other sorts of education, but this aim is no longer feasible or appropriate. It is a good thing that Quaker schools have abandoned this goal, but it is a shame that Quaker schools have not succeeded in articulating a new one.

This does not mean that Quaker education has been totally adrift. Quaker schools have continued to grow in both strength and reputation, suggesting that what has gone on within their walls has not been aimless. Like veteran artisans we seem to know just how to perform our craft, but we can no longer explain how or why we do it.

The great challenge, therefore, is to make the aims of Quaker education explicit in a way that will speak afresh to our time. I think we would not be far off if we put it something like this: The distinctive aim of Quaker education, above and beyond excellence in academic instruction, is to encourage, nurture, foster, or fashion people whose characters are influenced by the distinctive experience and perspective of the Religious Society of Friends. I did not say “converted by” or “convinced by” but “influenced by.” The crucial insight here is that Quaker education does not seek to inculcate a set of beliefs or doctrines. It seeks to nurture a particular sort of personhood. Granted, the beliefs one comes to hold—and the sort of person one becomes—are not easily separable.

What sort of personhood is this? It is, to borrow Rufus Jones’ phrase, a person who has “eyes for invisibles”; a person who knows deep down that what we see, taste, touch, smell, and hear is not all there is to life; a person who, in an age of rampant materialism, has firsthand experience of the reality and importance of Spirit in life; a person rooted as much in the unseen as in the seen; a person who has a capacity for reverence and who is as well equipped to worship as to work. This is a person who has learned that truth, beauty, goodness, and love are evidences of the transforming power of the Spirit among us; a person who regards all of life as potentially revelatory of the Spirit and everywhere imbued with meaning; a person who is optimistic about the capacity of love and good will to mend the affairs of humanity; a person who has begun to develop the courage to

testify outwardly to what he or she know inwardly; a person who has the courage to follow the inward argument where it leads.

Quaker education hopes its students will be inwardly reached and influenced in some lasting way. To abandon this hope would be to abandon the distinctive aim of Quaker education—what makes it what is was and is. Acceptance of such an aim has numerous practical implications for the conduct of education. It is part of the work of every teacher, committee member, and administrator in a Quaker school to translate this aim in the classroom and in school life.

The future of Quaker education depends on continued commitment to its distinctive aim. In an age when the only major educational alternatives seem to be sterile secularism or religious parochialism, Quaker education represents a unique combination of academic excellence and spiritual depth. Quaker education is and should be committed to this combination. Historically it has been definite about this without being dogmatic. Herein lies its peculiar genius.

Consciously or unconsciously Quaker education always influenced its students to become persons of the sort I have described and I am convinced that the world sorely needs what Quaker education is peculiarly suited to offer. That Quaker schools continue to be in a position to make a distinctive contribution to society at large is convincing testimony that there is something in it of enduring worth.

Because Quakers are so often concerned about the state of the world and so anxious to improve the lot of millions of people on our planet, they are frequently looked upon as very serious and even somber individuals. Thomas Kelly inveighed against being overly serious all the time, recording this comment in *A Testament of Devotion*:

I'd rather be jolly St. Francis hymning his canticle to the sun than a dour, sobersides Quaker whose diet would appear to have been spiritual persimmons.

Yet there is a less serious side to many Quakers, as attested to by the memories many of us have of the almost boisterous laughter of Tom Jones and Jack Hoyland, the dry wit of Henry Cadbury, and the Down East stories and humor of Rufus Jones.

One of the few individuals who has written about the importance of humor and fun in Quaker educational institutions is Tom Mullen, the dean of the Earham School of Religion, whose books are punctuated by light passages. Addressing a conference of the heads of schools in 1983, he commented in this way on Fun in Quaker Institutions:

At a Quaker school I hope my child will have *fun*. We choose the word "fun" carefully. We are at ease with "joy"—as in the "joy" of learning or the "joy" of achievement. We speak here of fun for its own sake, fun,



because we're with people we like, fun that takes the form of foolishness, nonsense, horse play, and dumb jokes.

Every Quaker school needs a few faculty who have the gift of teasing and who allow laughter occasionally to substitute for one French lesson, or who plan and execute conscientious mischief. Most student groups have among them some who have been called by the Lord to fill a similar role. Children usually do not have to be taught when to laugh but only when *not* to laugh. . . .

A sense of humor about our work keeps it in perspective. It is serious work, but, c'mon, it's not all *that* serious. It treats our own sense of self-righteousness, too. We in Friends schools work long and hard hours, and we may not be appreciated. And if we can chuckle about *that*, we may be able to transcend our self-righteousness.

So, one question Quaker schools can ask is: Are we having fun? If so, why? If not, why not?

In another context, Tom Mullen commented in somewhat the same vein, saying this:

If a Friends school will confront my child, value my child, and share laughter with my child, it will be worth its tuition and worthy of its religious heritage. And parents will be able to sleep better at night, knowing they have allies in the task of helping their children discover who they were all along—children of God.

Having presented a variety of views on the aims of Quaker schools and colleges, perhaps the writer will not be amiss in presenting a few of his own thoughts on this topic.

During World War II this writer was stationed in one of the Civilian Public Service (CPS) camps administered by the Quakers, the Brethren, and the Mennonites for conscientious objectors to war. At one point our camp was moved to the eastern part of Maryland where we were to work on a drainage project in order to increase the food supply of the U.S.A.—a project in which we could participate conscientiously.

At our new location we were confronted with the shell of what had been a Civilian Conservation Corps (CCC) camp during the depression of the 1930s. Very few remnants of their sojourn there were evident. But one particularly outstanding reminder of their years was a large chart at the entrance to the mess hall. On small chunks of wood the aims of the camp were painted. Thus each camper was frequently reminded of the purposes of his presence there.

Many times since then I have wrestled with students and with faculty in public and private (or independent) schools, trying to help them to state simply, briefly, and yet comprehensively the aims of their educational institution.

Then I have urged them to mount those aims in a prominent place in their school so that parents, faculty, and students would be reminded frequently of the

purposes of that institution. Or raise questions about the aims as stated on that chart.

Hopefully the aims would be examined from time to time and possibly rewritten. Occasionally the principal or someone else might elaborate on the meaning of each of them—perhaps in one assembly a month. Possibly sub-titles could be added, indicating the various experiences in the school which intended to carry out each of the aims.

In drafting the chart of aims several factors have been kept in mind. One has been to keep the list brief; many other aims or sub-aims could, of course, be added. Hence the insertion of the word “major” in the title of this chart. Furthermore the word “our” has been included to stress the cooperative nature of the institution. In addition, strong verbs are used to strengthen the statement.

There would be merit, too, in turning these statements of aims into questions and using them as Quaker educational queries, to be answered from time to time by faculty groups.

Why is it that we fail to share with students our deep-felt intentions in what we are trying to do *with* and *for* them? On page 69 is my suggested start on such a chart of aims.

## **B. The More Specific Aims of Quaker or Quaker-Related Colleges**

Although many of the comments made by various individuals in the first part of this chapter apply to Quaker educational institutions at all levels, there are some differences between the aims of elementary and secondary schools and those of colleges. Hence we are devoting this part of Chapter 5 to the more specific aims of Quaker or Quaker-related colleges.

In the first few pages we will reproduce some of the shorter comments which have been made by various individuals, primarily college presidents, on the aims of colleges. Then we will print three major statements—by Ernest Boyer, Howard Brinton, and Kenneth Boulding. Comments on other aspects of college life will be found in various other chapters of this volume.

Here are some relatively brief comments on the aims of Quaker or Quaker-related colleges:

Speaking at the centennial of Haverford College in 1933, William Wistar Comfort, its president said tersely:

Haverford intends to remain a liberal college—in which it has a chance to render distinguished service to enrich the individual life and thus make man good company for himself; to establish his character upon broad and firm foundation of faith in the unseen, the spiritual, and the eternal . . . and to foster his resolve to play his part in assuming the political and social responsibility attached to citizenship.

Years later Felix Morley, another president of Haverford College and an editor of prominence commented that:

## The Major Aims of Our School

In the context of our broad-based, diverse, Quaker-oriented community, to help each of us to acquire for himself/herself and for others the attitudes, skills, and knowledge needed

1. To strengthen our self-understanding and our self-esteem.

2. To improve our mental and physical health.

3. To care, share, and contribute increasingly to the betterment of society—locally, nationally, and globally.

4. To search continuously and rigorously for truth.

5. To learn to learn; acquiring a variety of important skills.

6. To understand and appreciate our physical world and universe.

7. To examine selected segments of the human experience on our planet.

8. To learn to explore and handle personal and societal problems peacefully.

9. To enjoy some of the fun and beauty of the world—past and present.

10. To investigate future educational and vocational opportunities.

11. To develop on-going personal hobbies.

12. To develop a meaningful and comprehensive philosophy of life, a faith, or a religion to undergird all our efforts to live meaningful lives.

Thus we are engaged individually and collectively in a quest for the best for everyone.

The success of a small college is not whether it produces great men, for that will rarely happen, but what does it implant in mediocre men, such as most of us are—a capsule of liberal dreams, a tenderness for problems of the spirit and conscience, a loosening of the imagination, and an eagerness to contradict the cruel ties or stupidities of their age?

He then went on to say that he thought Haverford was carrying out those aims.

A third president of Haverford, Gilbert White, the president in the 1940s and 1950s and a well-known geographer, commented more directly on the Quaker connections of that college, saying:

In the months preceding (my) going to Haverford, I thought of (Quaker education as having) . . . a balanced concern for the intellectual, emotional and spiritual . . . What would make a Quaker institution any different from an institution that was not Quaker? I think there would be much greater concern about the nature of the community which enfolded and constituted the educational institution. There is a Quaker way of saying, "It isn't the way a man talks, it's the way he walks that counts." A Quaker institution should be discernible in the way it performs, the way in which people do things, rather than what they preach.

And in his final words to the college, he said:

If I were to say in a few words what to emphasize in the future . . . they would be these: Keep it small, keep it Quaker, cultivate the inquiring mind, find good men (as faculty members) with courage and integrity—then back them.

Stephen Cary, the vice-president of Haverford, the chairperson of the American Friends Service Committee, and a prominent Quaker, has added his comments in more recent years as reported in the volume on *The Spirit and the Intellect: Haverford College: 1833-1983*:

When I think of the Quaker influence at Haverford, it is in terms of its role in the maturing process that occurs during the college years. Our students, away from home often for the first time, are searching for their life values. It is the distinctive role of a Quaker college to create an environment which encourages such values as unwavering personal integrity, sensitivity to the needs of others, renunciation of violence, dealing with conflict in constructive ways, and commitment to extend the boundaries of justice and human rights. To the extent that Haverford reflects those values in the operation of the college, in and out of the classrooms, we will be creating the sort of learning environment that alone justifies our labelling ourselves a Quaker institution.

In a terse statement of its aims or values, Guilford College has listed the following which would certainly apply to all or most Quaker-related institutions of higher learning:

Consistent support for the individual student as a “seeker,” as one who should be nurtured and respected, and whose growth, as a whole person, should be aided by all the programs of the college.

Attention to the sharing and supportive qualities of an intentional community—contact and congeniality.

Openness in governance through seeking the sense of the meeting.

Comprehensiveness in looking at issues from multiple perspectives.

Patient pursuit of truth—both specific knowledge and ultimate coherence.

Equality of opportunity—gender, racial, socio-economic background.

Global sensitivity to the interrelation of people from all nations.

Simplicity and clarity of focus in lifestyle.

Thoroughness, integrity, and imagination in pursuing intellectual issues.

Clarity in understanding the social and ethical implications of ideas and institutional structures—obedience to conscience and social justice.

Cultivation of a spirit of reverence and sincerity, coupled with wit and self-perspective.

Attentiveness to the leading of the Spirit which sustains and inspires all persons and relationships.

In his inaugural address as the current president of Guilford College, William Rogers, who gave up an endowed chair at Harvard to go to Guilford, made two comments which indicate some of his thinking about the aims of colleges and especially Quaker colleges. On this theme he asserted that

I hold firm to the notion that fundamental intellectual ability in analyzing, synthesizing, and articulating ideas—so central to our liberal arts tradition—is the educational value which we must continue most to cherish. But such ability must always be developed in careful concert with sensitivity to moral values and just human consequences.

At another point in that same inaugural address he expanded on his own values and those of Guilford and other colleges, asserting that:

The goal which I believe we must seek through the challenges of this century and the next is that of an education which inspires both a love of the good and the good of love; both excellence and benevolence. That excellence must be in our work every day. And that benevolence must start with our own genuine compassion for one another. To attend to the real feelings and meanings of the other; to be willing to relinquish a stand when, after expressing it clearly, the consensus of the group is consolidated in a slightly

different direction; to work for the good of the entire community and not just a chosen segment; to care about the effects of every decision on the well-being of all involved; and to know that all of this is nurtured by our belongingness in a deeper love—these should be the marks of a college of (F)riends. And those should be the marks of a world of benevolence to which our students and citizens can be increasingly committed.

At the 1985 conference of the Friends Association for Higher Education, Joe Elmore of Penn College referred to the recommendations growing out of three very recent studies on the role of small, liberal arts colleges, saying that their recommendations applied in large part to Quaker colleges. Here are the major recommendations of those highly respected groups:

A. Focus on Teaching and Learning

1. Emphasize teaching, not just research.
2. Give attention to the creation of a total environment conducive to learning. Do not forget the co-curriculum and that the entire institution educates.
3. Place the greatest emphasis upon students and their learning.
4. Create smaller learning communities on campus.
5. Give priority to creating community and collegiality, to the values of honesty, freedom, justice, equality; and respect.

B. Focus on Faculty-Student Relationships

1. Increase personal contact between faculty and students.
2. Get students actively engaged in their education.
3. Remember that advising throughout the entire college experience is important.

C. Focus on General Education

1. Change budgets to recognize the importance of the first and second years of college.
2. Have at least two years of general education; a core.
3. Do have TA's teach most courses in the first two years.
4. Overcome narrowness, departmentalism, and the over-emphasis upon specialization.

In the Swarthmore College Bulletin for 1986-1987 this statement regarding the relationship of that institution and its Quaker background appears.

Swarthmore College was founded by members of the Religious Society of Friends. Although it has been non-sectarian in control since the beginning of the present-century, and although Friends now comprise a minority of the student body, the faculty, and the administration, the College seeks to illuminate the lives of its students with the spiritual principles of that Society.

Foremost among these principles is the individual's responsibility for seeking and applying truth, and for testing whatever truth one believes one

has found. As a way of life, Quakerism emphasizes hard work, simple living and generous giving, and the peaceful settlement of disputes. The College does not seek to impose on its students this way of life, or any other set of convictions about the nature of things and the duties of human beings. It does, however, encourage ethical and religious concern about such matters and continuing examination of any view which may be held regarding them.

A very different emphasis appears in the statements of Malone College in Canton, Ohio, which characterizes itself as “A Christian College of Liberal Arts and Sciences,” under the direction of the Evangelical Friends Alliance. To a relatively recent statement which the Danforth Foundation issued, stating that a college ought to know what it stands for, Malone officials replied that

### **MALONE COLLEGE STANDS FOR**

#### **The Christian Revelation**

The Christian revelation provides a world view common to all Christians which becomes an integrating center for the liberal arts. While the Christian world view is not to be crammed down any student’s throat, still the Christian college has no excuse for existence if it does not make the Christian view known and how it differs from the secular. This cannot happen by chance; it must be structured into the curriculum and set forth in a real climate of free discussion.

#### **A Christian Faculty**

For the core, full-time faculty: committed and practicing evangelicals who at the same time are professionally competent, are required. “Ventilation” or the exposure of students to varieties of conflicting ideas is provided through visiting lectures, none of whose views need be endorsed by the college. A Christian faculty is expected not only to teach their discipline as related to the Christian world view, but to be an example of Christian “koinonia” and to teach with the kind of loving care for individual students displayed by our Master Teacher.

#### **The Christian Ethic**

Following the truth wherever it leads is more than a matter of ideas—it must apply to our manner of life. We uphold the Ten Commandments as a guide to the happiest form of life. Cheating and sexual immorality therefore cannot be tolerated. Alcohol and tobacco have become major threats to the

## Christian Leadership

health of our times and as such cannot be ignored. Hence their use is prohibited on campus.

Malone is set to educate students from the upper half of their high school class who have leadership potential. As selectivity becomes more exacting, Malone will be seeking those qualities of maturity, seriousness of purpose, capacity of leadership, sound character, adaptability, and loyalty which mark leaders rather than merely higher scores.

It is not necessary for a student to subscribe to Malone's religious position but he must be respectful and eager to learn.

Three statements on the aims of education in colleges follow, written by three prominent Quaker educators.

Ernest L. Boyer is a Friend who is very well-known in education in the United States. He has been Chancellor of the State University of New York and U.S. Commissioner for Education and is now President of the Carnegie Foundation for the Advancement of Teaching. At one time he was a trustee of Earlham College. The following is his address in 1983 to the Friends Association for Higher Education.

Is there an education which might appropriately be called a "Quaker education?" And, if so, how should it be defined?

To some, to be a Quaker college means that there is something called "a critical mass" of Quakers on the campus. To others, it means campus governance is conducted in a Friendly manner, but so are monthly meetings. Still others believe Quakerism is measured by the civility on campus and point to the honor code as well. And the more legalistically inclined call for formal ties between the college and yearly meeting—just to say that the spirit is sealed by a formal contract.

All of these conditions are significant and some, perhaps, essential. However, I conclude that none of these conditions—individually or combined—can make a Quaker college. A Quaker college is, after all, a *college*, and the quality of its Quakerism must in the end be measured by the impact on the *educational* mission of the institution, the degree to which Quakerism reflects itself in what is taught and learned.

Again, how can this be done? Let me put my own position squarely on the line. I believe a Quaker college is an institution with a well-considered core curriculum on Quaker values and traditions. And the goal of such an education is to help all students to gain perspective and respond wisely and with concern to life's most enduring questions. The goal is to transcend the barrenness of life. But, once again, in our academic society, how is this to be achieved! Let me give five examples—some familiar, some unfamiliar—to illustrate my point.



I suggest that all students at Quaker colleges should develop a deep respect for languages. They should know that language is the connecting tissue that binds society together and see language as the voice of God. Members of the Society of Friends were, from the very first, scrupulously concerned about communication. Quakers went to jail on such “technicalities” as the difference between swearing and affirming. These were not mere technicalities, of course. Quakers have understood from the very first that words are the externalization of who we are and what we think; they should be used with reverence and precision.

When I was commissioner of education, I was often asked to define the “basics.” My response was always very brief: language, I said, is the basic of basics, and every student must learn in the early grades not only to read and write, but to read with understanding, to write with clarity, and to speak and listen effectively. All students in the upper grades should explore the rich heritage of literature, learn to use imagination and allusion, and understand as well that we communicate not just with words, but with dance and music and the visual arts. And, increasingly, they must understand the relationship between language and thought and the ethics of communication.

Incidentally, frequently I’d be told that this is far too ideal a standard—that only “gifted students” truly master language. We must remind ourselves that the average child who marches off to school has already mastered the miracle of language; this child understands the use of symbols; he or she can use the intricate rules of grammar and has a vocabulary of several thousand words. Indeed, language development begins, so they say, when the unborn infant begins to monitor the mother’s voice. Therefore the task is not just to introduce language to the students, but to build on the literacy foundation that’s already well in place. The goal is to raise—not lower—expectations, to hold standards higher.

But in Quaker education the study of language takes on special meaning. If there is “that of God” in every person, then that which comes out should be “of God” as well. Quakers understand that we communicate through silence, too.

I conclude that building respect for the power and mystery of language is the centerpiece of common learning. And it must be the core of Quaker education.

**A Quaker education is also a means of gaining a sense of time.** It means recalling the past and looking to the future. It means—in short—putting one’s own life in perspective.

Members of the Society of Friends do not live in the past. And yet they do—in a very special way—feel a spiritual tradition and draw upon the weight of heritage to gain perspective on the future. I have never been particularly overjoyed by the label “a birthright Friend” but it does say a lot about the Quaker respect for continuity, and tradition. Therefore it

seems that all students at a Quaker school should understand that—while we each have our separate roots—we also, in the broadest sense, have a common heritage that shapes our lives today.

This emphasis upon heritage and tradition is today being shockingly ignored in most of education. In the latest National Assessment History Survey, only four out of ten nine-year olds knew that Columbus first sailed in search of new waterways to the East. And only four out of ten knew that the American Revolution was fought for independence from British rule.

It seems evident that to be educated in a Quaker context is to know something about the seminal ideas and the key events that have consequently shaped the course of history and those people and convictions that have kept alive the religious heritage as well. History is taught at every college campus worth its salt, but at a Quaker college the meaning and content of history should be distinctive. Students should study not just wars and kings, but the unsung saints who kept alive the flame of peace, civility, and compassion, whom Will Durant called “the little people on the banks of history.”

**At a Quaker college, students should develop a reverence for the natural world and respect for the physical ecology of the Planet Earth.** It is in the tradition of the Society of Friends to view the world as a seamless web—to see human beings and nature as inextricably interlocked. The “conquest” of the Earth was never a part of the theology of Friends. And I believe that every student at a Quaker college should understand the essential truth that there are no solitary, free, living creatures on the planet Earth. They should discover that every form of life is dependent on other forms. They should explore the elegant, underlying patterns of the natural world and learn the methods of science by which such patterns are discovered.

Here again the study of our relationship with nature is shockingly neglected. Today, eight out of ten colleges in America have a general education “science requirement” of one kind or another. Yet the larger view of science is frequently lost. Professor Dan Clouser of the Pennsylvania State College of Medicine recently observed that “most students—even after a course in biology or chemistry—have little grasp of how science works and what its theories are. Science is for them a catalogue of facts.”

Again, all colleges offer their students science courses, perhaps as a preparation for graduate school. But at a Quaker college science is not just a means, it’s an essential as well. Through science the miracle and mystery of the universe are discovered and—at its best—the study of the natural world becomes a time of worship. It’s a moment to reflect with the Psalmist, King David, who wrote: “When I look at the sky, which you have made, at the moon and the stars, which you set in their places—what is man, that you think of him, mere man that you care for him?”

**It seems to me that a Quaker education means studying the significance of work and the universal experience of producing and consuming.** The truth is that, as human beings, we spend most of our lives producing and consuming. Work is essential not only to survival but to meaning. And there are even those who argue that “the urge to be useful” is rooted in the genes. There is, in fact, no notion more sacred in the Friends’ tradition than the term *vocation*.

At the Carnegie Foundation Conference on Common Learning at the University of Chicago a year ago, Lewis Thomas told a story of the termite world that may have relevance for us: “When three or four termites are collected together in a chamber, they wander about aimlessly, getting nothing in particular done. But when more termites are added, the situation changes and they begin to *build*. They pick up each other’s pellets, stack them in neat columns, and then—when the columns are precisely the right height—they reach across and turn out the perfect arches which form the foundation of the termitarium.”

No single termite knows how to do any of this, Lewis Thomas says. But as soon as there are enough of them, they become collectively flawless architects, sensing their distances from each other—although blind—and building an immensely complicated structure with its own air conditioning and humidity control.

We are, of course, remarkably more intelligent than termites, or so we have concluded. As individuals we can be creative. But termites do raise for us the tantalizing issue of what—collectively—we could accomplish if we could get our act together. What is our equivalent of the termitarium?

The Quakers, although a small and scattered band, have demonstrated throughout the years the power of collective effort—the impact of collective conscience focused on righteous causes. Their termitaria have been: conscience against war, justice for humans, and freedom for slaves.

I suggest that at a Quaker college the issue of vocation is absolutely crucial. All students should have time to reflect on the meaning of work and its central significance in the lives of every individual:

- What have been the historical attitudes toward work around the world?
- Why is some work more highly prized than others?
- How do notions of work relate to social status?
- What is my own vision of vocation?

Exploring questions such as these is at the core of Quaker education.

Finally, I put a capstone to this core curriculum. **A Quaker education should prepare students to form convictions and to act boldly on the values they hold.**

I recognize that whenever a discussion turns to values, a strange embar-

rassment seems to overtake us all. Somehow we have deluded ourselves into believing that we can be responsible people without ever taking sides, without expressing firm convictions about fundamental issues. In his penetrating book, *Faith and Learning*, Alexander Miller commented on this curious timidity when he wrote:

A decent tentativeness is a wholesome expression of scholarly humility. We seem to have a sort of *dogmatic* tentativeness which suggests that (in matters of moral judgement, at least) it is intellectually indecent to make up our minds.

But there is a hopeful side to all of this. We are beginning to understand—as George Steiner has reminded us—that a person who is intellectually advanced can at the same time be morally bankrupt. We know now that such a person can listen to Bach and Schubert at sundown, can read Goethe in the evening, and the next day go to work at the concentration camp to gas other human beings. “What grows up inside literate civilization,” Steiner asks, “that seems to prepare it for the release of barbarism?”

What “grows up” is education without values, action without purpose, crusade without conscience. The simple truth is that if education is to exercise a moral force in society, then it must take place in a moral context, and this is, in the end, the essential truth of a Quaker education.

In his usual incisive and innovative manner, Kenneth Boulding spoke to the seventh annual conference of the Friends Association for Higher Education at Malone College in Canton, Ohio, in 1986 on the conference theme—Quakers in Higher Education: What Is Required of Us?

Space precludes reprinting the entire address but these selected segments of it should be highly stimulating to readers of this source book. Here are some of the things he said:

Every Quaker in higher education is a member of two overlapping cultures. One is the culture of Quakerism itself, centered around the Meeting for Worship and the testimonies which arise out of it. The other is the culture of higher education, which overlaps somewhat with the general culture of higher education. . . . Most of us belong to other subcultures as well. . . .

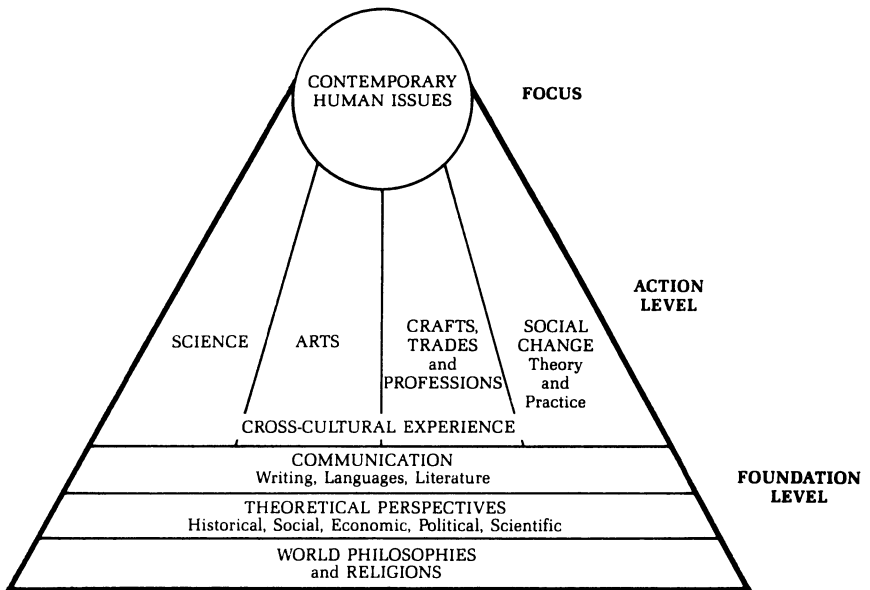
The Quaker subculture and the academic subculture have a good many things in common, especially in terms of the underlying ethos or valuation system. I would argue that these two cultures share at least four fundamental values.

The first common value is a higher value on curiosity than there is in any folk cultures . . . In Quakerism, too, experience is crucial. . . .

A second common value is that of veracity. . . . Friends’ testimony against oaths was an important symbol of this passion for constant veracity without exception.

## STRUCTURE OF WORLD EDUCATION

---



The interpretation of the term “World Education” by the staff of the Friends World College.

A third common value of academics and Quakers is an interest in testing . . . Again this involves not just taking things on the authority of others, though a great deal of this has to be done . . . But there is still the very crucial conviction that if a test contradicts authority, then it is authority that has to give way.

A fourth very fundamental value . . . is the principle that people should be persuaded by evidence and never by threat. . . .

With all these many things that are similar in the two cultures, there are also many things that are different. One very obvious one relates to economics. As academics we are usually earners and as Quakers we are spenders. . . .

Somewhat related to this is the fact that in the academic subculture there is a great deal more hierarchy than there is within the Society of Friends. . . . Friends, especially these days, are perhaps the least hierarchical of all religious bodies . . .

Another important difference . . . is that on the whole academic life represents a community of colleagues engaged in a somewhat similar occupation, with something of a penumbra of students, whereas the Quaker Meeting represents a community strongly related to family, to friendship, and to mutual support. Perhaps the greatest social function of the church in any society is that it is a community of all ages, which institutions of higher education certainly are not. . . .

Perhaps the greatest difference . . . is that one is secular and the other is religious. . . .

At the present time, therefore, it is important to ask ourselves, what is, or should be, the impact of academic Quakers on the Society of Friends itself? Do academics have any special mission or responsibility for the development of organizations, and the actions of the Society of Friends? This is indeed a delicate question. Some might argue indeed that the influx of academics into the Society of Friends has helped to secularize it. . . . It is hard not to be a little uneasy about this claim. Worship and prayer are universal human experiences, but academics may be so distracted by the delights and subtleties of the intellectual life that they feel less need for worship and prayer as the dominating aspect of life, as did the farmers, craftsmen, and tradesmen who once made up the body of the Society and who still do in some of its branches.

On the other hand, when it comes to the testimonies, it could well be that academics have a very fundamental contribution to make, especially those whose specialty is to deal with social systems. We are all concerned with human betterment. This is the object of all the testimonies, that is, how do we move the world from a situation which we regard as worse to one which we regard as better in terms of the overall valuations which are generated as we seek the mind of God. The world, however, is a very complex system. It is easy to have too simple a view of it and it is easy to

do harm and to make things worse under the impulse to do good and make things better. Academics, therefore, particularly those in the social sciences and the humanities, have a special responsibility both to understand the world better and to transmit this understanding to others.

I have had a pipe dream for years that we might have a Quaker institute for the study of human betterment, perhaps under a consortium of Quaker colleges. Such an institute would bring to bear on the problems of war and peace, justice and freedom, competence and incompetence, the insights of the social sciences and the humanities, to throw light on what practical programs actually do the most good in terms of moving us towards peace, justice, development, and so on. Today we seem to be ready for this. Perhaps it is something we are called or required to move towards.

Following that address and the discussion that ensued, some initial steps were taken to implement such a consortium of Quaker colleges in an institute for the study of human betterment.

The following paragraphs are taken from the Ward Lecture at Guilford College in 1951, given by Howard H. Brinton. In it he emphasized the “feeling” side of education in Quaker schools and colleges. Here is what he said:

Most education today is focused . . . on thought, intellect, or reason. There is too little cultivation of the kind of wisdom which comes through feeling. By feeling I do not mean emotion which may accompany any kind of activity. I mean by feeling that capacity by which we discover what is valuable in itself. That which is valuable as a means toward some particular end is made known by feeling. A good life is worth living for what it is in itself, not for what can be done with it, and the character of a good life is realized not through any process of reasoning, but by our deepest feelings.

The worship of God, if genuine, is valuable for what it is in itself. If I worship God or live a good life because of some benefit which I may receive from doing so, I am neither sincere nor genuine. If I write a poem or paint a picture, I would like you to enjoy it for what it is in itself, not for what you can do with it; in other words, I would hope that it might inspire you with the same feeling that I enjoyed in creating it. If you commend my creation because it possesses admirable qualities, and yet do not have the right experience on being exposed to it, I have very likely failed. I appeal to your critical judgement, but the criterion of taste is not made by reason. It is an act of appreciation made by feelings. We spend much time, and rightly so, on educating powers of thought by which we judge what is true or false, but how can we educate the feelings which tell us what is good or evil, agreeable or disagreeable, religious or irreligious, beautiful or ugly; in other words, how can we educate the sense of value?

We provide in our college courses in philosophy, literature, ethics, aesthetics, and religion. These subjects involve taste and judgement of value by means of feeling. But our college courses in these subjects are

often as intellectual in content as are courses in mathematics. Even in theological schools this condition prevails. Students are provided with theories which various authorities have advanced regarding the nature of shall we say, religion. They give a knowledge about the subject, not the knowledge of acquaintance.

. . . Does goodness come through knowledge? Can virtue be taught? Those are very old problems. They were discussed by Plato in *The Republic* and have often since been subjects of debate. I believe that virtue does come through knowledge and can be taught, but not through an intellectual knowledge of facts so much as by a knowledge of values obtained through sensitizing our feelings, particularly our consciences. Thinking may tell us what is true or false, but only feeling, in this case we call it conscience, can tell us what is right or wrong. No one was ever argued into being good. A person becomes good by apprehending goodness in the depth of his soul at the spring of his will. Thoughts are on the mind's surface. Feelings arise out of what may be called the depths. It is not easy to teach those depths by any conventional method of teaching. Von Huegel writes, "It is by the apparently slight, apparently far away accompaniment of a perfectly individual music to be spoken or sung text of the common speech of man that I am, it would seem, really moved and won."

Psychologists tell us that we seldom do things because of reasons for doing them. We more often find reasons for doing them. We more often find reasons for doing what we want to do. Our feelings come from a deeper, more intimate source than our thoughts. Feelings influence thought in a way we do not usually realize.

. . . Our whole culture is out of balance because its attention has become concentrated on tools and machines' products of intellect, rather than on the goals and meanings which can be ascertained only by feeling. We make extremely efficient automobiles in order to go nowhere in particular. We are concerned with means rather than meaning, with tools rather than goals. Our civilization is a tool civilization. Tools are the product of thought.

. . . By the nature of their need for teachers, Friends were induced to undertake higher education though they continued to have reservations about it. In the course of time it became clear that their hesitation was not in regard to higher education as such, but toward the particular kind of higher education which was concerned with words and ideas to the exclusion of training and experiences having to do with acts and feelings.

. . . It must be recognized that during the age at which young people attend college, their reason is at its most intense stage of development. The most important question for them to answer is simply, "Is it reasonable?" . . . The test of reason is consistency. College students abhor inconsistency. . . . The college student should be shown that his efforts to express all knowledge by a consistent system is not feasible. If religions appears



inconsistent with science, it does not follow that one or the other is untrue. There are many inconsistencies within science itself. The recognition of such inconsistencies has often been the means of making way for newer and more profound insights.

. . . When thought and feeling are synthesized, we are on the strongest foundation. This is well illustrated in the case of pacifists, faced with conscription—the rational pacifist finds himself in the weakest position, the religious pacifist is in a stronger position, but the man who bases his position both on reason and religion is in the strongest position of all.

. . . There are only two ways of changing men—one is by the education of spirit, mind, and body, and the other is by violence. Quakers are opposed to changes wrought by violence. Such change is superficial and generally creates an inner reaction opposite in direction to the change desired. Education is the one peaceful technique for creating changes for the better. But, as I have endeavored to show, men are not greatly changed by education if education concerns only ideas, theories, and facts—these being on the surface of the mind. We need to extend our education not so much in extent as in depth. We need to reach and change for the better those deeper feelings which express the inner character of persons. We need to discover and develop methods suited to present conditions for achieving this. Feelings alone give significance and value to life. All else is means rather than meaning, tools by which we move rather than goals to which we go.

Three thousand years ago a Chinese sage named Mohtze believed that men could be educated to do absolutely anything if appropriate methods were used. He observed that the emperor could so educate his soldiers that they would march into a blazing fire if ordered to do so. Mohtze concluded that men could be educated just as effectually to practice universal love and dispense with all strife and contention.

The education of spirit, mind, and body can be a powerful instrument in the hands of a religious group which seeks to bring about the kingdom of righteousness on earth by changing men from within. Quaker methods are based on the belief that in the depths of his soul man is in contact with the Divine Spirit of Truth and Love. The Seed of Truth was planted when God breathed into man the breath of Life. Our part as teachers is to provide the right soil and nourishment in order that the Seed may grow.

## **Chapter 5**

# **Able Administrators, Talented Teachers, and Effective Employees**

More than other educational enterprises Quaker schools and colleges strive to develop a sense of community. That does not mean that the head is powerless or that other administrative officers cannot take the initiative in certain well-defined areas. But it does indicate that the entire staff depends heavily on all its members; they are a team. And as much as possible they try to achieve “the sense of the Meeting” in their deliberations rather than settling for consensus, which usually involves compromises and the acceptance of the least common denominator.

Included in the title of this chapter might well be the school committee or board of trustees as they are surely an integral part of this community. Attention, however, will be given them in a separate chapter on governance.

What we have said about the administration and teachers serving as a team means that running a Quaker educational institution is more involved and more difficult in some ways than administering other types of schools and colleges. But it should also indicate that the power of more individuals is released and the total community is eventually stronger than in other educational enterprises.

It means, too, that people need to listen to each other more than in other groups. Nevertheless the areas of decisions by the group need to be spelled out clearly. Otherwise everyone will be trying to run everything, with the result that there is chaos.

In this chapter we will examine what many individuals have said about able administrators, talented teachers, and effective employees against the background of this overall statement about the development of a sense of community in any valid Quaker institution.

### **A. Able Administrators**

It was Ralph Waldo Emerson, the American essayist and poet, who asserted that “An institution is the lengthened shadow of one man.” And with apologies to that famous essayist, we would edit his statement to add “or woman.”

That crisp comment certainly applies to the heads of Quaker schools and colleges as few people would doubt their importance in the totality of such institutions. Their vision contributes immeasurably to the setting of high but

attainable goals. Their administrative abilities determine in large part the effectiveness of such institutions. Their skills in human relations set the tone for the release of all the abilities of staff members and employees. Their depth of concern and commitment greatly influence the concern and commitment of everyone in those educational communities. They are the hearts of such institutions, the hub of their movements, the gyroscopes that keep individuals and ideas in balance.

Yet there is one hitch in Emerson's insightful statement because the head of a Quaker educational institution is not the power broker, not the authoritarian figure, not the potentate, not the patriarch. He or she is the chairperson, the clerk of the Meeting, the "weighty Friend" or its equivalent who has earned the respect of the group, and, if Quakers voted, would cast more than one ballot on many issues.

That comment is not intended to indicate that the head of a Quaker institution is powerless; it means that he or she *earns* power rather than inheriting it, and exerts it in some ways different from the heads of other educational institutions.

Difficult though it is to find such able administrators and to develop their special leadership capacities, there have been and are today many such outstanding individuals. In times past they often stayed in one school or college for much of their lives—thus casting a long shadow on that institution. Today the demands on the energy of such administrators are so numerous and demanding that a stay of seven to ten years is common.

Laurence Blauvelt, a former headmaster of Friends Select School, wrote about the myriad tasks of the modern head of a school, saying:

In years past the school head led a relatively quiet and uneventful life. For the most part his duties were limited to the traditional academic year from September to June. At the conclusion of the graduation exercises in June, he was usually free to leave for a vacation at Cape Cod or a summer cottage in the mountains, not to return to his labors until the day before school opened in mid-September. He had little concern for summer school, special community programs or even determining the most efficient bus route in the fall.

Today the head of a Friends school . . . is busy the year 'round. He is expected to deal with public relations, transportation, budget-making, fundraising, plant maintenance, food and/or housing services. He is involved in organizing special programs during the summer, enrichment programs during the year, and, perhaps, even with adult education programs in the evenings. In his spare time he interviews prospective teachers and other staff members.

What is more, he is expected to be something of an expert in each of these areas. All of those duties are in addition to his major concern for the academic, spiritual, and emotional well-being of the school.

A similar view of the role of a college president was expressed once by John Coleman, then the president of Haverford College. He wrote:

In actuality, a president is at the center of a web of conflicting interest groups, none of which can ever be fully satisfied. He is . . . by definition, always wrong. . . . It's all very interesting and not hard to take once he gets over wanting to be right and settles instead for doing the best he can.

Over a period of years Eric Johnson was a superior teacher and administrator at Germantown Friends School and also the headmaster of Friends Central, leaving that post to return voluntarily to teaching at G.F.S. He has also authored books on a variety of topics, including sex, the art of teaching, old age, and Jesus of Nazareth. On the role of administrators, he wrote the following piece which appeared in the *Alumni Record* of Germantown Friends School:

It's no picnic. My respect for Burton Fowler (the headmaster of Germantown Friends School for many years) which was already high, has soared since I graduated from being one of his teachers to becoming one of his colleagues.

In these times anyone who is truly concerned to do his part in making a better world must wish he could invent a way to do with four hours of sleep per night, or to expand a day into a thirty-four hour proposition. Or he must have a sub-conscious resentment against his mother because she didn't make him triplets.

These feelings are accentuated in the Quaker school principal, for surely there is no one upon whom more demands are made, many of which are mutually exclusive. For example, it said that:

He should:

Spend most of his time at school.

Spend most of his time outside his school.

Always have his door open, ready to see everyone: parent, alumnus, student, janitor.

The principal's day is made up of paper-pushing, conflict-settling, function-sponsoring, teacher-calming, parent reassuring; responsibility-delegating, credit-giving, blame-absorbing, money-raising, and meeting-attending.

He must know how to appear leisurely and relaxed while actually in a hurry; he must know when to encourage, when to exhort, when to keep silent, when to say, "I know you can do it; I'm counting on you," and when to strike terror into the heart of the wayward (rarely done in present-day Quaker schools). He must know when a student needs a pat on the back and when the pat should be administered a little harder and a little lower down (illegal).

He is called upon to speak so often that he runs the danger of thinking

he has something to say on nearly every subject. Everybody else seems to think so—at least until they’ve heard him.

This is a noble task—with never a dull moment. The challenge to the principal is to do justice to it while remaining human and avoiding ulcers.

For the principal often feels like the sparrow who came home to his wife one night with his feathers ruffled and looked thoroughly mauled. “What’s the matter, John?” asked Mrs. Sparrow.

“Oh,” said John Sparrow, “I got mixed up in a badminton game on the way home from the office.”

Yet there are compensations for being the head of a Quaker educational institution. In the following passage John F. Gummere, the headmaster of the William Penn Charter School for 27 years reflects on one aspect of those compensations, saying:

In 50 years of rather close association with Friends schools, I do not recall having ever seen in print what I call a proper appreciation of the privilege our school heads enjoy in getting to know parents.

The heads and the parents, to be sure, have a common bond. They believe in our schools and want them to succeed. This makes for a happy relationship, especially since many families have been associated with a school many years.

These associations lead to strong friendships. I had the privilege in my 27 years as headmaster of making a great many friendships, and for them I continue to be grateful. I remember one day when a mother came in the front door of the school; she was an old friend, and when I called out, “Welcome!” her reply was a cheery, “That’s exactly how I feel when I come in that door.”

From the last week of June through the first week of August, parents of boys about to enter their senior year came to see me at 9, 10, and 11 o’clock every day to talk about college plans. I did all the college placement for 20 years. We had a chance—the boys, the parents, and I—to enjoy an hour of planning. Again and again I would look at the schedule and think how pleasant it would be to see the families who were to come in.

Fortunately our schools are small enough so that this kind of association can come about in one way or another. It is, of course, priceless.

For me, for 40 years, it has been a continuing source of pleasure.

A vivid account of the arduous duties and yet the pleasures of being a headmaster or principal is given us in the following account, written by Don Wells, the head of the Carolina Friends School:

### **On Being Happy in My Work**

”Mom, I don’t want to go to school today. The work is over my head, the teachers are too hard on me, and the kids don’t like me because they are always talking behind my back.”

“Son, you have to go to school. First of all, you are 40 years old, and secondly, you are the Headmaster.”

It is surprisingly easy to relate to that joke, and each year it is becoming easier for school heads to do so. A brief list of what faces us each day clearly illustrates that fact; the mushrooming of governmental regulation and the resultant cost of coping with it; the heated controversy over what is to be taught, and when, and how; the growing reliance on legal methods to solve rather simple human disagreements; teachers’ voices sounding more and more strident, or teachers being spoken for calmly by professional negotiators at bargaining tables; the erosion of confidence in the role of authority in society; and the continued tendency of social maladies—e.g. drug and alcohol abuse, unwanted pregnancies, suicide—to appear in younger and younger children each year. When one notes that this list does not include traditional school business—staff development, buildings and grounds, parents, grades, college admission, discipline, etc.—our task looms larger and larger, and the image of Sisyphus permeates our dreams.

In light of all the awesome realities associated with the task of the chief administrator, why do we do it? The wags amongst us might propose that we were (or are) extraordinarily naive; we are masochists; we have been thrust into our position by the ever-present forces of fate that were perceived, at least initially, to give us little choice; we have a genetic defect. Perhaps the wags are right, but I don’t think so. Rather, I believe that we accept the role and its many challenges because we want the job and thrive on its challenges; that basically we are doing exactly what we most want to do!

I am concerned that because we heads rarely express our joy in our work, others often perceive our job as largely a one-way path to martyrdom. What follows speaks to that concern through articulating the many unique joys afforded to those in the role of school head.

With all the challenges facing us, it is fair to say that having to meet them is worthy of the respect of others, and our own self-respect. Not everyone could navigate in such turbulent waters. Yet we (mostly) do, and our efforts *are* respected and appreciated by many others. This respect flows freely from the Directors of the school who have carefully selected us, from staff who rely upon our competence, and from students and parents (and the larger community) who trust that we will fulfill their trust in our leadership.

Further, few administrative positions are bestowed the degree of freedom and receive the amount of support given to each of us. We are therefore challenged to utilize fully our talents to meet every challenge. That extension of ourselves is exhausting, but also vital and exhilarating.

The job of head has enormous diversity. Within one day we may counsel a student, attempt to understand new legislation, meet with a member of the Parents Council, speak at a business womens’ luncheon, rush back to

teach an Upper School class, answer correspondence and telephone calls that accumulated since morning, rush through dinner to be on time for a curriculum committee meeting, and finally arrive home to receive a telephone call from an eleven-year-old who wants Sammy's telephone number (I hope I'm not bothering you, but. . ."). Such days are the norm and not at all boring. In fact, they are exciting.

The teachers we work with daily are a very special group of people with widely diverse interests and specialties. We are therefore taught well each day when: the scientists on our staff tell us why the place of science in the program must be upgraded; the French teacher arrives and delivers a brilliant essay on the value of French literature for young Americans; the energetic director of student productions articulates the place of drama in the matrix of student activities while requesting better lighting equipment; a discussion of our program for learning disabled-children follows the Lower School Head's thoughtful summary of recent research in that field; the presentation of a position paper by minority staff causes us to rethink the School's commitment to minority recruitment. Few other jobs in society offer a quality education from such talented, diverse, persuasive and earnest educators.



The Current Headmaster—David C. Burnham and the Headmaster Emeritus—L. Ralston Thomas—with Moses Brown—the Founder, in the Background.

Being the head of a school compels us to grow in order to do successfully many tasks that do not come easily. We must speak clearly and succinctly; read rapidly and with discernment; catch a softball in the student-staff softball game; write reams of correspondence; calmly host visitors on short notice; counsel others and learn to “develop” staff; understand budgeting, cash flow, amortization strategies; be an example to others; tell a funny story (probably with a moral) to Lower School children; have the stamina for yet another alumni reunion; approve the layout of a fundraising brochure; like tea; understand why repairing the roof (only six years old) will probably never work and purchasing a new one will; and make the process of today’s education understandable to 25 Board members. None of the above tasks is easy for all of us. We are therefore compelled to be rapid and effective learners. And we like that, for it could probably be documented that in stretching to meet these tasks, we become smarter and more competent—and that feels good (especially to educators!)

Each of us has a certain amount of power—rarely absolute. (Hence we are safe from absolute corruption!) The search for wisdom in the use of this power causes us to experience loneliness, fear, and insecurity. Yet this search also enables us to experience firsthand the gift of others’ wisdom, intelligence, honesty, friendship, and love. Additionally, it heightens our empathy with others in leadership positions so that we grow in humility and understanding—such precious human characteristics.

We like the job because we can’t do it alone; it demands that we learn to accept help or fail dismally. I believe only the head of a school can truly appreciate the quality and quantity of hard work that is given by members of the school community to make a school work. Board members wrestling until midnight on a building project; teachers meeting on Sunday because it is their only unscheduled time; parents coordinating a fund-raiser involving hundreds of donated hours; the secretary who types your draft even though you promised it two days ago and need it tonight; students organizing a litter pick-up because they want the school to look better; parents driving on a field trip; colleagues preparing many reports “under your direction” that are superbly done; the quality teaching that has become the hallmark of our institutions; other administrators who carry more than their weight of responsibility with poise and effectiveness. Those who understand the intricacies of toilet valves and door latches; and those saints who run the school bus system. The omnipresence of others working earnestly towards our shared goals profoundly touches our sense of human dignity and worth, and lifts our spirit.

Finally, being the head of a Friends school adds a deeper dimension to all the above joys and challenges. The depth of our religious base demands that we not accept expedient answers to the challenges that face us, for it compels us to seek idealistic solutions within realistic conditions. Our roots



also enrich the joys we experience for they are embellished with a sense of a deeper Spirit working through us and others. As a result, we are strengthened to walk cheerfully as we strive to answer that of God in every person.

Over the years many Quaker schools and colleges have been blessed by principals or presidents who were remarkable people and extremely able administrators. One of them was George Walton of George School. The following paragraphs are taken from a tribute to him by John S. Hollister as the opening chapter of a short book called *A Man and a School*:

For forty years, from 1908 to 1948, first as a teacher and then as principal, George Walton sought to bring the spirit of God into the lives and being of the faculty and student body of George School. His influence was deeply felt by all those who passed through the school during those years, and a generation later, it still permeates the educational and spiritual fiber of the school. . . .

Few who were students or faculty at the school during the next thirty-six years were unmarked by some personal touch from George Walton.

How can one describe the touch? The great warmth of human spirit, the roll of the voice in the morning *Bible* readings, the expressive hands grasping his lapels when speaking in Meeting for Worship, the slow, benign smile, all these and more were the irresistible marks of a man who believed in people and who believed that faith could work miracles. He was many things to the school: educational leader, innovator, teacher, administrator, parent in absentia, mediator, moderator, disciplinarian, pastor, the "Pope."

George Walton asked of no one what he was not ready and able to do himself. He believed in high standards and set a personal example of dedicated service for students and faculty alike. He accumulated friends as others accumulate stamps or money.

His memory for names was phenomenal "Now, let's see, thy mother was Emily Briggs—Class of '03, and she married. . . ." or at Commencement exercises, without hesitation, "James Wellington Robinson, 3rd."

As principal of George School he had, among many talents, three of which were outstanding: he was a leader in Friends education and in other aspects of Friends testimonies; he ably selected the best faculty and surrounded himself with good administrators; and he infused the whole process of running a school with a rich flavor of experimentation, excitement, humor, and understanding.

Asked once by the writer how he was able to bring together such a remarkable aggregation of teachers and administrators, George Walton briefly explained what he had tried to do. Realizing that he could never assemble a strong faculty and pay them enough to keep them, he devised a special plan whereby he would have a small nucleus of able people and do everything to keep them for a long

time. Around them he would then try to enlist younger men and women who would stay only for a short time, becoming in a sense apprentices to those master teachers. And this special plan certainly worked. Five or six remarkable people stayed at George School most of their lives and many younger, promising individuals stayed for a few years and then moved on to other jobs.

In selecting and evaluating the head of a school or the president of a college, those responsible for such activities need to bear in mind the multifaceted demands on the head of any such institution. A relatively light-hearted description of such duties is contained in the account by Eric Johnson, quoted on page 86.

Consequently school committees and boards of trustees might well think of a "team" of top administrators, each person complementing or supplementing the other. For example, people sometimes referred to Earlham College at one time as having "three presidents"—Tom Jones—the ideas man, contact person, and fund raiser; David Henley—the dean, curriculum expert, and administrator; and Paul Furnas—the very able financial officer and business manager. At Oakwood School there was also a "team" at one time consisting of Charles Hutton as the principal and Tom Purdy and Ernest (Jim) Seegers as his two assistants. The same was true at Friends Central School with Tom Wood, Clayton Farraday, Robert Hallett, and Charlotte De Costa; at Westtown with Dan Test and Rachel Letchworth—and elsewhere.

## **B. Talented Teachers**

The importance of an able administrator is paralleled, however, by the significance of outstanding teachers. It is they who see the students day after day, week after week, and month after month, inside and outside the classroom, attempting to release the hidden abilities in each of their charges, helping them to become not just ordinary but extraordinary people.

Many people have commented on the importance of teachers in Quaker educational institutions and on the many qualities of such instructors. Here are a few statements on that central aspect of truly Quaker schools and colleges:

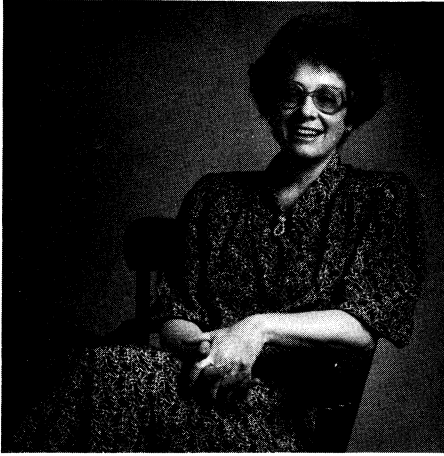
To be a teacher who knows how to enlarge the depth and scope of a person's life is the best gift there is.—Rufus M. Jones

It is easy to envisage a good college with poor buildings, but it is not possible to envisage a good college with poor teachers.—D. Elton Trueblood

Members of their staffs must themselves be deeply searching people of spiritual integrity, so that young people may be exposed, day to day, week by week, to working models of religiously-motivated people.

We need great models for the new crewman of our Spaceship Earth.

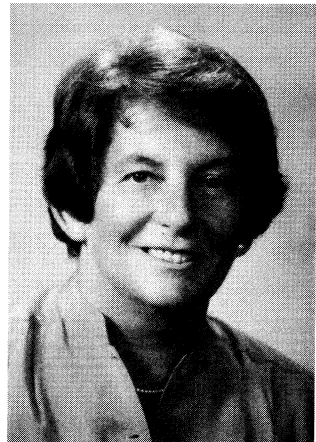
Quaker teachers should be "magnificent rebels" against a tyranny of institutions and assumptions that prepare young people to become passive



Dulany Ogden Bennett, the head of  
the Wilmington Friends School



Kay Edstene, Former  
Principal of the  
Brooklyn Friends  
School and Executive  
Director-Elect of the  
Friends Council on  
Education



Joyce McCray, Principal of Friends  
Seminary

cogs in mechanized violence, culminating in war. The place to begin this rebellion is in our classrooms, in our schools.—Thomas Shipley Brown

Holly Locke was for many years an elementary school teacher and is now the secretary for the Committee on Education of Philadelphia Yearly Meeting, as well as a consultant for the Friends Council on Education. In the following paragraph she speaks of the many roles of teachers, saying:

It is no small task to be a teacher. One must be the executive who understands the goals and structure as well as the secretary who keeps track of details, the counselor who listens empathically, yet the salesman who knows when to bear down and when to let go. The teacher has to be the space planner who understands the message of environment, the constructive critic, and the leader-follower who keeps a sense of the whole yet responds to its individual parts.

Readers, particularly those contemplating teaching in a Friends school or college, or those considering transfer to such an educational institution, may have wondered about the qualities which heads of such enterprises look for when they interview candidates. Of course administrators use different criteria but here is one such answer given by W. Byron Forbush II in an article on Reflections on Faculty—Past, Present, and Future in one of the publications of the Baltimore Friends School:

I am often asked what are the qualities we seek in new faculty and administrators. There is no easy answer. Fundamentally, though, I can make a few observations. We are searching for individuals who are in concert with the mission of a Quaker, independent, college-preparatory, and values-oriented institution. Breadth, variety and diversity of background, experience and interest—combined with sound knowledge of subject and a love of working with the young—are the qualities we seek. In terms of performance, we are looking for adults who will go the extra mile, who relate well to students and to colleagues. . . .

In the following pages we will report on the lives of several teachers at the elementary level, in secondary schools, and in colleges. Of course thumb-nail sketches could be drawn of many other persons.

In a carefully and beautifully crafted essay on The Miracle of the Bread Dough Rising, Paula Lawrence Wehmiller wrote about the role of teachers, drawing upon images, dreams, and memories to tell her story of becoming and being a teacher. That article appeared in the summer, 1986 issue of *Independent School* and was later reprinted by the Friends Council on Education as a booklet. Here are two excerpts from that essay. Paula Lawrence Wehmiller was a teacher at the Media-Providence Friends School and is currently the head of the Lower School of Wilmington Friends. Here are a couple of portions from that essay:

Boundarilessness. They want it all. And we, as teachers, are carrying it off for people as if we all had Irish setter dogs.

Teachers all over—in every kind of school . . . are bringing their stories, their talents, their treasures to their teaching. No matter what kind of school . . . there are some energetic, soaring, successful, falling-down-and-getting-up, laboring teachers. There are teachers everywhere, in every phase of teacherhood, out in the fields, doing the work of the hands with their children: teaching them how to read, how to write, how to speak a foreign language, how to program a computer, how to play an instrument, how to use a compass, how to climb rocks, how to bake bread, how to read a topographic map, how to do titrations, how to find the least common denominator. We are trying to make history come alive. We are trying to give students an appreciation of different cultures. We are seeing them through family crises and over hurdles in their friendships. We are digging for strength, providing rich resources and hands-on experiences. We are planning our programs and organizing our rooms. We are challenging, leading, listening, hugging, praising, TEACHING!

We mix up the best combination of positive ingredients we know and push and stretch and warm with our hands. We knead out the negative experiences the best we can—the pressure, the fear, the isolation, the lack of confidence.

The work of teaching is hard, long, dough-kneading work.

At a further point in that essay she wrote:

Every year of teaching I am surprised and astonished all over again by a post-Christmas phenomenon in the five-year-old group. In the early fall the children are working on learning the routines, learning to be with one another as a group, understanding what is expected of them, holding the pencil in that fragile, embryonic way, writing their names (sometimes forwards, sometimes backwards), taking in new experiences, adjusting. All the while I'm hard at work planning, managing, providing, creating, pushing, stretching, responding, KNEADING.

Then, with the finishing touches on the gingerbread houses, the sparkling star on the tree, the last carol of the Christmas program sung, they are off to their families for two weeks, and I am off to my own grown-up holiday preoccupations. When we return in January, they have grown so much—much more than two weeks' worth. They are engaged and steady, and they're ready.

Taiki is writing her name.

Hannah is tying her shoes.

Jonah can sit with all four legs of the chair on the floor at once.

Jakie asks for a hug instead of kicking a friend.

After months of work kneading the dough . . .

## THE MIRACLE OF THE BREAD DOUGH RISING.

The work of the hands taken over by the work of the spirit.

When the children in my class make bread, they know that after all the hard work of sifting and pouring, mixing first with a spoon and then with their hands, and kneading the dough for a long, long time, in order for the miracle of the rising to take place, they must rest. They must take their hands away and give the dough a chance to grow.

Here is a description of an outstanding teacher of very young children—a vignette of Mary S. Ellen Steer Rugg of the Haverford Friends School, penned by the much-beloved principal of that school for many years —Miriam Jones Brown:

Mary Ellen Steer Rugg is a teacher of four-year-old children but her planning and concern for each individual could be an example for a teacher of any age:

The rules are simple and easily understood but they make group living a joy. On the playground there is a variety of activity but one does not disturb the games of another, although one may ask to join and respect the decision of the group already formed. When it is time to leave, it is necessary to put everything away and that is made possible by the well arranged order in the area where toys are stored. An outline of the shape of each item is drawn on the wall and pegs for hanging or shelves for storage are easily learned. An empty space is a reminder so that things are not left out and lost. Even forming a line to go inside is fun when one may be the engine, a car, or a caboose and “stay on track.”

Inside there are varieties of activity but each change of pace is signalled by a few notes played on the piano. Some time is free for choices but some is carefully structured. Even indoors the weather makes a difference. If rain makes outdoor play impossible, there are a few large toys that are brought out just for big muscle exercise or a water table that can become a fish pond, a laundry tub, or a pond for sailing boats. There is a great deal of opportunity for construction with blocks and one very important rule—“he who makes, breaks.” Some building can be left for a day or two but when it must come down, there is a place for each block and everything fits, again—the outline drawn on the edge of the shelf makes it possible.

In every activity this teacher has an eye for building readiness for further learning. The bright seals that marked your coat hook are replaced by your name. Playing store involved a “cash register” with the numbers—one, two, three. But, more important is the loving touch that makes life predictable, secure, and honest,—or if disappointments come, they are bearable. What a blessing to have a year with this kind of teacher to set the tone for the future!

Fortunately there are many such talented teachers of children in the various Friends schools across the U.S.A.

Occasionally a school or college is blessed with a teacher or professor who spends most of his or her life in one institution and contributes in extraordinary ways to the students and the total life of that community.

Carroll T. Brown was an example of such individuals, spending nearly all of his life at Westtown School as a teacher, the coach of the soccer team, an expert figure skater, a canoeist, a nature lover, and an inspiring speaker in Meetings for Worship.

The following paragraphs are taken from a tribute to him by his nephew, Thomas S. Brown, in a talk at Alumni Day in 1977 and printed in *The Westonian*:

. . . a powerful mind in a powerful body! What should one choose as totem for CTB? A canoe, or book, or hearing aid, or soccer ball, or the oak lectern in Room 3 (his classroom), or a garden wheelbarrow, or an apron, or a bench in the Meeting House? Each of you who knew him will choose your own.

It is clearly appropriate that CTB's portrait in Central shows him with a book in hand . . . He read omnivorously in every field of literature—Italian, Russian, English, American, Latin, and Greek. . . .

Above all, however, Master Carroll was a teacher, a professional as demanding of himself as of his students; for many the contagious exemplar of a disciplined mind at play, relentless in his expectation of growth into excellence, caring greatly that each one should live up to the limits of his/her special gifts.

Until late in his career he usually included some recent book, some emerging point of view, some fresh area of the world which he himself was discovering so that he could share with his classes the exploration of *this* brave world.

True, there were his old favorites: *Hamlet*, *Macbeth*, Burke's speech on *Conciliation with the American Colonies*, *St. Joan*, Socrates' *Apology* . . . .

What a wealth of books he opened to students—Goldsmith, Thackeray, Mark Twain, Dostoevski, and Tolstoy, *Moby Dick*, *Grapes of Wrath*, *Giants in the Earth*, *Return of the Native*. And poetry—Milton, Wordsworth, Keats, Browning, Vachel Lindsay, Amy Lowell, and T.S. Eliot. And the *Bible*! And plays. Greek plays, Shakespeare, Sheridan, and Bernard Shaw, Ibsen. And essays of Lamb and Emerson, and speeches, especially of Lincoln and Burke,—and biography—Sam Johnson.

While a class pondered almost word for word a novel or a play like *Hamlet* . . . , for outside reading CTB encouraged, coaxed, wooed, badgered individuals to read more widely in some related field they had chosen. And every Monday morning . . . Master Carroll passed out the little blue books for students to list their reading and to write a paragraph of thoughtful response to some specific aspect of that reading. And those, like all CTB's assignments, were swiftly and thoroughly read, commented on, and graded and returned for perusal, and when possible, for amendment.

CTB's whole effort was to lift young people's vision of what they could in fact do and be through a growing clarification of their thought and through an increasing skill in communication.

. . . and how many were the ways in which he poured out those best gifts for the Westtown community; the soccer field, the sledding track, the skating pond, the ski treks to Whitney's hill, the library expansion, the library dinners, the marvelous prints of great art works for the collecting rooms and main hall, the Cum Laude Society, the *Brown and White*, the founding of Westtown Monthly Meeting and ministry in Meeting, the discussion group on the *Bible*, and the English department meetings in his house—the list is endless . . .

. . . Master Carroll's great qualities of forth-rightness, discipline, commitment, and independence of spirit would serve Quaker education well today at a time when our Friends schools and especially the nine Friends boarding schools are struggling against a constellation of forces not hitherto experienced . . .

(So, let us) pay tribute to one who loved Westtown deeply and poured out his gifts in the hope of enticing young men and women to know themselves; a man who was happy, in Aristotle's definition; one who used his best gifts in a good cause for a long period. Pay CTB the tribute of excellence remembered!

Henry Scattergood, a graduate of the Germantown Friends School and Haverford College, and later the principal of G.F.S., commented not long ago on the fact that "Friends education has been and continues to be blessed with a large share of dedicated individuals who give unselfishly of themselves and set examples of devotion, energy, and character in their professional private lives." Then he went on to illustrate that by referring to Irvin C. Poley, commenting that:

Perhaps my best example is my former teacher and later colleague, Irvin C. Poley—a life-long teacher and administrator at Germantown Friends School. After graduation from G.F.S. in 1908, Irvin attended Haverford College and returned in 1913 to his old school, where he taught English and Drama almost without interruption, and later served as vice-principal until his retirement in 1958.

As I remember them, Irvin Poley's classes were always interesting whether we were reading a play in which we all took parts or doing grammar, punctuation, and spelling from our textbook—Ward's *Sentence and Theme*. When we entered his classroom, he was usually already there, writing on the blackboard,—maybe words that had been misspelled, sometimes a provocative question. I recall that he fixed in my mind forever the major exceptions to the "i before e except after c" rule when he wrote on the board—"Neither leisurely foreigner seized the weird height."

His knowledge and appreciation of literature, especially drama, was prodigious and reading *Midsummer Night's Dream* and *Macbeth* were



memorable experiences as we acted out many scenes from those plays; but he was also able to stir student interest in the rather standard fare of the 1920s, for I remember with pleasure such novels as *Silas Marner*, *Lorna Doone* and *A Tale of Two Cities*. I suppose his enthusiasm for all literature and his genuine interest in each student came through clearly.

However, it was not only Irvin Poley's competence and often mastery in his subject that makes me remember him, for I was fortunate to know several very strong teachers. It was rather that his values and the quality of his life were evident to his students and colleagues who saw daily his generosity, his concern for others, and the fact that he cared for others more than for himself and thus became an example for everyone in the school. He had the ability to teach "obliquely," moving from the subject matter to the question of values contained in the material we were reading, e.g. the question of class privilege in Galsworthy's *Silver Box* and of racial and religious intolerance in the *Merchant of Venice*. In my judgement, it is people like Irvin Poley who go the "second mile" in their teaching and in their daily lives exemplify best the important "intangibles" that we present in most of our Friends Schools.

Because of the strength of Quakerism in the Philadelphia area and the number of Friends schools and colleges in the vicinity of that important city, the tendency is to write about Quaker education as if it existed only in that region. If we, too, have erred in that respect, we hasten to add that there have been—and are—examples of able administrators, devoted teachers, and loyal and effective employees in all Friends schools and colleges. Brief accounts of a few of them are available in the several histories now available on such institutions—and/or in the memories of students who admired them.

The following is a brief account of Earl Hunter who served as a teacher, administrator, and counselor at Friends Seminary in New York City for 50 years. In that time his chief role may have been that of a gyroscope, keeping the spiritual and social role of a Quaker school visible as that institution veered between a finishing school for the affluent elite and a Quaker institution concerned about personality, integrity, and social concern. Here is what a graduate of the school wrote about him in her volume on *Children of Light: Friends Seminary: 1786–1986*:

Dr. Hunter's influence owed as much to his courage as to his intellect. He challenged his students, courted controversy, and rarely if ever made concessions to fashion or modesty, even under pressure. The school's social conscience during the Great Depression, World War II, and the civil rights movement was forged and refined under his interrogation. Perhaps his most powerful forum was a class not in math or history, but in "social problems," which over the decades spawned his Current Events Club, his Philosophy Club, a Debating Society, and innumerable activities that allowed sheltered students to investigate a world that was otherwise off-limits

to them. The students who grew up to find, according to F. Scott Fitzgerald. "all Gods dead, all wars fought, all faiths in man shaken . . . "discovered in Dr. Hunter a receptive inquisitor who could, with dispassionate vision, find meaning in a complex world. He did so at some risk. . . .

In her book on *Friend of Life: A Biography of Rufus M. Jones*, Elizabeth Vining has portrayed him in his many roles—as a teacher, writer, speaker, and organizer of various important groups. In the following passage she speaks of him as a college professor:

He had taught at Haverford forty-one years, as instructor, associate professor, and professor. He had taught, but not all of them every year, Psychology, History of Philosophy, Ethics, Biblical Literature, History of Christian Thought.

Teaching was to him "that rare profession which Socrates called the midwife to the soul." He would never for a moment be content with a definition of education that limited it to the development of intellectual content or capacity. It was the weakness of higher institutions of learning, he maintained, that they put their emphasis upon information, forgetting that their primary purpose "is to make moral and spiritual persons." You can't expect such influence to emanate from the chapel alone; it should be a part of the fiber of college life. All who teach in a college should be "reverent interpreters of truth, persons who feel a genuine concern for the moral and spiritual effect of their work upon the making of the lives which pass under his hands."

Though his educational purpose was Socratic, his method was not. He did not seek by gradual and often apparently oblique questioning to draw the ideas he sought to establish out of the students themselves. He lectured, with varying amounts of time for discussion afterward. His lectures, though prepared with care beforehand, were "something more than a douche of words, sprayed through a speaking tube." He sought to make them like St. Francis's sermons in the style of a man conversing, and his Maine drawl and his Maine stories sent home many a point that might otherwise have slid into oblivion.

He had a characteristic way of leaning back and folding his hands over his stomach, which grew larger with the increasing years. "When a boy jumps off the roof of a barn," he would declare, "he isn't defying the law of gravity, he's illustrating it."

Several of the problems of young teachers in independent schools (including Quaker institutions) are carefully considered in a comprehensive, clear, and challenging article which first appeared in *The Academic Forum* for the fall, 1985, written by Dulany Ogden Bennett, long a teacher in the Germantown Friends School and currently the head of the Wilmington Friends School.

After posing several questions as to whether teaching can furnish enough

variety, mobility, and challenge for a 40-year career, how and when a person can realize when it is wise to shift vocations, and whether the rewards of such teaching are sufficient to overcome the disadvantages of work in independent schools, Dulany Bennett writes the following on

## **Choosing and Being Chosen**

**Search for a school and a position that really suit you.** The time and care you take reading, talking, visiting, and interviewing are much shorter and happier than time spend suffering in a job or in a school that is wrong for you, or looking for yet another job the following year.

**Choose several schools that command your respect.** Learn all you can by reading their catalogues, handbooks, and other publications and, whenever possible, talking to parents, students, teachers, and graduates.

**Visit the school for a day.** Most schools welcome visitors who simply want to learn more about them. Then, if a teaching position opens up, you are known to some of the staff and they to you.

**Send a personal letter with your resumé.** Indicate some knowledge of the school, say why the school especially appeals to you, and explain what you want to teach and why. If granted an interview, ask to spend an entire day at the school.

**Talk to teachers.** Are they happy there? Do they believe they are treated fairly? Do they interest you as potential colleagues? Is the school's philosophy of education compatible with yours?

**Talk to students.** Do they like the school? Are they challenged and hardworking? Bored? Busy? Too busy? Do they speak of the faculty with respect and enthusiasm? What is most important to them about the school?

**Talk to administrators.** What about faculty turnover? Too much may indicate dissatisfaction; too little may mean stagnation. Try to find out as precisely as you can what your teaching load, extra duties, and salary and benefits would be. . . .

**Teach a demonstration class.** If you teach a demonstration class, you will learn more about the students in the school and have a special opportunity to demonstrate your skills and confidence.

**Ask to be observed in your present school.** If you are teaching, inform your administrator when you have begun to consider another position seriously. . . . Being observed in your present school gives the hiring school an opportunity to see you with students who like and respect you. At the same time colleagues and supervisors at your present school may speak directly about your qualifications, and you can show your potential employer at first hand whatever similarities or differences there are relevant to your change of schools.

**Write a follow-up letter.** . . .

**Review your offer carefully.** . . .

After a section on the first year in a position, Dulany Bennett wrote a pertinent and provocative section on

## **Making a Place for Yourself**

As you become better acquainted with the formal organization of the school, you can begin to make a place for yourself by getting to know people better. Here are some ways of going about this:

- Seek out senior colleagues who seem interested in young teachers and willing to help with advice and support. Ask to visit their classes, and ask them to visit yours.
- Take advantage of programs, committees, and other existing opportunities to work with other teachers in the school on peer evaluation, curriculum development, and other aspects of school life.
- Share your successes and failures, hopes and fears, with other new teachers.
- Take on a few well-chosen extracurricular tasks, volunteering for ones you like before being enlisted for those you don't like, to learn about as many school functions as possible. As you get to know parents and students informally, your interest will be noted and appreciated.

A very different approach to teachers and teaching comes from the pen (or typewriter) of David Mallery. Possessed of a philosophy of life and of education that recognizes the pitfalls and potholes for instructors, he nevertheless believes in people—and more particularly, teachers and their potentialities. In scores of workshops, seminars, and conferences he has utilized a variety of methods in assisting inexperienced, and often experienced, teachers to stretch themselves and to become more able individuals and more capable teachers. In recent years he has done this primarily through his work as the director of professional development for the National Association of Independent Schools and as the program director of the Friends Council on Education.

Most people see him in action, challenging teachers, cajoling teachers, complimenting teachers. Here is one of his rare talks to teachers, one which he gave in 1984, titled:

## **The Terrific Teacher: A Celebration**

Celebration is right. I'd settle for "tribute," but that has a stiffness, a testimonial quality, and I don't want that. Celebration suggests delight, a party, toasts, affirmation, appreciation,—and that is what this is about.

I have been celebrating teachers for some time now, I realize. I wasn't when I was teaching English and college advising and directing plays and driving kids to games and helping with the choir's bass section and coaching and doing all the things you are all doing in your schools. I think I was

too busy with the kids to take much note of my colleagues. I was so happy to be teaching, to be actually doing it. The kids were where the action was. For me, now, the teachers are where the action is. But that may have been true before I realized it. . . .

Jump to the present and my sense of a procession of terrific teachers who are making it on their own. . . . My procession comes to me as faces, images, voices on the phone, handwritten scrawls. . . .

(There follow vignettes of seven teachers, from which three have been selected by the editor of this book.)

Someone named Joe is on the phone. I remember him from a seminar for first-year teachers—years ago. Only now it's 1984 and he says he is coming to the next Experienced Pro Seminar . . . and how do you get to the Conference Center? So here comes Joe—not a zesty first-year teacher wondering how to get through the day after an overwhelming goof, but Joe as a pro, loaded with distinction and wisdom, and, it turns out, more delightful and zesty than ever.

I am talking to Linda, in her third year of teaching this October, and I “see” ahead to the pro she is very likely to become, the journey she will make, and I mean the life journey—not only the career journey—so powerful is the impression, the image of her in my mind. . . .

Bert is a second-year teacher. He is in a panic about commitment. “All my brightest friends are in law school.” (How often do you hear that? Say that?) “Do I want to be in this classroom all my life.” (How often do you hear or say that?) “All my life.” “Do I want to *be* the parent of *her* all my life?”) Career choices may bring the terror of doors closing behind one, options vanishing, developing, something just going on, “all my life.”

The real procession of terrific teachers is huge, beyond visualization, especially with past teachers remembered and future teachers imagined, mixed in with the present ones. The real procession has people with unique blends of inventiveness, zip, concern, imaginativeness, hang-in-there spirit, empathy, energy, capacity to keep going places psychologically. trying out things, wondering, messing up and recovering, and—crucial—enjoying, savoring, even soaring some of the time.

Imagine yourself in that procession. . . . (He deals, then, with some of the problems and frustrations but then returns to his main theme, saying:).

With all that, here's the cause for celebration, the wonder of it. You *do* hang in there. You may change jobs, schools, roles, challenges, settings. But somehow or other you're still “in education” and you want it that way.

(David Mallery then enumerates some of the reasons why people do stay “in education.” such as their abilities as teachers, the newness and surprises in it, the empathy factor, and other pluses. Then he concludes with this statement:)

So, let's celebrate. Let's celebrate you as a teacher who is more terrific than your modesty allows you to proclaim. You deserve the satisfactions

and recognition of an Olympic medal, an Oscar, the cheering crowds that are not a part of your career, and you are getting them in ways the Olympic winner, the show-biz star, the celebrity of the week does not experience. and might even envy you.

So, for the celebration, here's a toast. To teachers, to ourselves, and to each other. To the procession of hang-in-there novices and pros before us, surrounding us, and following us. Joy to us—with fun and fulfillment, energy and vision—so that we can be, for ourselves, our students, our colleagues, and for the world we effect, indeed terrific.

### **C. Effective Employees**

In most statements about the personnel in a Quaker school or college the emphasis is on the teachers. In the following statement, John Lester broadened that to concern about the lives and influence of all the employees in Quaker educational institutions, saying:

First and foremost, the Quaker school is concerned with the quality of life and personality of all the teachers and employees engaged by the school. The first requisite is that all adults who come in contact with children shall know either by first-hand experience or by proxy something of the dynamic essence of the light and power within, and that the person who teaches shall be moved first by the desire that the young people with whom he comes in contact shall, in the phrase of Aristotle, “grow up good and capable of performing good actions.” The first essential in the equipment of the teacher is not scholarship or the certificate representing credits recorded at a teachers' college—it is his quality as a person.

Miriam Jones Brown, for many years the principal of the Haverford Friends School, has penned this account of such an employee in that institution:

Marie Hodge worked in the Haverford Friends School lunch room, occasionally served meals at the Meeting, and was a loyal friend to everyone. She had a fine family but everyone at the school felt a part of it! She had rules of behavior that were respected and obeyed not from fear but because she had a special wisdom that knew what discipline was needed and how to apply it. I never knew her to raise her voice but I sometimes overheard “little talks” that carried great weight!

It was fun to hear parents listen to an order for some meal, like baked fish, with amazement, and say, “But he won't eat that at home!” Marie's careful response did not make anyone feel put down, just the fact that “he likes it here.”

She allowed people to ask for small servings but insisted that the plates were cleaned. Waste was a sin to be reckoned with firmly. There was variety in meals and desserts, but the choice was not wide and parents

could rest assured that their children had a good meal at noon. The rule was so simple and so adequate—"Something hot and something green." Even very young children could understand and measure up.

Desserts were special. Ice cream was always available but on Fridays there might be cottage pudding or apple crisp.

There was a quiet surmise that Marie had a special affection for the science teacher who came only on Fridays. He was a big man with a hearty appetite and any cook likes to know that her work is appreciated. But there was more—both people loved to make others happy and each in his/her own way had a gift for doing that. They each had long years of service at the school and helped engender deep affection in generations of the young.

Fortunately the Haverford Friends School has two of Marie's daughters managing the kitchen today, knowing the right recipes for boys and girls as well as a few good rules!

Another such effective and much-beloved employee was Martha Faulkner, who served for 47 years as the receptionist at Friends Central School—and for much of that time the only black employee visible to most members of that community. Writing about her in the book *Friends Central School: 1845-1984*, Clayton Farraday, a man who had been associated with that school for half a century as a student, teacher, and administrator, had this to say about "Martha:"

With the telephone switchboard beside her, Martha was in her corner in the Upper School front hall when the school opened in 1926. Love and devotion express the thoughts and emotions of alumni, parents, trustees, and friends of the school when the name of Martha Faulkner is spoken. Joining the school staff in 1924, Martha was seated in the little room on the left side of the main entrance of the school at 15th and Race streets. Receptionist with a gracious and warm cordiality became her destiny. At Overbrook she greeted everyone who entered the front door until her retirement in 1972. For 47 years Martha responded to the calls of the Friends Central School family as she maneuvered the cords of the switchboard—"Friends Central. One moment. I'll contact you with the Lower School,"—and then she turned to calm a student in tears; then back to the phone to inform a parent, "Yes, we are playing hockey with Shipley at 3 p.m.," or "Yes, John is still here; he's with Mrs. Brenner."

Interviewing Martha for *Directions* before her retirement, Ann Whitcraft, the Dean of Girls, summed up so many memories: "What will we do, I thought, without that kind, warm person with the beautifully modulated voice that has become so familiar to so many Friends Central school callers over the years? Who will take those messages? Who will read those daily newspapers for items about alumni? Who will call new students by their first names the first day of school? Who will get out the mailings? Who will greet us every morning? Who will . . .?"

In an address to the alumni of Haverford College in 1978, later published in a little book called *Reflections*, Douglas Steere made the following reference to a devoted employee of that institution for many years, saying:

William Comfort (the president of Haverford College) was ably assisted by his right hand man, a bachelor who lived for this college,—Oscar Chase. He was registrar, comptroller, secretary to the Board of Managers and able and willing to care for almost any needed function that might unpredictably emerge. He lived in his rooms on the second floor of Founders Hall in the corner that faces Barclay, spending 12 months of the year on the campus. Where else, he assured me once, could you want to be when you already lived in the midst of a 216 acre park that was Haverford College? He was the axle around which the college quietly turned. Dean Briggs of Harvard once remarked that when you badly needed help there were two kinds of people: “Those who were there and those who were not there.” For Haverford College’s needs Oscar Chase was there. A stranger once asked a keeper of a lighthouse what he did for a living. His reply was simply, “I tend to the light.” It is no small thing to stand in your place and fill it.

Thus administrators, teachers, employees, and committee members or members of boards of trustees of Quaker schools have “minded the light” in the past in trying to keep their institutions as centers of contagion—and they are still doing so. Let us now praise such remarkable people and their contributions to Quaker education—and the world.



## **Chapter 6**

# **The Centrality of Religious Education and Meetings for Worship**

### **A. Religion As Interpreted by Friends**

To Quakers religion is not a creed, not a set of sacraments, not formal worship services, and not a hierarchical organization. To them it is a way of life permeating every aspect of the existence of individuals and groups.

Believing that every individual is endowed at birth with something of the Divine, they know from long experience that seemingly ordinary individuals can become extraordinary people if they are in continuing contact with God and thereby release their full powers. Hence they become organs with the power turned on rather than organs which are muted. They therefore become power plants transforming ordinary spiritual water into life-enhancing spiritual energy.

And because something of the Divine is implanted at birth in every human being, Friends strive to release the potential in all people. That means a special concern for women, prisoners, minority groups, the mentally and physically handicapped, and the economically depressed. Differences are not merely tolerated; they are respected and often welcomed. At their best, Friends are interested not just in personal salvation but the salvation of human societies. Their emphasis is upon the here rather than the hereafter, and because of such beliefs, they have been pioneers in many social movements.

To Friends revelation did not cease with the Old Testament prophets or with Jesus and his disciples. Revelation continues. Truth is therefore to be sought constantly and diligently.

Hence Quakers are not fatalistic about the possibilities of change, and, at their best, do not become weary in well-doing. They are glad to be able to contribute what they can to the improvement of society—locally, nationally, and internationally, carrying out the injunction of Jesus as stated in the Lord's Prayer that "Thy kingdom come, Thy will be done, on earth as it is in heaven."

Historically and fundamentally Quakerism is a Christian approach to life. To early Friends and to Friends today it is first-century Christianity revived. Yet it reaches out to people of other faiths recognizing their right to the truth as they see it. Hence there is an aspect of universalism in it.

Friends believe strongly in individual worship, but they believe there is a heightened sense of fulfillment in corporate worship on the basis of expectant silence. As Robert Barclay, an outstanding early Quaker theologian, once said:

As many candles lighted and placed in one place do augment and make it more to shine forth, so when many are gathered together in the same life, there is more of the glory of God.

Or, as Thomas Story, another prominent early Friend said:

. . . as many small springs and streams descending into a proper place and forming a river become more deep and weighty, even so is the Meeting with a people gathered of the living God into a sense of the enjoyment of his divine and living presence.

Therefore Friends maintain that there is wonder-working power in the silence of group worship. Expectations are heightened. The spiritual undergirding of life is deepened. Social concern is broadened. The height and depth and breadth of life are expanded.

But divine guidance is sought not just in Meetings for Worship. It is also called upon in Meetings for Worship to Conduct Business, and in Meetings for Learning.

Quakers do not have a common creed and they encourage individuals and groups to cultivate their individual and group search for ways to enrich life for all the people on this planet. But they do agree on some basic beliefs—such as integrity, group worship, simplicity, moderation, the peaceful settlement of disputes and conflicts, the search for truth, and the betterment of life for everyone.

If all this sounds simple, it is deceptively so. In some respects the Quaker way of life is uncomplicated. But in other ways it is extremely complex.

Do Friends live up to the high expectations expressed in the foregoing paragraphs? Often they do not; they become discouraged, despondent, even disillusioned. Frequently they fail. Repeatedly they stumble—and then pick themselves up and try again.

One of the dangers in the Quaker movement is the high regard many outsiders have for Friends, past and present. Commenting on that fact, Seth Hinshaw, a prominent Friend and the long-time executive secretary of North Carolina Yearly Meeting, paraphrased a witty remark of Will Rogers in this terse comment: “Quakers ain’t what they used to be—and never was.”

Eventually non-Friends discern our shortcomings, our faults, and our failures. We are not saints—far from it. Becoming a Quaker brings with it no halos, no plaques for perfection, no passports to heaven. It is more like a learner’s permit for the lifelong journey toward truth and fulfillment—a long and dangerous trip at times, made more meaningful and easier by the companionship of other seekers.

Yet the Religious Society of Friends has had many successes over the more than 300 years of its history, contributing to the world through many movements

and organizations, and producing needed changes far out of proportion to the size of its tiny world-wide membership.

And the Quaker adventure continues. No one has spoken more powerfully or convincingly on that than Kenneth Boulding, the internationally-famous economist, social scientist, pioneer in conflict resolution, and poet. Here is one of his arresting comment on the present and future potentialities of Quakerism as a way of life:

I believe that the evolutionary potential of the Quaker mutation is very far from exhausted, and indeed has hardly begun to show its full effects. I believe, furthermore, that the Society of Friends has a vital role to play in the future development of mankind,—small perhaps in quantity but of enormous importance in quality, and that to refuse to take on this role or to run away from the burden which it may imply, would be a betrayal of trust and a tragedy not only for the Society of Friends but for mankind as a whole. . . . I think Quakerism is an example of a mutation which was in a sense premature.

## **B. Religion in Quaker Schools and Colleges**

What does all this have to do with Quaker schools and colleges, a few readers may have asked about the previous section. The answer seems to be “a great deal.” In fact, each of the paragraphs in Section A might have been preceded by the word “Whereas,” as in a formal resolution. Then the last word of that section or the first word of this part of Chapter 6 would be Therefore. . . .

Early Friends discovered and developed a radical interpretation of Christianity, one more like that of the first-century followers of Jesus than at any subsequent time. If it was to be preserved and their sons and daughters raised to understand and appreciate it, then schools seemed necessary. Thus the early Friends schools were intended for the preservation of their faith and limited to children of Friends. They were given a “guarded education,” to use a familiar and apt description of their tutelage.

As the views of Friends have become more acceptable and Friends have separated themselves less from the rest of the world, Quaker schools and colleges have been broader-based and have attracted more and more non-Friends.

The question is therefore raised frequently these days as to whether Friends should have separate schools and if so, how “Quakerly” they should be.

There are some things which public schools can do at least as well as Quaker educational institutions. Some of them they can do even better because of finer buildings, more adequate libraries and laboratories, and the larger numbers of students, making more diversity possible in the offerings of courses and co-curricular activities.

But there are also many things which Friends schools and colleges can do that are impossible in public institutions just because they are secular institutions and American adhere to the separation of church and state.

The chief contribution of Quaker schools and colleges certainly stems from the belief that all life is basically religious. Hence all education is religious. The extent to which a Quaker educational institution is judged valid is therefore whether religion in its broadest sense permeates every aspect of that school or college. In essence every Quaker educational institution should be considered A Holy Experiment—the equivalent today of Penn’s daring plan for the colony of Pennsylvania.

The doubting Thomases may well challenge that statement about religion permeating every part of a school program. Does that apply, they may ask, to crayons, sand boxes, puppets, finger paints, and rhythms as well as books in the early grades and to computers, typewriters, microscopes, paint brushes and soccer balls at the secondary level? According to this author, they can and often do in a truly Quaker school. Not always, but often.

In Chapter Seven and Eight we will examine in considerable detail several so-called subject fields and co-curricular experiences as to how they should be taught. Here we are more concerned with the general philosophy of Friends schools, especially as they contrast with the general philosophy of public education institutions.

Since this is a source book and many people have explored this fundamental question, let us hear from a few of them.

In his volume on *Quaker Education in Theory and Practice*, Howard Brinton made this overall comment on the philosophy of Friends schools and colleges:

Education ought to not to be man-centered nor state-centered. It must minister to the needs of body, mind, and spirit; it must be both for time and eternity; it must partake of both the human and the divine.

Can you imagine the furor such a statement would make if it were submitted to the head of a public school, the board of education,—or a court?

Here is Rufus Jones’ overall comment:

What needs to grow clear in the minds of all who are responsible for the training of youth, whether within or without the Church, is the fact that all genuine education must have a spiritual quality to it—that is, it must have to do with the formation of personality, the transmission of the supreme experiences of the race, and with setting free the highest potential powers of the individual.

Perhaps that is stated broadly enough to win more support in public educational circles, but that word “spiritual” would disturb many individuals.

When Robert L. Coe was teaching at Friends Select School, in 1951, he wrote an article for the *Friends Intelligencer* (now the *Friends Journal*) on Religious Education in Friends Schools. In that piece he wrote:

We cannot compete with the public school system; indeed, there is no reason to, in terms of their secular educational program. There is no

particular reason to compete with other independent schools even though we should grant the values inherent in schools privately administered. The single factor which public schools and non-religiously sponsored independent schools cannot give, and do not give, is a religiously-based education. If Quakers continue in the educational field, it must be because they believe in and wish to perpetuate schools which are religiously motivated. Quaker schools must be religious schools. Quaker schools must have a program of religious education.

Several other quotations on the theme of this chapter come from other contemporaries. One is from Thomas S. Brown: another from Stephen G. Cary. Here they are:

Friends see all education as inescapably religious, regardless of age, subject matter, or setting. For while these Friends school communities are searching for understanding in sets and numbers, poems, animal reproduction, party platforms, situational ethics, and racial tensions, they are also seeking to know more clearly the Truth which sets us free and gives us the more abundant life. (Thomas S. Brown)

The Friends in Friends education should make a difference. If it doesn't, we should get out of the education business. There are plenty of good independent schools where students can get a good education, and there are too many urgent needs that Friends could turn to instead of wasting their energies and their substance on education if it isn't offering something that is distinctive and perhaps even unique. (Stephen Cary)

Here are some other intriguing comments on this topic by seasoned Quaker educators:

Writing in 1939 in a small book on *Two-And-A-Half Centuries of Quaker Education*, Wilmot R. Jones, then the principal of The Friends School in Wilmington, Delaware, said:.

It appears that our first and greatest problem continues to be that of interpreting to the boys and girls in our schools the conception of religion as a way of life.

The 1964 Epistle of London Yearly Meeting commented that:

Our task appears to be the closing of the gap between past and present; between what we profess and what we actually believe; between the sacred and the secular. This may mean that the sacred will become more secular in order that the secular may become more sacred.

Bert Mason incorporated this central thought in the following crisp statement:

Friends do have . . . a conviction that there is a Supreme Being beyond themselves with which they should come into harmony, and from which one may gain direction and inspiration. Friends educators seek to develop

in the children they teach a sensitivity to this Power, and over a period of time, to be able to help them translate this awareness into the action of their lives. We want them to take responsibility not only for themselves but also for the greater world about them. . . . We seek the wholeness of religious spirit, not the division of the Divine.

Richard Eldridge has phrased this idea in these words:

All the conditions of the central Meeting for Worship can be carried into other parts of the school.

. . . Worship, then, need not be limited to a formalized time in the Meeting house. It can occur in a class discussing math. It can occur in the principal's office with an irate parent who needs quietude before settling into a discussion. It can occur before graduation, as it has in our school, when the sixth, seventh, and eighth graders have a silent time in the music room before moving to the graduation ceremonies. It can be used for problem-solving, for giving kids real decision-making powers.

Richard Eldridge elaborated further on this theme in another place in the following lengthy account written when he was a teacher at the Baltimore Friends School (he is now the principal of the Buckingham Friends School). Here are his perceptive comments:

As society changes in subtle ways, so does our philosophical base and to judge the success of educational process, we have to combine philosophical with religious practices. While I do believe in the separation of church and state, I do not believe in the separation of the religious and the secular. Indeed, I think they are inseparable and that the teaching of virtually all great music, art, and literature, for instance, must include the religious base from which they sprang. Richard Winslow, a Wesleyan University music professor, spoke many years ago at Germantown Friends School with this message: that all great art has religious roots, which accounts for some of the difficulties of contemporary art. Indeed, sometimes it is deliberately anti-religious and consequently has little of the infused spirituality that makes a Durer "Hand" a living thing of beauty, a Bach cantata more than a computerized Close Encounters of the Third Kind, why "E.T." strikes us with more enduring emotion than, say, a James Bond movie. There is something fairly constant in a religious experience which binds us to the Lascaux Cave paintings, the Sphinx, and the Black Madonna. And while I may seem more universalist than Quaker in expressing this, I feel that any educational experience that is truly memorable must also be thought of as a form of worship—not necessarily of Christ, or of God as a specific Being, but at least worship in the sense of deriving a spiritual uplift of awareness.

I am not necessarily proposing that there be a self-conscious effort to make worship a part of all learning, but that we allow worship to happen.

How can it be there? Not like my fifth-grade teacher who seemed to float five feet above the floor whenever she read us “Trees.” Perhaps it comes closer to what Elise Boulding describes as “an opening up” of the mind and spirit to other levels of awareness that we should respect in the learning process. And I think of that opening up as an essentially religious experience. In my moments of learning that I consider religious, not only did it seem that I was making a discovery, but also it seemed so thrilling that I felt moved beyond intellect. I was being allowed an insight granted only to those with spiritual powers greater than mine.

It would be interesting to have all of us recall when we “opened up” in a learning situation. I presume it would be easier for us to remember these moments when we were in elementary school than later on. I don’t know why. Maybe because we were more receptive to total learning then, when we weren’t jaded by those years when we soaked in a great deal of knowledge without the accumulation of wisdom. And it would also be interesting to discover what were in-school openings and what were out-of-school, to test our memories of what or who opened us up.

I would hope that the aim of learning, whether it be in a school or home, is to make whatever testimonies we live by more of a need than a choice, so that we move learning to religious belief as well as philosophical conduct. So that it becomes unthinkable *not* to serve others. So that it becomes unthinkable *not* to consider all humans the same family. So that a Schweitzerian “reverence for life” becomes a need rather than a self-conscious choice. Then, perhaps, some of our testimonies will have more meaning.

### **C. Religious Education Programs in Quaker Schools**

Until relatively recent times almost every teacher in Quaker elementary and secondary schools was expected to take some part in the more formal aspects of the religious education programs of schools. That had the advantage of spreading the responsibility among many instructors and making it the concern of many people. That was possible in part because there were more members of the Religious Society of Friends teaching in such schools. Required courses at the upper levels were largely limited to the Bible and Quakerism, about which they were likely to be fairly well informed.

Gradually, however, many secondary schools have placed one person in charge of the required religious education work and courses now include something on the religions of the world and occasionally biography and social problems, in addition to the *Bible* and Quakerism. One reason for this shift in teaching is because the wide range of subjects taught today requires people with more background than in times past.

However, concern for the religious life of the school is no longer limited to

the administration and teachers; students often serve today on Religious Life or Meeting for Worship committees.

There has not been much writing as yet on the more formal aspects of religious education in Quaker schools. One of the rare publications is one printed by English Friends in 1986 entitled *Learners All: Quaker Experiences in Education*. Two excerpts from that splendid volume are included here because they throw light on the general philosophy of religious education in Friends schools there. However, it is important to realize that the work in Quaker institutions in England is not so radical, inasmuch as religious education courses are required in British schools and a common syllabus is prepared by the Ministry of Education.

The first comment is by Mary Chignell, currently the editor of the *Quaker Monthly*, and formerly a religious education instructor the Bolton School. She says:

The task of the religious education teacher is to awaken in the child and adolescent a way of looking at life that is not governed by materialistic considerations, and to see in the person and wisdom of Jesus, as well as other great religious leaders, some guidelines out of our present difficulties. The task of the parent is to insist that the *whole* child is catered for,—not just his intellectual or physical achievement, because his spiritual development is vital if he is to mature fully.

In that same publication Harold Loukes, a teacher in England and in India, a “reader” in education at the University of Oxford, and a well-known Quaker writer, had this to say:

The prime object of Quaker religious education is this: that children should use it to arrive at what they have received second-hand. It is offered in the belief that there is Truth to be found—indescribable and incommunicable, but waiting to be discovered in the mystery of personal encounter.

Asked to comment on the work of a religious education director in a Quaker school in the United States today, Max Carter wrote the following essay. To his present position at Friends Central School he has brought a wide background. Raised in a prominent Quaker family in Indiana, he graduated from the Ball State University and from the Earlham School of Religion. For several years he was the director of religious education at Earlham College, followed by a short stay at Friends Select School, before transferring to Friends Central. Meanwhile he has been taking further graduate work at Temple University. He has commented as follows:

As sociologists of religion have noted, Quakers have usually occupied a middle ground between rejection of the world and an easy acceptance of it. This has meant that Friends have immersed themselves in such “secular”



pursuits as business, industry, finance, and even politics, while attempting to maintain fidelity to those endeavors to cherished Quaker testimonies.

The tension caused by such bifurcation can be creative, as witness in the contributions of Quaker scientists, politicians (with a few major exceptions), reformers, and philanthropists. Yet, at the same time, the respective pulls of religious conservatism, and cultural liberalism have caused Friends either to drag their feet in response to needed reform or to rush too quickly into accepting society's standards.

Nowhere among Quakers is this tension more noticeable currently than in Friends schools. In most cases these institutions were established to provide a guarded education, a protected environment in which Quaker children could be nourished and prepared for a productive and faithful life.

Although notions of that former purpose continue to inform some Friends schools today, almost none enrolls a majority of Quaker students, and most are predominately non-Quaker in their student body, faculty, and administration.

The parent of one of my students, explained his child's openly hostile response to me by saying: "My daughter wants very much to fit in with her peers and that requires a reaction against her Quaker background. Your very visible representation of a Quakerism she chooses to reject causes her hostility towards you."

What these examples serve to underscore is the reality that, where Quaker education conforms to popular perception, it is simply a tolerant, comfortable haven in which students may pursue their own ideas and lifestyles relatively unchallenged. Where Quaker education is perceived as opposing popular culture, it is seen as largely unrealistic and hopelessly quaint.

To recover the middle ground necessary for Friends to continue to offer an education worthy of the best in Quaker faith and practice, Friends school educators and administrators must (if you will pardon the expression) take the offensive and present a Quaker view of the reality of the world around us that will truly define our education as distinctive, while maintaining the intellectual integrity that has attracted so many to Friends schools.

The center of that enterprise needs to be an integrated, faithful approach to religious education, for Friends must find a ground of authority that proceeds from other than cultural definitions of worth and meaning. It can no longer be considered sufficient, however, for Quaker schools to define themselves mainly around the weekly Meeting for Worship. First of all, it must be said honestly that for many students Meeting is an imposition barely tolerated, hardly understood, and woefully under-utilized for its expressed purpose: spiritual reflection and centering. It should not be abandoned, of course, but rather incorporated into an overall attempt to give legitimacy to religious concerns in Friends education.

That attempt must begin with the realization that even though most of the college counsellors in Friends schools push liberal arts colleges, Quaker schools are in danger of becoming trade schools themselves. More and more pressure is brought to bear to get students into selective colleges. Consequently students register increasingly in “gut” courses only—those considered as advantageous on a college admissions application. On numerous occasions I have been told by a disappointed student that he or she could not take my elective world religions course because a parent felt it would not look as good on a transcript as a course in history, international relations, or science.

Friends schools need to underscore the validity of religious concerns and contributions by putting curricular clout behind them. Following is my proposal for such a core of courses and the rationale behind each one.

Although my outline will be restricted to the secondary level with which I am most familiar, Lower and Middle School programs should naturally lead into the Upper School program. By the time students enter the Upper School, they should be familiar with the religious themes through exposure to them in units of study around Quaker and biblical themes as well as in the study of cultures and religion’s contribution to them.

In the ninth grade, courses should be required in Quaker faith and practice and an introduction to the Bible. Not only does the offering of such courses make sense in terms of informing students about the principles behind their school and their civilization, respectively, but they also offer them opportunities to look at the world through lenses that are somewhat different from those they are accustomed to using.

I urge the offering of these courses together in the ninth grade because experience has shown me that ninth grade students come into the Upper School with an enthusiasm and openness that are necessary for a successful approach to the study of Quakerism and scripture. Both subjects, unfortunately, are often inextricably tied up in the minds of students with authority, and all forms of it—parental, school or legal—begin to be rejected out-of-hand by the time students enter the tenth grade. Ninth graders seem to me more open to studying subjects and engaging in discussion with their teachers and each other without feeling the necessity of first making a statement about the illegitimacy of any “authority” outside themselves.

This is not to say that such openness is to be abused. On the contrary, it makes possible a delightful array of pedagogical possibilities. Both subjects—Quakerism and the *Bible* for example—should be taught with an emphasis upon their relevance (and authority) for contemporary concerns.

In Quakerism—aside from the necessary introduction to the origins of the species,—individuals and themes can be stressed as they enlighten current issues in the students’ lives and their surrounding culture. Historic

Quaker response to slavery, the treatment of Native Americans, gender equality, and violence can almost always be paralleled with situations the students are confronting currently.

Likewise, the *Bible* can be approached through the study of the perennial themes of human concern. Biblical figures can be given lifesize dimensions and the message of the prophets, the writers of Genesis, and Jesus can be demonstrated as addressing issues today which are similar to those which concerned people thousands of years ago. Taught with the proper spice of humor, openness, and creativity, both the *Bible* and Quakerism can be made not only palatable to students but actually enjoyable!

The tenth grade year is difficult developmentally. As mentioned above, it is a year when students often display signs of rejection of authority, making teaching a real adventure. To compound this problem, the newness of the ninth grade entry into the Upper School has long worn off and all that seems to remain is the long, slow road to graduation. The privileges of the junior and senior years seem a distance promise and the pressures of the increasingly demanding academic courses can seem overwhelming.

During this year it might be wise to involve students intentionally in the school's community service program rather than in an academic course on religious themes. A community service program which involves the students off-campus with persons from differing socio-economic, racial, and generational background can be rewarding and exciting, not to mention providing a refreshing change of pace from typical academic programs.

Such a program should be carefully coordinated by the faculty and structured so that it offers a "hands-on" experience to the students. Volunteer positions should be sought as they conform to Quaker concerns and the needs of the surrounding community. A course could be offered during that year to prepare students to be good volunteers and enable them to become engaging social analysts.

The curriculum in the eleventh grade should offer students the opportunity to study the religions of the world and develop a competency in the areas of philosophy and ethics. The problem in most Friends schools, however, is that by then students are so concerned about college entrance that courses are selected on the basis of what is perceived to look best on a high school transcript rather than on the merits of what would make them more rounded individuals. And, although excellent arguments could be made for the value of philosophy in critical thinking, world religions in understanding international relations, and ethics in career preparation, the reality remains that it is difficult to get students to sign up for such courses voluntarily.

One approach to addressing this problem, short of requiring such courses, and besides the development of such offerings into attractive, popular electives through excellent teaching and full curricular support, is

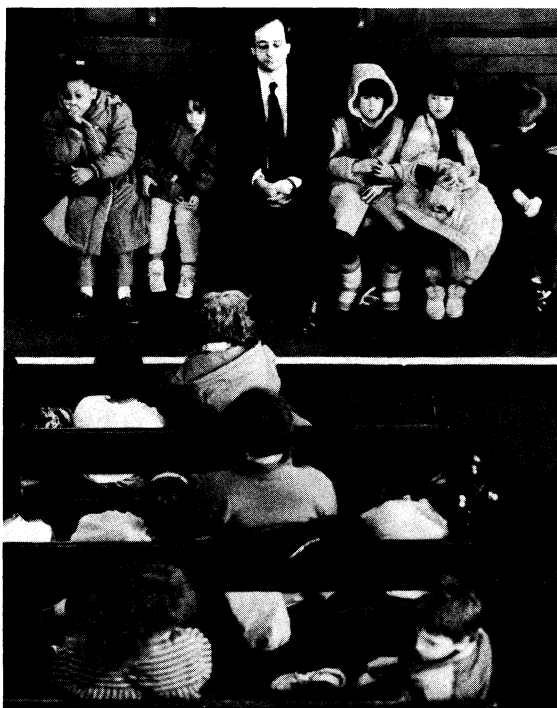
the integration of such subjects into established social studies courses. Often there are opportunities for showing the impact of religion on a culture in ongoing courses in international relations; American, European, and Asian history; or even world literature. Furthermore, the sciences should not be exempt from the raising of ethical and religious concerns, especially in Quaker schools.

The twelfth grade poses challenges of its own. Most students are anxious to get out of high school and most teachers are all too anxious to be rid of seniors by the year's end. In the rush of getting them accepted into college and out-of-the-door before they cause further exasperation to all concerned, schools often miss the opportunity to help seniors tie the loose ends of their education in a Quaker school together, helping them gain an overview of their educational experiences—and themselves. Again, although it would seem to conflict with packing in all the “academic” courses possible, a senior course offering along the lines of a college seminar ought to be available that would review what the student has experienced in his or her education in the light of broader religious, moral, and ethical concerns.

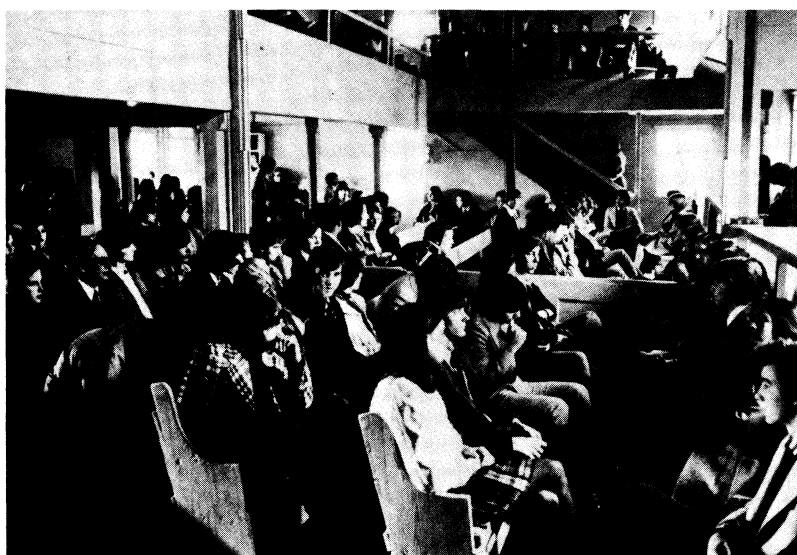
Team-taught by teachers from several academic disciplines and utilizing the best in background readings critiquing modern society, such a course could be the most significant experience of students in Friends schools. Imagine the productive ferment that could result from all those minds being wrapped around the book of *Job*, Allan Bloom's *The Closing of the American Mind*, the anthology—*Habits of the Heart*, John Woolman's *A Plea for the Poor*, or Huston Smith's *Beyond the Post-Modern Mind*!

The outline offered above represents a wish list of sorts. Unfortunately, I realize that most Quaker schools will find it impractical (or unpracticable) due to the constraints I have already discussed. Yet, for Quaker education to be distinctive, it must offer students more than vocational education as understood in contemporary college-preparatory jargon, or merely a comfortable, personally-affirming atmosphere. It must enable students to discover their true “vocation” in the classical terms of the radical reformation in which Quakerism grew of age.

A few Quaker secondary schools have found a biographical approach to religious education helpful. One of them was Scattergood School where Robert Berquist taught for many years a one-semester course on 20th Century Prophets. Each student selected a full-length biography to read. Short biographical sketches from a comprehensive list were also chosen. Among the “prophets” studied were Mary McLeod Bethune, Dietrich Bonhoeffer, Martin Buber, George Washington Carver, Pierre Ceresole, Dorothy Day, Mohandas Gandhi, Rufus Jones, Toyohiko Kagawa, Martin Luther King Jr., Muriel Lester, Kathleen Lonsdale, Albert Luthuli, A.J. Muste, Abbe Pierre, Albert Schweitzer, Andre Trochne, and Simone Weil.



Lower School Pupils of Friends Select School Worship in the 15th Street Meetinghouse



Upper School Students from the Friends Academy Worship in the Matinecock Meetinghouse

## D. Meetings for Worship

Back in the 1920s when William Wistar Comfort was president of Haverford College, he affirmed that:

The longer I have been associated with Quaker education, the more I am impressed with the importance of the school or college mid-week Meeting. It is the hardest thing we have to work at but also the most important.

Upon another occasion he further asserted that:

If there were no other distinguishing feature of Quaker education, we may well feel that the weekly assembly for worship after the manner of Friends would make Quaker education worthy of preservation.

Those are strong words from a man with many years as the head of a Quaker college who knew the perils as well as the potentialities of Meetings for Worship in Friends schools and colleges.

From across the Atlantic comes a similar comment from an English Friend and educationist (the British term for an educator). In 1979 John Reader gave the prestigious and influential Swarthmore Lecture at the time of the London Yearly Meeting, Speaking on *Of Schools and Schoolmasters*. In that talk he downgraded the claim that Friends had been pioneers in many educational enterprises. Nevertheless he maintained that:

The practice of silent worship is probably the influence which has been most effective in making Quaker education distinctive, whatever may have been the defects of that worship in particular circumstances. It has had an effect not only on the personality of children but also on their outlook on life. A form of worship in which all can take part in ministry places an emphasis on personal inspiration which is bound to foster an attitude of individuality and responsibility. Even for many who have not joined the Society, it has been a formative experience directing them to the value of seeking inner peace and strength.

In an article on The Centrality of Worship in Quaker Education, published in *Quaker Life* in November, 1977, J. Floyd Moore wrote at greater length about the centrality of Meetings for Worship in our schools and colleges, commenting out of long experience with such institutions, especially as a professor of Biblical Literature and Religion at Guilford College. Here are his remarks:

It may not be useful or even possible to attach any priority of values to all these facts (aspects of Quakerism in a school). But there is one which seems in my total experience to be the most indispensable element or foundation in which all others must be built if there is to be a truly Quaker education. It is the meeting for worship. By worship I mean a regular unhurried, genuine, participating life of prayer and meditation in which

every member of the educational community can and does share without hierarchical pressure and with complete individual authenticity, in such a way that every issue, every concern, every aspect of the life of the school or college can be held up to the Light of God's Spirit, with the result that the same spirit which reflects this Light Within All may be present and sustained in every administrative and business decision.

For this to happen, worship cannot be a merely formal five or ten minutes at a faculty meeting or a required or optional chapel or at a nearby meeting for worship of some local monthly meeting. It needs to be a regular meeting for worship, given priority in the week's schedule and looked upon by the whole community as the spiritual womb and heart of its life together. It cannot be manipulated or coerced by anyone, neither the principal nor president, clerk, or pastor, "establishment " or "rebel" student. It must continually strive to be the most genuine, authentic, committed Friends meeting humanly possible with those who make up its community.

To have even the hope of this achievement there must be two corollary requirements: (a) there must be a nucleus of committed Friends from the faculty, staff, and student body who have been appointed or admitted because, in addition to all other qualifications, they are already committed to this kind of worship; and (b) this nucleus must feel deeply enough the desire for the Quaker education which they want to achieve, to commit themselves seriously toward helping to create such a vibrant meeting for worship.

Anyone associated with Friends knows how very difficult such worship is, but they also know how rewarding it can be. Something of that situation was caught by Denis J. Asselin, the chairman of the language department at West-town School in the following description taken from the booklet of the Friends Council on Education on *Occasional Papers on the Meeting for Worship in Friends Schools*:

**Meeting for Worship. What it is by definition.** The Society of Friends Meeting for Worship is the religious service of this sect. Its basic characteristic is one of simplicity. Friends gather as a community to search together for the truth that is the core of their lives. The rubrics are essentially non-threatening. You enter the Meeting House, find a place on one of the benches or chairs, sit in reflective thought, and if moved, speak and share with others the dimension of the truth revealed to you. The Meeting ends with the traditional handshake, the sign of extending peace to one another. Unlike any other religious gathering to which you may be accustomed, Meeting for Worship is essentially a journey in silence. There are three aspects to its form: the ministry of silence, the ministry of sharing, and the ministry of listening.

The heart of the Meeting for Worship is the lifeline of a Friends school.

Its strength is the special communication which draws us together in a unity that transcends all barriers of discrimination, hatred, and discord. We are all equal in the process of love. Unfortunately, unlike other events, there is no recipe for success. There are no guarantees. You cannot just mix ingredients and hope that the cake will rise. No formulas, no specific objectives, no course description, no game tactics can help you discover the mysteries found in this special Meeting. Therefore, it will be for all of us a struggle, a life-long process, to discover through endless wanderings the most important dimension of our lives, that of our spirituality.

**Meeting or Worship: What it may be.** You get up in the morning. There is no first-period class, just Meeting, and therefore, you think, no assignments or preparations to be done. You leave the blaring stereos, the noise pollution of the 20th century, for an anachronistic gathering in silence. You rush into the Meeting House. You sit carelessly. Your mind moves at high speed. Among the machinations of the mind-wondering about assignments to be done, sport games to be won, and conversations to be had with teachers and friends, coupled with the shuffling of feet, the squirming in the seats, and the endless coughing that surrounds you, you are unable to settle down and center yourself. Your eyes begin to wander. You discover that there are 10 windows in the Meeting House, 12 door sections, 200 panes of glass, 37 benches, 45 free-standing chairs, 2800 floor tiles (alternating dark and darker), 386 wood panels surrounding the room, and plenty of small holes in the walls and ceiling. However, there is no exam in this process. So, rid of any evaluation responsibilities, you fall asleep only to be awakened by either the voice of the so-called “moved” speaker or by the poking of your comrade who indicates in jest that the handshake marking the end of Meeting has been given. Time has indeed flown, the process seems very slow. Silence has made you flee in horror of its overwhelming screams. You are lost as to what is to be achieved. The directions are certainly not clear. Who is teacher and who is learner in this democratic gathering?

**Meeting for Worship: What it could be.** Aware of the importance of time set aside for silence in a loud society, you feel the need to prepare for this special Meeting where you are given the opportunity to confront yourself in a dimension that never is given time to be heard. You understand that it is the process that counts in the endless journey of self-discovery. You enter the Meeting House ready for the unexpected. You find a seat quickly and quietly. You sit reasonably so as not to invite sleep. You must struggle to slow the rapid thoughts of the mind. You repeat a matrix either of a number or a special word until you reach the discipline of thought which allows you to govern rather than be governed. This privileged state permits you to sense that your breathing is now deeper and less shallow and hurried. You are now ready to center into self, to journey into the unknown where there is mystery and wonderment.



At this point I am reminded of a special day I spent one summer in the White Mountains of New Hampshire. It is something like the process I am trying to describe. A Canadian high-pressure system cleared the humidity of the area. We started our ascent to the tops of Mounts Little Haystack, Lincoln, and Lafayette via the Franconia Ridge Trail. At the start it was a constant struggle to climb 5000 feet. The thickness of the forest rarely permitted us to know exactly where we were on our hike. We occasionally lost the trail, searched desperately for markings, and wondered where there would be an opening. Of course there were the special bonuses along the way—beautiful moments of waterfalls, rock formations, and the silence of the kingdom of plants. Then, unexpectedly the timberline was passed and we found ourselves walking on the ride trail between mountains. We were on top of the world, experiencing an endless panorama, a manifestation of power, majesty, awe, and timelessness.

What we propose here is a unique challenge. In the next six, five, four, three, two, or less years, we will be given the opportunity to journey where perhaps we have never been. We will be between what Meeting for Worship may be and what Meeting for Worship could be. We should not be discouraged. This invitation to search is the work of a lifetime. However, there must be a beginning. No person can stand before Truth and remain unchanged. The Truth is in us to be discovered and to be shared. “It is good to be here and this (place) is the end of all words and writings.”

A rare description of the Meeting for Worship as the center of school life was penned by Clinton Wilkins of the Sidwell Friends School and now the headmaster of the Moorestown Friends School. It appeared in *The Upper School Forum* of Sidwell Friends School and was reprinted in one of the *Occasional Papers* of the Friends Council on Education. In that article he wrote in this way:

The central event of the school week is Meeting for Worship. It is at this moment that students and faculty come together in quiet reflection to listen for the “inner voice.” It is “the still point of a turning world,” to use T.S. Eliot’s phrase, or even a modest “cathedral in time,” to apply the Jewish theologian Abraham Heschel’s depiction of the Sabbath. As in the eastern traditions of Zen and Yoga, this corporate spiritual discipline is designed to help empty oneself of impurities, neutralize sensory overload, and allow one’s conscience and true identity to surface, creating a sense of inner peace and providing a good antidote for the complexity and pressures of modern life.

Out of this calm center, spiritual sensitivities are heightened. After an initial period of “centering down,” matters of great importance, whether on a local level or a global scale, can be addressed. Students and faculty are encouraged to make their insights known in what can best be described as a spiritual democracy. Moral dilemmas and issues that defy easy answers or

solutions—teenagers and alcohol, the death of a loved one, the threat of nuclear war, an honor code—are all appropriate.

Speech is punctuated by periods of silence in order to fully respect each contribution and prevent the Meeting from becoming a polemic. Often an entire Meeting will unfold in silence, reflecting an eloquence that words might betray. This corporate searching, carried out in an atmosphere of mutual trust and caring, can bring out the humanity in each person and serve to increase one's awareness of the mystery and awe in life, qualities which Einstein believed "stand at the cradle of true art and true science."

No two Meetings are ever alike and there is a sense of spontaneity and adventure with each gathering. Yet each Meeting is a highly disciplined phenomenon. To see as many as 400 teenagers sitting together in near silence for 30 minutes gives credence to the sentiments of one Quaker writer who called it "an amazing fact."

Timothy H. Golding, the former admissions officer of Friends Central School and currently the headmaster of the Tower Hill School in Wilmington, Delaware, has given us a vivid portrayal of the magic of a Meeting for Worship in the following paragraph:

Perhaps the unique feature of Quaker education is the Meeting for Worship. It is a religious framework which allows easy access to all other religious persuasions. Sharing is a most helpful term to characterize the experience by which a student body participates in the Meeting. I shall never forget the intensely personal feeling that existed inside me each time I was moved to speak in Meeting. Palms sweated, adrenalin pumped, and yet I always felt a tremendous sense of accomplishment in rising to share my own impressions, concerns, joys, with the rest of the school. Part of the magic of Meeting is the sense that no matter how cynical nor how blasé we can get in our lives, those who speak in Meeting are accorded a due respect to be heard. Their personal agenda will be considered. How often in our busy lives do we take time to focus beyond the immediate task at hand? The beauty of Meeting is that anyone may contribute, and though it takes courage to stand up and share, it is tremendously reassuring to discover that others will reach out and reciprocate by offering their insights on a particular issue.

A class of ninth-graders at the Baltimore Friends School a few year ago came up with these comments on the Meeting for Worhsip. To them:

The Meeting for Worship is . . .

- the bread and butter of the school.
- feeling at one with the whole group.
- an experience of friendship.
- a time to reflect on yourself.
- a time to think and talk about God.

- a place to recollect memories.
- a time when people gather together to share thoughts and ideas.
- a thinking experience.
- a very worthwhile experience for many people and for many people it is not.
- a quiet, peaceful reunion of people to feel united to each other and to God.
- an interaction of the minds and souls around you.
- a quiet solitude, a haven from the machinery, the cars, the noises. that fill our lives.
- a simple but vibrant experience.
- a time for day-dreaming—whether about God or Prince Charming is up to the listener.
- a time to be quiet and listen to the quiet around you.
- a time to take inventory.
- a break from school so you can just sit down for a while and think.
- a chance to think your thoughts slowly, without hurry.
- a long-time tradition at Friends School.

Meetings for Worship at the elementary are in some ways the same but in other ways quite different. A description of what goes on in such Meetings at the Lower School of Sidwell Friends is portrayed here by Mary-o King Steinwinter in the following words:

Sidwell Friends School has made Meeting for Worship a part of its curriculum, believing in its important contribution to the school community. Even the youngest of its students is taught how to use moments of silence effectively.

Quaker Meeting for Worship is silent. No one leads the group in ceremony. Quakers believe each person can guide himself toward his own truth, and that silence is the context in which this process can occur. In a gathering of silence, children learn to listen to their own thoughts.

A first-time observer of an adult Quaker Meeting for Worship might say, “Nothing is happening. They just sit there.” Likewise, a visitor to a Sidwell Lower School Meeting for Worship might say, “The children are wiggling. They can’t possibly be getting anything out of this.” Is there more happening than meets the eyes? Is the effort one must make to reach silence worth it. Sidwell believes it is.

. . . On Wednesday morning the entire Lower School is engaged in Meeting for Worship for a period of 20 minutes. Several classes meet together in the Meeting House. Since not everyone can be seated in the Meeting House at one time, the remaining classes meet elsewhere in smaller groups, always sharing the experience with one other class.

In addition to the Wednesday Meetings for Worship, many classes begin each day with a moment of silence or a short Meeting for Worship.

During those times teachers help children become comfortable with silence and encourage them to make good use of it. Teachers may choose to read a story, poem, or “query” to their class before or during the silence in order to give the children an idea to focus on. Queries are open ended questions which are stated simply but have many possible answers. A faculty committee carefully formulates a query each month for the entire school to consider. For example, “How can YOU help to make our school a happy place for everyone?” Teachers can also begin their own silence at the designated time without making suggestions, and the children can follow their example.

Simply establishing silence for a brief moment is quite an accomplishment for a group of four year olds. Fourth graders, being experienced in the process, can achieve group silence more easily and maintain it for 20 minutes. Regardless of age, children can come to appreciate Meeting for Worship as a peaceful time away from the pressures of the academic day.

During Meeting for Worship, thoughts, or messages, are sometimes shared. If a child decides he has focused on an idea that would be useful or important to the entire group, he simply breaks the silence and speaks. Children are taught that messages should be spontaneous, brief, and non-argumentative. They are also taught to leave a period of silence between messages so all can think about what was said.

What kind of messages are shared? Almost anything special to children. Children speak of people they love, their pets, feelings, simple observations of nature, and things they wonder about. Central to the purpose of a Meeting for Worship is an acceptance of what is important to another.

The Meeting for Worship ends when a previously selected member of the group turns to a neighbor and shakes their hand.

. . . The United Nations uses a moment of silence instead of a prayer to begin its sessions so as not to violate the religious tradition of any of its members. Just as the United Nations values its diversity, we at Sidwell value ours, and Meeting for Worship helps us to preserve that quality. At the same time, because our Meeting for Worship is not a solitary meditation but one carried on in the presence of others, sharing ideas and ideals, it encourages a sense of belonging.

At Sidwell it is hoped that our children will come to see the group silence as an opportunity to explore basic values shared by all people, not only Quakers; values such as self-respect, loving-kindness, and the quality of individuals. In the presence of others these basic values can grow in importance and carry over into our caring and sharing with a larger community.

A vivid and beautifully crafted description of Meeting for Worship in an elementary school has been given all of us by Janet Stone, a retired art teacher in

the Abington Friends School reprinted in the leaflet already referred to—*Occasional Papers on the Meeting for Worship for Friends Schools*. Here is what she wrote:

The musty old Meeting House—knobby knees, legs dangling from the old benches—a look of awe as they enter—pigtailed flying, then tousled heads bowed—the autumn leaves, golden and silent outside—the awesome silence inside—the children yawn with early morning sleepiness, each little one quietly and soberly pursuing his thoughts—a longhaired, spindly-legged eleven-year old rises and reads a prayer or a poem—the silence is broken and then resumed again—a huge vase of golden chrysanthemums invades the austerity of the old wood—more silence—then each child turns to his neighbor, shakes hands and says good morning—then walks back to school, calmed, thoughtful, ready for what the day may bring.

Quakers have long maintained that Meetings for Worship can be held anywhere and at any time. Consequently they have not built expensive and ornate structures.

However, for most people the locale for worship does make a difference, especially for boys and girls. For example, people have noted the difference in school Meetings when they have been transferred from a gymnasium to a Meeting House or a specially constructed auditorium.

Several schools and colleges have been fortunate in having their own Meeting Houses or Friends Churches or having such facilities nearby. That is true of most of the small, elementary schools and of such secondary schools as Abington, Friends Academy, Friends Select, Friends Seminary, George School, the Olney Boarding School, Scattergood School, and Westtown.

Others have built auditoriums which are used for school Meetings as at Brooklyn Friends and Friends Central.

A unique situation is the case of George School where the historic red brick Meeting House at 20 South 12th Street in Philadelphia was moved to the George School campus to be used as their special Meeting House.

When the Sidwell Friends School purchased the Longfellow School in Bethesda, Maryland, as the site of its elementary division, the school and the growing Friends Meeting there joined forces to construct a Meeting House which could serve both groups.

Because of the importance of Meeting Houses to Quaker schools, it has long been a hope of this writer that someday Oakwood School and the New York Yearly Meeting might join forces and construct a Meeting House on the campus of that institution which could also serve as the headquarters of the yearly meeting. In such a venture friends from several local Meetings could help to construct that edifice as individual Quakers and Meetings in Indiana and Western Yearly Meetings aided in the erection of the Stout Meeting House at Earlham College some years ago.

In recent years required chapel services or Meetings for Worship have been

abandoned in some Quaker colleges. However, a unique development has taken place in several localities. That is the appearance of small, silent Meetings for Worship, in addition to programmed services, on or near college campuses. Hence, today, students and faculty in several places have a choice between two forms of Quaker worship—programmed and unprogrammed. That is true, for example, at Earlham, Friends University, Guilford, Whittier, and Wilmington.

Some of the difficulties and the possibilities of a Meeting for Worship in many Friends schools has been pointed out by Thomas E. Purdy in the following passage. His background includes graduation from Guilford College, work as a teacher and dean of boys at Westtown, assistant principal and principal at Oakwood School, and then director of religious education at Friends Central. He wrote:

The Meeting for Worship in an urban or suburban Friends school with relatively few Friends is a tough undertaking. Ideally, administrators, teachers, and student should cast off their respective roles as they enter the room to join in worship. No person is better than any other. As Knowles and Weber point out in their article, teachers, being highly visible in the life of the school, have an obligation to affirm “the principle that each individual has inherent worth,” “the belief in the essential humanness of each of us,” and the conviction that students are not “different in kind” and not “inferior or less human.”

What better place than the Meeting for Worship to articulate such concepts! How stimulating and motivating might be a few words from a science teacher or athletic coach. “We need to help out students see that how we live is our greatest concern,” says Knowles and Weber. Let the Meeting be truly the source of moral growth and a sense of community in our Friends schools that it may deserve the compliment of “model” bestowed by other schools.

## **E. Helping Students (and Teachers) to Learn to Worship in Expectant Silence**

Closely linked to the difficulties suggested by Tom Purdy in the previous paragraph is the lack of adequate preparation for girls and boys—and often teachers—in the difficult but highly rewarding act of worship in expectant silence.

Writing on that theme in his splendid little booklet on *Preparation for Worship*, Thomas Green, an English Friend, said about the neglect of preparation for worship by Quakers:

The guidance we offer young and new members is usually most inadequate. They are left to discover as best they can, often with much mental distress, their own way of worship. I was struck recently by the comment of a devout Anglican: “The Society of Friends,” he said, “is cruel to its

children. It adopts the most difficult and exacting form of worship, one suitable only for mature people with a mystical temperament, and assumes that its children can use it without specific training and instruction.” The criticism is too harsh and only partly true.

He went on to admit, however, that there was some basis for the criticism of his friend. And the same surely applies to the students and teachers in Friends schools.

Thus it is amazing to many of us today to realize that for nearly 300 years Quakers did not write about or discuss such preparation for worship. In Friends Meetings and schools girls and boys and adolescents were expected to attend Meetings for Worship with their parents or teachers and to absorb, as if by some process of osmosis, the use of silence.

Such an approach was apparently satisfactory to the few who seemed to know intuitively what to do with an hour of silence. They seemed—and seem—to need no instruction, no suggestions, no helpful hints as to what one might or should do. This writer has compared them in his little leaflet on *Going to Meeting* to the swimmers who need no instruction on how to swim but take to the water like ducks.

But there have been many—and there are many today—who find this type of worship baffling, mysterious, and even unbearable. As recorded in that same leaflet:

They seem to fight the silence as an inexperienced swimmer fights the water. They feel as if they had been carried out to where the water is deepest and then thrown overboard, without any idea as to what to do. Only the handshake at the close of Meeting saves them from “drowning” in the silence.

How important it is today to confront the question as to how to help boys and girls and young people in their search to make silent worship meaningful or more meaningful. Actually that is important not only for the children from non-Friends homes but for many children from Quaker households, and often for teachers, too.

Fortunately some Friends and administrators and teachers in Quaker schools have acknowledged this problem and have begun to discuss it and write about it.

For example, there are now three widely-used pamphlets for older students, teachers, and other adults on Meetings for Worship. One is Thomas Kelly's *The Gathered Meeting*, depicting beautifully the mystical aspects of that form of worship. Then there is Douglas Steere's *A Quaker Meeting* in which he depicts in a very personal way what he often does in the silence of his home Meeting at Radnor, Pennsylvania. The third is the one by this writer, referred to above, on *Going to Meeting*. It was written out of his experience as a teacher at Friends Select and Friends Central as well as with young Friends and non-Friends in the Civilian Public Service camps and units during World War II. In it he suggests

some of the problems of worshipping in silence and makes several suggestions on how to “structure” the opening minutes of such worship—and some of the rewards of dialoguing with the Divine.

More recently many Quaker schools have devoted time and thought to preparation for worship in their institutions and the Friends Council on Education has given much attention to this theme in its conferences and workshops. It has also published various editions of a very helpful booklet on *Religious Education in Friends Elementary Schools* and *Occasional Papers on The Meeting for Worship for Friends Schools*, with several additional single-page essays to supplement it.

Douglas Heath, long a professor of psychology and philosophy at Haverford College, has been one of the leading proponents of increased attention in Friends schools to preparation for worship. Here is what he had to say in his stimulating Pendle Hill pamphlet on *Why a Friends School?* in this regard:

Worship is an educable attitude; the skills . . . can be cultivated. How seriously have we . . . thought about how to lead young people into meditative use of silence?

Then he went on to suggest a few different modes than have been used heretofore, saying:

Meetings for young persons must be more flexibly used in order to help children learn the process of worshipping. Why do we as Friends so restrict our ministry to only the spoken word. If we are instruments of the divine word, then we should be more open to any form of reverant expression. . . .

Why could not the members of the Meeting be encouraged to contribute by means of folk music, for example, the lyrics of which speak the idiom of the cool people's fears and hopes more eloquently and honestly that they can permit themselves to express in their own words? Why cannot students feel free to bring with them to Meeting their musical instruments to use if so moved? Why could we not be more open to spontaneously expressed group chorales? Perhaps out of a meaningful silence, some person might begin a spiritual that others might share as well; how moving might be the silence that would follow?

When there is a worshipful, reverent spirit binding the Meeting together, one need not fear musical, rhythmic dance or other human expression will usurp that spirit. Quakers need to learn how to go beyond words to communicate their joys and sorrows as well as their insights and feelings. Perhaps we don't trust our own spirit enough when we so confine its expression to only one medium. The heart of a Meeting is its inward “listeningness,” not the form in which we express what we have heard.

Tom Brown has expressed similar thoughts. One is taken from *A Theology of Quaker Education* in which he wrote:



We need to provide not only unprogrammed Meetings . . . but also prepared, carefully structured religious services. We need to provide opportunities with music, art, drama, dance, and discussion . . . for solitary, small group and large group experiences. We need to do everything we can to help students feel the reality of the presence of God.

The writer of this book became much more specific in an essay on Developing Silent Worshippers in his volume on *Toward A Fourth Century of Quakerism*. There he reported on some experiments in Quaker schools and in Civilian Public Service camps and units on some initial preparation for Meetings for Worship such as:

- the reading aloud of brief, provocative quotations at the beginning of a period of worship.
- the playing of music as students enter the Meeting Room in order to establish a mood for worship.
- the projection of a beautiful painting on the screen of the Meeting Room for a few minutes at the beginning of a Meeting for Worship.
- the placing on each seat or bench of two or three well-chosen quotations to stimulate worship.
- the exhibition of a striking piece of sculpture at the entrance to the Meeting Room to stimulate reflection by the worshippers.

He also pointed out that there may be times when a Meeting can start spontaneously in a regular class period. As an example he cited the comments of his colleague at Friends Central, Robert Cadigan, who wrote him during World War II of an incident at that school, as follows:

We held an Armistice Day session for the seniors. They read parts of *In Time to Come*, the play about the Peace Conference at Versailles . . . They also read a scene from *Bury the Dead*, and some appropriate poetry. Then right in class we held a Quaker Meeting for 30 minutes (the class periods were 90 minutes then). It was the most thrilling thing I have ever seen in any classroom. About 12 kids spoke.

That won't (and probably shouldn't) happen often, but it should happen from time to time in a Quaker school with sensitively attuned teachers.

The foregoing thoughts will undoubtedly be considered radical proposals by some administrators and teachers in Quaker schools but they should prove highly stimulating and provocative.

We end this chapter on The Centrality of Religious Education and Meetings for Worship with a brief excerpt from the booklet on Occasional Papers on the Meeting for Worship for Friends Schools. It was written by Sara Nerken of the Moorestown Friends School and was entitled *Some Thoughts About Preparation for Meeting for Worship for Use in the Lower Elementary Grades*:

We play some silent games:	<p>“Pass the Bell”—students, sitting in a circle, attempt to pass a bell without letting it ring.  Variations—pass it quickly or behind the back.  “Whisper Down the Line”—also known as “Telephone.”  “Hand Shake”—sitting in a circle, holding hands, messages are passed in both directions by squeezing hands.</p>
We listen to music in silence:	<p>We imagine ourselves playing.  We let images occur to us.  We think of titles for the music.</p>
We look at art work in silence:	<p>We think of titles for it.  We see how many things we can remember when the picture is removed.</p>
We sit, silently thinking:	<p>We make up poems in our heads.  We think of “affirmations” about ourselves or others.  We finish sentences (e.g.-“I’m happiest when. . . .” “Nature is beautiful because. . . .”  We think about how we can help others.  We daydream or listen to the silence.</p>
We try to develop trust:	<p>We play “This Is a Hug” (from <i>A Manual on Non-Violence and Children</i>).  We affirm one another.  We share dreams.  We play “Ha Ha” (also from <i>A Manual on. . . .</i>).  We discuss Quaker philosophy (non-violence, sharing, social outreach) and its implications for us and others.</p>
We sing songs from the Quaker Song Book:	<p>Especially “Quiet Moments” and “Enter the Meeting House.”</p>

## **Chapter 7**

# **Some Significant Dimensions of the Curricular Offerings: General, Elementary Schools, and Middle Schools**

The commonly accepted definition of curriculum is all the experiences under the supervision of schools or colleges. Obviously that is an all-encompassing term and would require several books to explain it in detail, with comments on the various levels of learning and the so-called subject fields generally offered by educational institutions, whether public or independent.

For the purposes of this volume, however, curriculum is defined in a more narrow sense. In this chapter we will examine some aspects of the curricular offerings of Quaker elementary and middle schools, leaving high schools and colleges to Chapter 8, and co-curricular activities to Chapter 9.

At times we will deal directly with the question as to whether there are Quaker dimensions to these experiences; often we will deal with that question tangentially.

Historically Friends have wrestled with the question of what was special or unique about Quaker education. The result was that they came up with a few striking features of their educational institutions, some of them special for their times. As already indicated George Fox was interested in a broad education for Quaker boys and girls, speaking about “all things useful and civil.” So did William Penn. And so did others among the early leaders of the Quaker movement. They were especially strong in their emphasis upon nature study and science, and throughout the history of the Religious Society of Friends, our institutions have been outstanding in those fields. Those early schools also offered several languages, not as a part of general education, but largely for the purpose of propagating the faith. Reacting to the excesses of Elizabethan England, however, they were not only weak in the arts; they were, unfortunately, vigorously opposed to such offerings. And that included much of the great literature available, and drama, too. In fact, it has only been in recent times that music, art, and drama have become a part of the curricula of Quaker schools at all levels. But early Friends did stress work experiences—an approach which has seen a revival in Quaker schools and colleges in recent times. Of course the study

of the *Bible* and of Quaker beliefs were the center of the curriculum. In fact the *raison d'être* of those early educational institutions.

Quakers then, as now, were well aware of the importance of teachers and tried to recruit members of the Religious Society of Friends for such posts whenever possible. However, there have never been enough Friends for positions in Quaker schools and colleges, even though several of the first institutions of higher learning in the United States were started to educate Friends as teachers for the many elementary schools and academies run by Quakers.

Early Friends realized the importance of textbooks, too, often writing their own volumes. Sometimes they carried that practice to the extreme, as in the production of special Quaker spelling books. But they had a point in some subjects.

Closely related to the curriculum; of course, was the fact that nearly all of the Quaker schools from the beginning to the present day have been coeducational.

But times have changed, Quakers have changed, and Friends schools and colleges have also changed. No longer are the study of the *Bible*, of Christian history, and Quakerism at the heart of Friends educational institutions, although the idea of religious education has been broadened and perhaps strengthened. Science work is still outstanding. Work has been rejuvenated. The arts have won their place in the curriculum and literature (sometimes world literature) have won their rightful place. The study of languages continues, but primarily for vocational and/or liberal arts reasons—and the languages studied are slowly changing. Here and there the international dimension of Quaker schools and colleges has been enhanced although no school has really tackled the overhaul of the entire curriculum on the basis of education for living in the emerging world community. Use of the local community as a laboratory for learning has been increased noticeably and some students are visiting people in other parts of the world as a part of their Quaker educational experience, with one college—the Friends World College—considering the globe as its campus—a really innovative approach in this part of the 20th century.

It is the writer's observation that Quaker educators tend to introduce new ideas primarily through co-curricular activities rather than through curricular changes. That is a generalization that can be challenged, but it is an interesting observation and some readers might want to consider it carefully.

We turn, then, to a closer examination of certain aspects of the curricula of Quaker schools and colleges with particular reference to their relevance in the latter part of the 20th and the first part of the 21st centuries, as well as to the question of whether there are Quakerly aspects of such curricular offerings.

On the first theme it is obvious to this writer as a person who has tried to specialize in the international or global dimensions of education that almost every topic of aspect of a school or college and at almost every level of learning has potentialities for introducing children and young people to the world community.

On the second theme, I have long felt that there are Quaker dimensions to almost all aspects of Friends schools and colleges. For a long time I did not feel

that this was true of the teaching of mathematics. Then, in the early 1940s I spent a year in Nazi Germany for the American Friends Service Committee, helping persons identified by Hitler and his cohorts as Jews, to leave that hate-drenched land. I was thwarted in my attempts to visit their schools but did collect a number of their textbooks and learned how even the teaching of mathematics could be twisted to include propaganda which fostered the diabolical purposes of the Nazis. It might be interesting for some math teachers or math buffs to examine several current math textbooks used in Quaker schools to determine how the bias shows on economic, social, and international issues even in the mathematics examples that are given. That might even be the topic of a doctoral dissertation by someone in the foreseeable future!

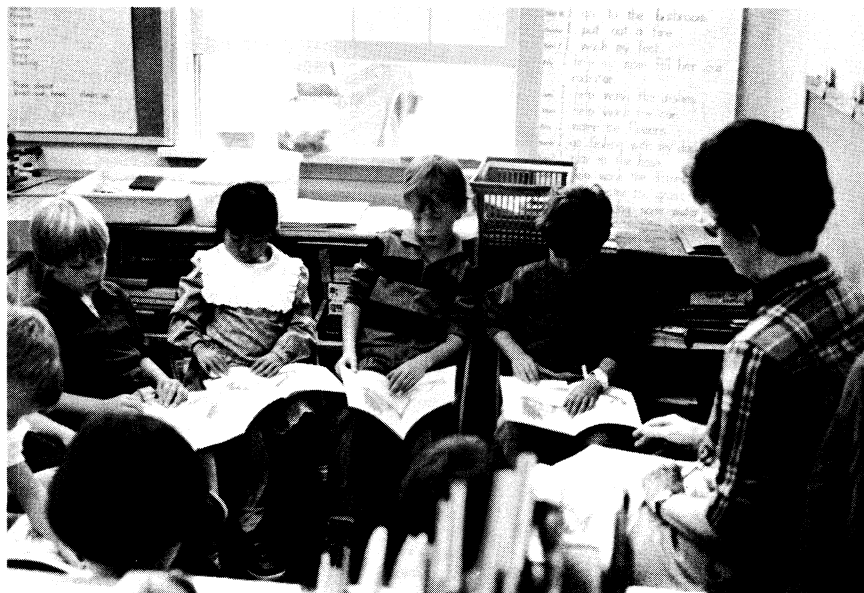
On this question Richard Eldridge, the principal of the Buckingham Friends School, spoke and wrote briefly in a pamphlet on *Learning as Worship*, published by the Friends Council on Education, commenting:

Now, you may wonder how a school can make arithmetic or spelling “spiritual.” Perhaps it cannot always do that, but teachers and parents should not forget that much of what we learn at school was once considered to have mystical roots. Mathematics surely had its mystical proponents, from Pythagoras to Gurdjieff and Einstein. We should remember that at one time only priests knew the magic of numbers, writing, and reading; and secret societies today still create language with special codes that only the initiated know. It is not by accident that J. Robert Oppenheimer, when he first saw the explosion of the atomic bomb he helped to create, quoted the Sutras. And surely the Holy Trinity of Christianity is as vivid as magical use of mathematics and language as any religion has. I am not necessarily proposing that there be a self-conscious effort to make worship a part of all learning, but rather that we allow worship to happen.

### **A. Quaker Elementary Schools**

We start, then, with Quaker elementary schools for three reasons. One is that they are the seedbeds or nurseries of all later learning—“just as the twig is bent, the tree’s inclined.” Secondly, there are so many such Quaker schools. In fact, the figures are most revealing. For example, the latest brochure of the Friends Council on Education lists 17 schools concentrating on the nursery-kindergarten level; 23 ranging from kindergarten through grades 6 or 8; 23 covering the gamut from kindergarten to grade 12; and 9 which range from grade 6 or 8 through 12. To many that is a startling fact as the secondary schools and colleges are much more visible in the public eye. Third, it is probable that elementary school administrators and teachers are more open to innovation in educational practices than teachers at other levels of learning.

As readers glance through the next few pages, they may need to remember or realize that most learning in those early stages is interdisciplinary or integrated and based in large part on direct experiences by the pupils.



Learning “the basics” at the West Chester Friends School



And learning to serve others—as a basic—with children and their grandparents at the Moses Brown School

Such a situation makes large demands on the teachers as they must stretch themselves in many directions. Occasionally, therefore, administrators take into consideration the fact that in addition to being a generalist, each teacher should have a specialty. Thus the entire "team" of teachers is strengthened by individuals who can help their colleagues with special expertise in a given field. In addition, there are often full-time or part-time specialists, usually in such fields as music, art, and dramatics.

No one in Quaker educational circles knows more about the many elementary schools run by Friends than Holly Locke, a former classroom teacher who serves as the executive secretary to the Committee of Education of Philadelphia Yearly Meeting and also as a consultant to the Friends Council on Education.

In an article on Circuit Rider for Teachers which appeared first in the May issue of *Independent School*, she wrote about the myriad tasks demanded of most elementary school instructors, saying:

It is no small task to be a teacher (an elementary school teacher). One must be the executive who understands the goals and structure, as well as the secretary who keeps track of details, the counsellor who listens with empathy, yet the salesman who knows when to bear down and when to let go. The teacher has to be the space planner who understands the unspoken messages of environment, the constructive critic, the leader-follower who keeps a sense of the whole yet responds to its individual parts.

In short, the teacher is the dreamer, the inspirer, the artist, the dramatist, and the conductor who hears the individual instruments, senses the developing movement, and pulls it all together into the grand and wonderful statement that will not be forgotten. Not that the teacher can step back and enjoy it for long. No, the teacher is too busy being the social director with the diverting idea, the instant arbitrator of heated disputes, and the sympathetic dispenser of Band-Aids.

In a wide-ranging talk to the trustees of Friends Schools, she focused on three aspects of Quaker schools which she deems of particular relevance. Drastically edited because of space considerations, here are some of the things she said:

Small Friends elementary schools have been springing up for hundreds of years and they are still springing up. . . .

Most of these schools operate on a shoestring. They operate with minimum personnel, a handful of students, bare-bone budgets, borrowed or scrounged furniture, and pitiful salaries. But they open with a fervor, a spirit, and sense of mission that sees a dream brought into reality. . . .

Why do these schools exist? Originally they promised a guarded education for the children of Friends Meetings. . . . Now, with only a few Friends children to serve, the schools reach outward into neighborhoods and communities with people who have a deep need to be connected with Quaker vision and values. . . . Those school neighborhoods are often diverse and the schools reflect their diversity. . . .

The question is—is there a special spirit that moves in these Friends schools? Is there a core of commonality that binds one to another despite the diversity? Is there a sense of belonging to a larger family, a larger mission that is clearly cast in the Quaker tradition? Is this still Quaker schooling despite the shrinking numbers of Friends walking the corridors, sitting on the boards, teaching classes, and being taught? Is there still a distinct and pervading Friendly presence?

I can only tell you what I see,—the perennial visitor. . . . I look for it all the time—this spirit. It comes at me in different ways at different times. At this time I will speak of three words that I hope capture some of the spirit of our Friends schools to the degree that that spirit is ever captured. Those words are *celebration*, *challenge*, and *connection*.

We celebrate children in our schools. Walk up any path and you see the trappings of a child-centered world. Friends believe in children's play because it reflects their sense of innate joy, energy, enthusiasm, and freedom.

You can always see the playgrounds first—swings, climbing equipment, wheel toys, sand boxes—all those special structures that launch a child into a sense of body, mind, environment, and spirit working one with another. You may also spot, depending upon the season, special flowers the children have planted—or rabbit cages—or the school cat.

Once inside the school door, you are almost certain to be engulfed in a world of children's work. The inside halls are bright with displays of paintings, clay work, projects, stories of special trips. Work—yes. And play of another kind—the play of mind and materials and imagination.

Going into the classroom of a Friends school you begin to see how intellectual play happens at the elementary level, too. There may be desks but they are rarely in rows. Our children are not encouraged to wait to be told the right answer. Instead the scene is informal, with rug areas, cozy book corners, perhaps a space for building with blocks or tools or other materials that produce wonderful models of various environments. . . . There are probably science displays, a class story about watching a chrysalis transform, homemade butterfly nets, some bug boards with the insects identified, stories and illustrations of research into ecosystems, a terrarium,—and a snake (a pet, of course).

Assignments are usually found on the boards of interest centers.

And—most importantly—there are the children—usually in small groups, discussing, considering, helping each other—with reading or writing or numbers.

And the teacher? Oh, over there in a conference with a child or a small group, on the rug with a group investigating math manipulations. Or floating around the room, answering children's questions.

Books? Of course they are everywhere—reading books, history books, picture books, special books about thematic study, literature, folk tales—



or more and more often now—the children’s own published stories complete with cloth-bound covers, pictures, and a brief statement about the author.

All this—and more—is a celebration of the spirit, a celebration of the liveliness and spirit that children bring to school, of their curiosity, of their sense of joy in what they are doing, and of the connections we make as we explore the questions we bring to one another. . . .

You can see the spirit working in the celebrations and you can see it working in the *challenges*—the challenges to grow and to become, to bring into visibility the potential that is there in each of us—to become what we can be.

Our Friends elementary schools are full of challenge—to read, to write, to settle down, to get assignments done, to figure, to recognize, to memorize, to listen, to appreciate, to create. It’s work—and it’s play—and it’s difficult and it’s fun. All of us get tremendous satisfaction out of hard work and accomplishment because we sense we are growing; children feel that, too. The key ingredient to our success and theirs, however, is that we have to be *ready* for the challenges that come and that the challenges are appropriate to our stages of development. . . .

Jean Piaget, the Swiss psychologist, has helped us to understand a great deal about developmental readiness. . . . We recognize that children need to learn at their own pace. But we also have to remember that learning involves disequilibrium. It has to. Disequilibrium comes when we begin to take in information which challenges our old structure. While we may experience some discomfort, there is also within us an urgency to grow, to understand, to make new sense which includes the new information and to formulate a new structure or level of meaning—a new belief system. That’s educational process and it’s compelling. But we have to be ready.

. . . The variety of activities and modes of learning that we offer children in the early years, as well as our efforts to integrate thematically much of the skill learning is a strong testament to our understanding of developmental needs. Manipulatives, blocks, paints, clay, and play in conjunction with papers, pencils, and books all speak to the connections children are making in order to reach for new internal structures. The land of learning is experiential not hierarchical and is a long way from the teacher standing in front of the room telling you what to think.

But Friends are not just interested in academic learning. We are also deeply concerned with how we as humans view each other. I often hear despair in teachers’ voices when they say, “These kids aren’t nice to each other. They treat each other so badly. What can I do about it?”

To understand we can turn to the work of Lawrence Kohlberg, the Harvard psychologist and developmentalist, who has poured his life into research on moral growth, describing rigid levels of moral reasoning similar to the academic levels that Piaget has disclosed. Kohlberg believes that

in the early elementary years children's sense of what is right is to "look out for myself but be fair to those who are fair to me." . . . But this is a stage, he says. It's the beginning of reciprocal thinking in terms of human beings. It's called Stage 2. Stage 3 becomes established somewhere from the upper elementary years to the early mid-teens and is a time when the expectations of people cared about—family or peers—and their approval, become much more important. The child wants at that level to think well of himself or herself and have others do the same. We can help children move from one stage to another. Kohlberg's contention is that moral development cannot be forced but children can be challenged. The challenge will help only if it is aimed a little above the child's established level. Then it begins to be heard and to produce the disequilibrium that brings about change.

In our elementary classrooms we do this when we gather in a circle to discuss whether something is fair or unfair and we appeal to love. We do this when we bring children together to listen to each other, to share their thoughts and feelings. We do this when we encourage them to give service to others, to discuss decision-making, and prepare them for Meetings for Worship. We do this through role-playing, through cooperative projects such as a mural, a skit, or a team game—and in many other ways. . . .

Then there is my third word—the word *connection*. The spirit moves when we make connections, within us, among us, and to the world out there to the point when we recognize, finally, that there is no separation possible in this universe, but just a sense of interconnections. Do we help children with this process. Yes, all the time. It's what we're here for. It begins with our Meeting for Worship and spreads into every activity in the school.

One example (she actually gave three) occurred when I was in a small Friends elementary school on the day the Challenger exploded. The children had been caught up deeply in the story of the first teacher in space and one or two classes were watching the launch on television. A hush came over the school as the news of the disaster spread. Then the word was passed that we would gather in a Meeting for Worship at 2:30, just before the day ended. Children looked sober as they piled into the Meeting House—and we did. As we settled into the silence, children and adults alike rose to share their grief and sense of connection—to the families, to the students who had lost their teacher, to the lost astronauts, and to the loss itself. As the stories poured out, we listened and began to feel the closeness and comfort of each other. We were able to reach out together in spirit to the ones who had lost so much in this disaster and we were able to reach out to each other, to connect, in a stronger, deeper way. I have never been so glad I was in a Friends School.

Another perspective on education in Quaker elementary schools has been given us by Michi Tashjian, the principal of the Lower School at Friends Central,

in an opening talk to the Friends Council on Education in October, 1985, she said:

This past summer I was in a group of educators, many of whom had never heard of a Friends school. In our small discussion group, we were asked to describe our school and relate an incident that gave the “flavor” of it. I began my explanation with the following story.

The kindergarten children were being prepared for their first Meeting for Worship. They were told about the Quakers and their belief in silent worship, about “centering,” and speaking when one felt moved. The children filed into the room and sat down in the scuffy sort of manner that five-year-olds do, and after some careful thought, one child leaned over to his teacher and whispered loudly, “Let me out of here. I’m not Quaker; I’m Jewish.”

That story clearly illustrated, first of all, that I was not from a Middle or Upper School. It also dispelled the misconception that one had to be a Quaker to attend a Quaker school—or be the principal of one for that matter.

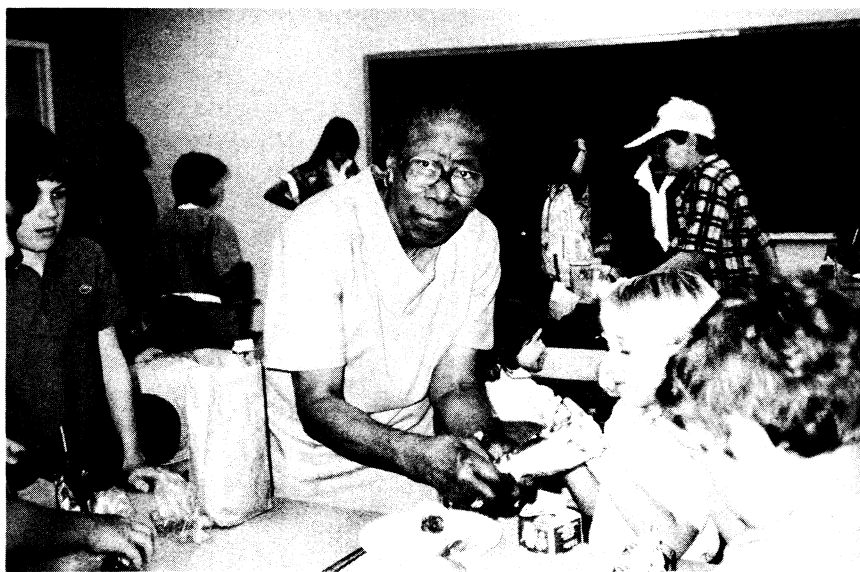
I think of Friends Schools as a weaving, with threads that are basic tenets of Quaker beliefs—the spiritual and moral essence of the schools. This common culture is woven in many different ways: traditional patterns to free form, Main Line to farm, nursery schools through colleges—serving well the students that encompass the Friends student body. Some weavings are stronger, more resilient—others looser, more tentative. But somehow the truths form the warp and woof, and we, the educators and the students, determine the color, texture, and pattern.

Lower School weavings are primary colors—basic, lots of concrete thinking—growing in complexity before picking up the threads of Middle School. Our students haven’t been around long—they’re in their early period of being human, and when they leave for Middle School they will have gone through an astounding period of growth and change, almost as miraculous as their first year of life. Woven into the background colors are parents, learning to let go, to allow the child to begin weaving independently. This is an enormous step and one through which teachers must often guide the parents and children, easing the transition at each stage. It is not until college that children ever again are asked to take such a dramatic leap in separation. Our children are just beginning to use the complexities of language, to socialize, to explore, to begin the long process of both being and becoming. Growing from a preschooler to early adolescent, thinking becomes more complex, relationships expand, with the context of the school community and a sense-of-self—a strong determinant of such growth.

Within this community, characterized by an ambiance of peanut butter, runny noses, pencils, books, crayons, Meetings for Worship, laughter,



A Parent at the Cambridge Friends School Teaches the Children Carding and Spinning



A Pennswood Retirement Community Resident Helps Serve Lunch to the Children of the Newtown Friends School

tears, we have active learners encompassing an astonishing developmental range. Lower schools make it possible for kids and teachers to learn in ways that matter and make sense to them: thematic units to connect the various disciplines; individual projects to meet individual interests and levels. class productions to share the joys of performing, and, at the same time, learn that every part is important—big or small; reaching out by writing letters to friends in retirement homes, cleaning up after themselves; drilling math facts or spelling, developing the discipline to persevere with tedious tasks in order to reach a higher level of proficiency; learning to take risks—intellectually, emotionally, and physically and through it all, learning to think critically. All this is woven into the school day by the teacher, the master weaver, skilled in using a variety of approaches to unlock a child's mind and heart. There is no moment as satisfying as the one when a child says, "I get it!"

With the ever-present and subtle tension of autonomy and community, individualism and the group, learning takes place within the context of caring relationships. This intricate web is never-ending: people, environment, resources, values—with a built-in elasticity that allows for diversity. Not everyone is athletic or artistic or outgoing. We use a variety of instructional approaches and try to integrate the concepts and connections between different curricular areas. We're generalists, familiar with subjects across the curriculum. Through the years our understanding of human development and how children learn has grown, a factor that cannot be ignored with children of the elementary age. We often fail in ways that are human but cause for reflection and growth, too.

I prefer the term elementary school to lower school which implies a hierarchy rather than a continuum. We're not lower, but earlier, dealing with the most elementary aspects of a child's life. Our children are in their early stages of a lifetime of learning. We're not just a place to prepare children for future schooling. Our goal is to make each child's year as rich and balanced as a child that age can experience—and rich does not mean hurrying.

I also think we need to begin to change the way we as a culture look at the value attached to working with children. The enormity of the task—just imagine the complex Upper School students, remembering that during their early stages of being human they came into the elementary school curious, yes—with a wide range of emotions yes, but not able to read, write, think abstractly, compute. Next to the family, the school is the most important institution. And with changing family patterns, it has often become the most stable institution in the child's life, a place that's designed for them. So, despite the lack of status in the public's perceptions of teachers—and elementary school teachers and principals in particular, we know that what we are doing is important and take satisfaction and pride in our professionalism.

Teachers make it happen. They are the models, the carriers of the culture, the master weavers. They do far more than produce learning. A Friends education seeks to nurture a particular type of person—a person who is permanently influenced by the distinctive experience and perspective of the Religious Society of Friends. We're concerned with character, taking time to look inward, to use subject matter as an opportunity and vehicle for meaning and significance in our lives. It's something that we pursue consciously through Devotions and Meeting for Worship, and the manner in which we guide children in resolving conflicts. Our way is often messy, noisy, and inefficient. Sometimes we stop and use the power of silence rather than words to gain understanding or diffuse an emotional situation. Our mission is not only to teach subjects and to pursue educational excellence, but to instill values and develop a sense of the spiritual as well.

This rich weaving of life in the elementary school—specifically a Quaker elementary school—is not perfect but it contains the strands of growth and change. Our voices are young,—at the beginning. And as the long process unfolds, the children learn that you don't have to be a Quaker to attend a Quaker school.

Nearly all of the small elementary schools have a statement of their philosophy and almost always it is brief and simple. Here are two examples of such statements.

The first is from the London Grove Friends kindergarten, in Pennsylvania. It says:

Realizing the importance of a child's first experience in school, our teachers observe the following philosophy:

- To be aware of and respect individual differences.
- To stress sincerity, using the methods of example and respect.
- To teach the love of God, families, pets, and wildlife through nature, with its tremendous resources for learning.
- To plan and organize each day's work, but to be flexible enough to change if it seems advisable.
- To teach both health and safety as part of right living.
- To use creative projects.
- To teach manners and the graces.
- To teach the use of the body through expression in games and rhythms.

A somewhat different statement of the aims and purposes of their school has been issued by the committee in charge of the new Princeton Friends School in New Jersey. It says:

The Princeton Friends School will offer:

- an interdisciplinary curriculum that fosters intellectual liveliness, develops academic skills, emphasizes direct experience of subject matter, and

responds to individual learning styles, developmental needs, and personal interests;

- a learning community that welcomes students from diverse racial, socioeconomic, and religious backgrounds;
- a setting in which teachers and students are companions together in learning, and children of different ages engage with one another on a regular basis;
- a program that focuses on personal, cultural, and global relationships, addresses conflict with an eye to creative resolution, and stimulates students to respond to opportunities for meaningful service in the family and in the broader community.

An attractive little leaflet the new State College Friends School (K-6) in Pennsylvania stresses The Uniqueness of Each Child, commenting that:

A child's early experience in a school establishes attitudes toward learning, discovery, and change that will affect the way she or he approaches a lifetime of learning. At State College Friends School we believe that the way the academic foundation is acquired is just as important as its acquisition.

A cornerstone of Friends education is the belief in the worth and dignity of every individual. This recognition, carried out in a caring classroom atmosphere, reinforces each student's self-esteem and sense of success. This, in turn, gives students confidence to attempt new learning ventures.

At State College Friends School we strive for intellectual growth through a rigorous academic curriculum. And we strive for spiritual and personal growth by creating an environment that reaffirms constantly the Quaker values of non-violence, honesty, simplicity, equality, and concern for the truth.

Of course the creation of such caring communities in which personal and group growth are cultivated must be done by teachers who are competent, concerned, and caring. The centrality of such teachers in any Quaker elementary school needs to be reiterated frequently. Mention has been made of them in Chapter 5 and in the introduction to this chapter but needs to be cited again, here.

To augment their efforts, school committee members and parents are also important. A brief statement from the Barclay School in Towanda, Pennsylvania (K-4) underlines the importance of those auxiliary helpers. Here is how that school committee phrased that idea:

The Barclay School has many faces:

- a mother nailing siding on our new gym-theater.
- a father-contractor who leaves his overtime concrete job, installs our gym lights, and returns to surface the concrete at 9:30 a.m.

- a neighbor who chooses not to bill us for plowing our driveway because, "I don't need it. I'm on social security."
- Philadelphia Friends (Quakers) who fund projects at our distant, rural Friends School.
- members of the Elmira and Elklands Friends Meetings who serve on our Board and/or give financial support.
- a former Barclay School student who returns to teach our current students about her year in Japan.
- parents who choose to drive 35 minutes, one-way, to give their son quality preschool education.
- teachers with small classes who take the time to talk out frustrations and anger between students.
- students baking and delivering cookies to elderly friends at the Skilled Nursing Unit.
- parents who spend vacation time at the school so that they can experience their child's education more closely.

Much of the learning in these various and varied elementary schools takes place in self-contained classrooms in units and on themes which integrate various subject fields. But sometimes a topic is selected in which all, or almost all, of the pupils in a school engage for a short time.

For example, the Lower School of Friends Central selects each year a theme for a school-wide project. Usually such a topic focuses on the social studies, augmented by literature, music, art, and dramatics. Such units demand a great of preparatory effort on the part of the faculty. Past projects have included studies of India, Canada, the Bicentennial, the sea (with a focus on ecological factors), the Medieval Period, and an ingenious project in which the mythical world of Terra was created. A recent project was on Worlds of Fantasy. The fantasy books selected were *World of Pooh Corner* for the K4; *Mother Goose Land* for K5; *Dr. Doolittle* and *The Wizard of Oz* for the primary; *The World of Hans Christian Anderson* and *Peter Pan* for the third; *The Hobbit*, *The Lion*, *The Witch*, and *The Wardrobe* for the fourth; and *The Twenty-One Balloons* for the fifth.

Friends Select has developed a number of inter-grade groupings under the rubric of The Interest Group Approach. Typical topics include Concerned Citizens, Simple Machines, Woodworking, Mystery Stories, and Publications.

A quick glimpse at a few of those groups was contained in a fascinating article in the *Friends Select Journal* for the winter issue of 1985 which began with these vignettes:

The sound of hammering comes from the Lower School art room. Eight children in first through grade four are building a puppet theater. In the process they are learning to use and respect both hand tools and power tools. . . .

A "dead body" lies on the floor. The furniture is a mess. Ten Lower School detectives try to figure out whodunit. They also write mysteries. These students are members of the Mystery Stories Interest Group. . . .



Ten children in kindergarten through fourth grade role-play a fight. Then they discuss strategies for resolving the conflict. . . . The students are members of the Children as Peacemakers Group.

Judith Anderson, a teacher in the Lower School of the Friends Seminary, wrote recently in their weekly *Newsletter* on a theme stressed by all or nearly all Friends schools—cooperation. The title of her article was Competition—The Key to Success? In it she summarized recent research on competition versus cooperation, such as the book by Alfie Kohn on *No Contest: The Case Against Competition*, a study by Robert Heinrich and his colleagues at the University of Texas, and Robert Johnson and his helpers at the University of Minnesota, upholding the view that cooperation yielded better results than competition.

Applying those findings to Friends Seminary, she wrote a stimulating article from which these excerpts are taken:

In a Quaker school competition is not considered the primary way of life. In the Lower School at Friends Seminary the teachers have created cooperative learning environments which encourage children to work together, to help one another, and, most importantly, to learn from one another. . . .

An essential factor in this process is the concept of interaging. . . . In classrooms which contain children of two different ages, some of whom remain in the same classroom for two years, the children have opportunities to serve as role models for a younger child, to strengthen and consolidate previously learned skills while facing the challenges of learning new ones, and to practice leadership skills. Within a closely knit classroom community where each child's contribution is valued not only by the teachers but by the child's peers as well, he/she learns to work independently as well as cooperatively within a group. The teachers are role models as well, as we practice cooperative teaching—more commonly referred to as co-teaching. Both teachers—on an equal basis—have full responsibility for the class program. Each has different strengths, which complement each other. . . .

Is this kind of experience true preparation for the “dog eat dog” world in which we live? Here at Friends Seminary we believe firmly that it is. We don't believe that the road to success is paved solely with competitive building blocks. On the contrary, today's world demands teamwork and people with flexible personalities who can work in all types of situations with others who possess a variety of skills. One cannot be an expert in all areas and therefore must be able to collaborate with others in order to get the job done.

Our Lower School has a deep commitment to cooperation and it is heartening to find strong validation in both psychological and education research for such a concept. We feel that our pupils will be able to succeed in a world where they can participate cooperatively as team members of a global community.

The linkage of children of different ages is carried on at the Buckingham Friends School in a different way. Here is how Richard Eldridge, the principal, has described that program:

Our Big/Little Friend program has been going on for several years and we realize that it is not unique in our school. Nevertheless, we have strengthened it so that it offers a binding force that is extraordinary for our children. Sixth-graders and kindergarteners, seventh-graders and first-graders, and eighth-graders and second-graders are paired so that in many cases the Big Friend/Little Friend arrangement can last three years.

We organize several occasions each year; frequent Meetings for Worship, special outreach projects, sing-alongs, field trips in which the older and younger pupils can share experiences. Some special occasions are planned by the children, too: a Thanksgiving feast with the kindergarteners acting as Indians and the sixth-graders as Pilgrims and an egg hunt with the seventh-graders hiding them and the first-graders finding them.

Perhaps the values in such cooperative projects are self-evident. Adolescents enjoy having someone look up to them; the young ones love to be taken care of. At any rate, we note better behavior all round when they are together. It also helps to destroy the stereotype that friends are only those of one's own age. At graduation, all the Little Friends come and cry and it is amazing to see the graduates come back to school primarily to see how their Little Friends are doing.

This year we plan to expand the program to the middle three grades so that three children are grouped as "friends."

Such experiences are not "extras" in an on-going program of elementary education in Quaker schools. They are an integral part of such programs, augmenting the teaching of skills by providing motivation for such learnings and promoting the education of whole persons. There is no need for the "return to the basics" so popular in some circles today, as Friends schools have never neglected such basics. However, they have always maintained that there are other "basics" which rank alongside readin', 'ritin, and 'rithmetic.

We turn, then, to some comments on the teaching of the traditional basics.

Our first essay is taken from a much longer piece written by Linda Kuffler, the librarian at the Abington Friends School, with apologies to her for omitting so many of her perceptive, pertinent, and persuasive comments. Here are a few of her remarks on some aspects of reading in the elementary grades of Quaker schools:

From their very first days in school the children are presented with many opportunities to experience the printed word. They are able to dictate their observations and the teacher will write them down so the child can see the printed form of the spoken word. The children have time to copy their dictated words as well as writing their own words as the weeks go by. Many

phonic and decoding skills are introduced and the children incorporate and practice these skills in the process of writing and then reading their own stories. Long before many of the children tackle professionally published books, they have been deriving meaning and enjoyment from their own, as well as their classmates, stories. Additionally the children are read to frequently, whether to find an answer to a specific question . . . or to listen to the tales of great storytellers and writers.

As the children construct meaning from the books and stories they read and write, our primary job is to be active observers. If we are to offer useful support, we need to know what questions the children have, what experiences arouse their curiosity, what they want to know more about, what occurrences cause a passionate response. If meaning breaks down, it is helpful to know what techniques the children have employed and found helpful in the past to restore the flow of language and meaning: rereading the sentence to regain momentum, using work attack skills to decode a particular word, even what environment is conducive to concentration. . . .

In addition to sharing our love of words with children and providing ample opportunities daily both to hear their own stories read aloud as well as those of favorite adult authors, it is of paramount importance that the children be given a good amount of time to read by themselves. Depending on the age of the children, 35 to 45 minutes each day finds them absorbed in reading books of their own choosing. Teachers are able to confer individually with children during this time, providing teachers with opportunities to assess progress, locate difficulties, and provide the needed support to further the understanding for each child . . . .

There are often times, too, . . . for children to share a favorite passage with their friends. Thus they become part of a literate community which includes the teacher and their classmates . . . .

That feeling of belonging to a literate community is strengthened further by a browsing time each week in the library. . . . Beginning in the first grade, children should share the books they have enjoyed at home. . . .

This sharing of books builds a community of readers. . . .

Browsing time in the upper grades focuses on the children's reading books in conjunction with their own writing. . . .

Another component of the reading program is the selection of individual readers. By the end of first grade, many of the children are selecting their readers from the library. . . . The classroom teacher is in frequent contact with the librarian about the childrens' choices. . . .

Research projects also reflect growing proficiency in many skills. Often debate and focus of interpretation of facts can be encouraged at this stage rather than merely satisfaction with a mere reiterating of data. But support and evaluation are still required so that these newly developed skills aren't overwhelmed. Otherwise reading can become tedious, reserved only for

school hours, rather than a joy for a lifetime. We want for the children much more than mere competency; we want them to be so touched by stories that reading becomes a necessity for survival.

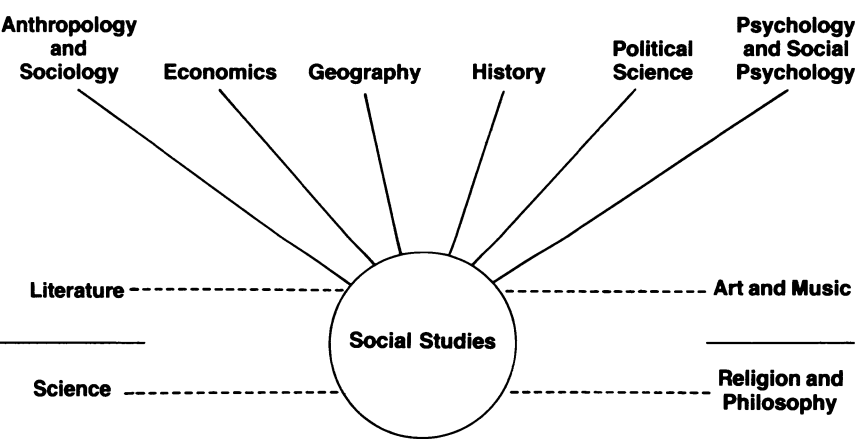
Thus we believe that in these and in many other ways we are carrying out the statement of Edith F. Hunter’s in *The Peace of Great Books* that, “Richly varied firsthand experience, reinforced and broadened by reading, is the best education that children can have.”

Near the center of the elementary school curriculum, and often at the center, curriculum planners and teachers often place the social studies. That is because of the broad nature of that field, its relevance to young children, and the fact that it can be used so creatively in conjunction with other so-called subjects, such as art, music, dramatics, and reading.

Unfortunately many parents and even some teachers are baffled by the term social studies. Often they view it as a new subject concocted by educators to replace history and geography. Nothing could be farther from the truth. It is true that less history is taught these days in the early grades than in the past because we are certain that “time” is an extremely difficult concept for boys and girls to grasp at that stage in their intellectual development. But some parts of it are introduced. And geography is not neglected. In fact it has become more meaningful than in the past. Instead of being largely the memorization of long lists of places, people, products, rivers, and state capitals, it is often the base upon which people are viewed in families and communities locally and in other places.

Social studies is really a simple shorthand for the many aspects of the social sciences—as related to boys and girls. It draws in varying degrees from all the social sciences and even from related subjects as the chart below demonstrates.

Reduced to its most simple terms, social studies is the study of PEOPLE. That idea can be expressed in graphic form in the chart on page 151.



**SOCIAL STUDIES**  
 is  
 the study of  
*PEOPLE*  
 carried on in order to help pupils understand  
**THEMSELVES AND OTHERS**  
 (accenting psychology, social psychology, and sociology  
 in a  
**VARIETY OF SOCIETIES**  
 locally, in the U.S.A., and in other parts of the world  
 (primarily anthropology and sociology)  
 in  
**DIFFERENT PLACES and at DIFFERENT TIMES**  
 (geography) (history)  
 as individuals and groups seek to meet their  
**NEEDS**  
 (several fields, with stress on economics, psychology, and values)  
 through many  
**INSTITUTIONS**  
 (several disciplines, especially government)  
 as these human beings search for  
**A SATISFYING PERSONAL PHILOSOPHY AND**  
**"THE GOOD SOCIETY"**  
 (ethics, philosophy, religion, and government)

With such a broad scope of knowledge to draw from, how does one develop a comprehensive, continuous, and cumulative social studies curriculum in elementary schools?

One answer is to have teachers choose selected segments of society on the basis of their own interests, plus the needs and interests of their pupils. Such a method has the advantage of high teacher interest and flexibility. But it means that there is little continuity and comprehensiveness to the program. If this method is used, teachers need to keep an on-going record of what a class has studied in a given year and to pass that on to the teacher of that group for the next year, stressing the concepts and generalizations with which pupils have coped.

A second approach is to utilize the "expanding horizons" theme, which has been in vogue in almost all schools for decades, in which pupils study families in the U.S.A. in the first grade or two, then communities in the U.S.A., followed by a study of their state and sometimes region—and by the fifth grade—U.S. history. Finally, in the sixth grade the world is introduced but it is the ancient world of Egypt, Greece, and Rome. There may have been some merit in such a

plan in past decades but it has many drawbacks today. Thus it postpones the world until the sixth grade and then introduces girls and boys to the past—something difficult for them at that stage in their development. Hence two years of the first six are devoted to history and the modern world is not treated at all.

A third approach has been championed by this writer for many years and is known as The Twin Spirals Curriculum. In grade one pupils study families locally and in a few carefully selected parts of the United States. In grade two they then test those concepts and generalizations by examining family life in a few other parts of the world. In grade three they analyze a few communities in the United States, starting with their own. Then, in grade four they test those concepts and generalizations by studying a few communities in other parts of the world today. In grade five they look at the United States today and in grade six a few countries of the world in their contemporary setting. This plan has at least two advantages: (1) it introduces the global scene early but only after pupils have examined many concepts and generalizations nearer home, and (2) it postpones the study of history until a time when boys and girls can deal better with the past developmentally. In graphic form that plan appears thus:

	<i>In the U.S.A.</i>	<i>In Other Parts of the World</i>
Families	×	
Families		×
Communities	×	
Communities		×
Nations	×	
Nations		×

Teachers of the social studies need to keep in mind that they are striving to change or improve pupil behavior and that that is done largely through concentration on attitudes, skills, and knowledge. Important as knowledge is, attitudes and skills are even more central in social studies teaching.

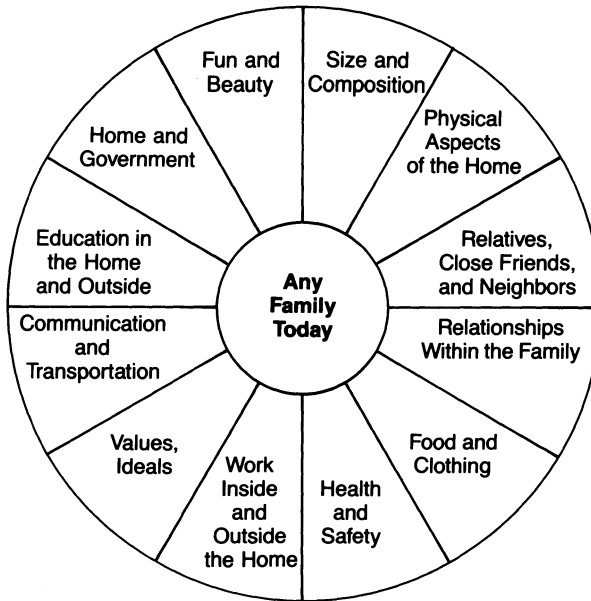
Teachers need to do all they can to improve the self-image of every pupil because people cannot respect others until they have begun to respect themselves or to accept others until they have begun to accept themselves.

Particularly in a Quaker school competition should be minimized and cooperation maximized. And, so far as possible, children should be introduced to a non-threatening world. Problems at home and abroad will, of course, be encountered, but the fun and beauty of the world should be stressed at this stage of school.

An alternative plan for the early grades would be to carry out international units from time to time, such as Toys Around the World, Food Around the World, Music Around the World, and similar themes.

Fortunately social studies instruction can be fortified and enhanced by drawing upon art, music, dramatics, and literature, although those subjects should have much time on their own, too.

Constructs or models are often helpful to teachers—and to pupils. Here is a construct for studying families in the U.S.A. and/or abroad, worked out by this writer:



**The Future**

**The Past**

Here is a similar construct, below, for studying any community—in the U.S.A. or abroad.

As girls and boys study a wide variety of families and communities here in the U.S.A. and around the world, they will discover some of the difficulties of life. Those problems need to be faced but they do not need to be examined in



depth at this stage of learning. But elementary school children do need to come to grips with the differences among human beings as well as their similarities. Differences need to be recognized and understood, so far as possible, and some differences welcomed. What a drab world it would be if we were all alike. Perhaps one of the tests of a good Quaker education is the ability to associate strangeness with friendliness rather than with hostility.

And what a wealth of fun and beauty there is for them to discover—in the sights and sounds and even the smells around the world, in the beauty of the landscapes and the creative efforts of human beings in music, art, architecture, the dance, drama, literature and many other fields. Too often adults see the world solely or primarily as beset with problems. For children, as well as for us as adults, it should be not just an ugly world but also a beautiful world.

To be really effective as social studies teachers, instructors need to develop their own lists of concepts and generalizations which they want to stress. Groups of teachers need also to determine at what level of learning concepts are to be introduced and when they are to be extended or fortified.

Lists of concepts and generalizations are available in many places. One example of generalizations, taken from the field of anthropology will have to suffice here. Six of them are as follows:

1. Human beings are more alike than different. They have similar physical characteristics and basic needs and wants.
2. Human beings live in groups.
3. People living in groups develop a culture. This includes particular patterns of behavior and the resulting material products.
4. Human beings are in large part a product of their culture.
5. Every group tends to develop social processes and institutions to give order and stability to relationships among people.
6. Cultural change occurs continuously and at an accelerating rate currently.

In implementing their aims in the social studies teachers need to use a wide variety of methods for several reasons. One is because different aims demand different methods. A second is because the variety of learners in any class require many methods. And a third is because the introduction of new methods often heightens the motivation of the learners.

At all levels, but particularly with young children teachers should attempt as much as possible to use direct or contrived experiences.

Nearly all teachers have several methods which they use successfully in social studies instruction. But all teachers need from time to time to experiment with new methods or ones in which they aren't yet proficient. Such a plan should enhance their teaching and contribute to their own sense of professional growth. Trying something new or different is one way, also, of escaping the fossilization which sometimes sets in after a few years of teaching.



The third so-called subject in elementary schools to which we turn our attention at this point is science. It, too, is a very broad field.

To see some of the possibilities in such teaching we will vary our method of presentation and listen to the description of a master science instructor, Joe Cadbury, as told by one of his former students and his successor at Germantown Friends School. This excerpt is about the one day a week Joe Cadbury taught at the Haverford Friends School. Here is what Edward Marshall has written about Cadbury as a man who was characterized by his competence in his chosen field, his commitment to teaching, his caring for children, and the contagion of his spirit.

On Friday morning at Haverford Friends School we loitered around the entrance, waiting for him to arrive. The first bell rang, but we would not be in trouble until the second bell rang, five minutes later. We waited. Once in a while it was in vain, and we were told that he was actually sick.

Usually he came, although he never timed it right. Just as he would park and begin to lift the boxes out, Mrs. Miller, the principal's secretary, would allow some eager kindergartener to ring the second bell. We squirmed but waited as he approached, carrying several boxes and perhaps a covered cage. There were two strategies: to ask in begging tones for the contents or to climb the nearest piece of furniture for an aerial view. We usually learned nothing as he lumbered past, smiling his appreciation of our plight. But occasionally we were rewarded with a muffled squawk or hiss. Sometimes his equipment was too large to cover. Then we feasted our eyes on his surprises and ran back to class jubilant at even a partial discovery.

The rest of the morning was spent waiting for science. At recess the grapevine turned up stories of his other classes. The last half-hour before he came to class took forever.

Class was usually quiet as Mr. Cadbury began, sitting, closed box in lap. Once in a while someone kept talking and we who could be the worst behaved otherwise, would vehemently shut the person up.

First came the items we had brought from home. Some of us had scoured the countryside just to get a few moments with the expert. He wanted to know where we found it, when, and the circumstances contributing to the discovery. In early years stage fright was too much for some, but he kept the conversation going, and we added the appropriate nods. Everyone wanted to show him something and there were many last-minute efforts at collection.

After first grade, quantity was no substitute for quality. The bulging bags of stones, shoeboxes full of sand, and jars waving with caterpillars were all finally outgrown. If the rock or whatever was overly commonplace, he'd take a look, say "quartzite," and hand it back. But if the person was a first or second timer, this same object might be evidence of

tremendous pressure deep in the earth which heated and squeezed sandstone harder than 1000 locomotives piled on top of each other. If it was a pebble, it might have travelled thousands of miles and taken millions of years to wear away. The person sat down exhilarated.

After ten minutes of show and tell, the science buffs would begin to get restless. We hadn't determined the contents of the boxes, and there were only ten minutes left. He ignored the clawing sound from the largest box, patiently listening to a story originally about earthworms—and now about somebody's brother. Once in a while time ran out and there would be civil war. We marked people who had hogged his time. Finally no one raised his hand. If there were time, he would look over to his boxes.

There was no telling what Mr. Cadbury might have in his boxes. They emitted many sounds. The secretaries, cooks, janitors, and other teachers stayed away from them. There were also jars, cloth bags, wooden crates, and paper bags with holes in them. Our earliest visitors included snakes, worms, salamanders, insects, spiders, slugs, centipedes, and millipedes. We held the more civilized ones and watched him hold the others. Sometimes there were larger animals in cages. Most of those pets had human names . . . We saw and handled such a variety it was hard to leave elementary school with an irrational fear of animals. Most were able to enjoy watching a snake eating a rat, though some would rather have let it eat cake.

Mr. Cadbury brought the physical universe to many of us for the first time, smiling slightly as the ancient looking solar system turned itself in his hands. We couldn't learn how far his meteorite had travelled, but we ran into a unit of distance so large that it took light a whole year to travel it. And then there was the speed of light itself.

He brought the pickled fetuses and bottled bones, the skulls and skins. Each taught a lesson and disappeared. We never saw them again and could only imagine the size of his warehouse. Thousands of children, no doubt, have joined that circle through which he passed his hand-cranked electric current, the children shrieking until they could hold on no longer. Once he brought in an electrolysis apparatus and slowly dissociated water into the exact proportions of hydrogen and oxygen that  $H_2O$  called for. That was experience enough for most of us, but he had more in mind, although he didn't warn us how long or how loud the reverse process might be.

We would rather have had science than any of our other subjects.

Live or dead, bats, armadillos, flying fish, octopuses, bird-eating spiders, beaded lizards, rattlesnakes and flying squirrels passed before our eyes and minds in a parade during those years. He showed us a passenger pigeon and told us we'd never see one alive. He conveyed a reverence for nature and people. This reverence remains.

Late in the school day there were the nature walks. They didn't come often, because we had to share Mr. Cadbury with the rest of the school. The

walks were his class but topped with the atmosphere of recess. It was the only school time when you could run for several minutes in one direction without stopping. Haverford College had an excellent arboretum (it still does) as well as four or five different habitats. He had an ongoing contest with us and paid a penny to anyone observant enough to discover a bird's nest before he did. No one got rich.

The lessons we learned weren't always about science. Once in the middle of winter, we were on a walk, and as we crossed the bridge over Railroad Avenue, someone decided to test Newton's Theory with a large piece of ice. Unfortunately he hadn't looked in both directions and there was a loud smash on the hood of a car as it passed underneath. We were 11 or 12 years old and the strong impulse was to run like mad. But we couldn't. Mr. Cadbury was there. And he stood there. A man got out of his car, looked at his hood, and said things that made us glad we were up on the bridge and he was down on the road. It was really an awful moment, and we were quite frightened. We had no idea what would happen next.

The man finally got in his car and drove off. We were certainly relieved as he went around the bend, but then we realized that a teacher had witnessed our crime. The authorities would be grim about such behavior. We had visions of punishment at school and punishment at home. Nobody dared to look at Mr. Cadbury.

It was another awful moment, a moment of silence, and then he said, "I think that man didn't like it." It was the only personal opinion he had ever given us, and oh, how we agreed! The bombardier didn't pick up any ice or snow for a week.

As it happened, the year Mr. Cadbury retired, I took his place. It is a strange experience to replace one's childhood teacher, especially at the school one once attended. But it was not at all unpleasant. We usually think of young children as adapting quickly to changes. But a year later they were still saying to me, "Goodbye, Mr. Cadbury."

Such was the story of science education for many years at the Haverford Friends School, a program built around an extraordinary individual. Typical of science programs in many other Quaker elementary schools is this description of the work in that field at the Buckingham Friends School:

Lower School science focuses on the discovery and awareness of the interaction between living beings and their physical environment. Science concepts are taught in study units through reading and writing activities. Some examples of the study units are ecology, rocks, animals, dinosaurs, and planets. The children are encouraged to do experiments.

In the space at our disposal we have been able merely to sketch in thin pencil lines some aspects of three subjects—reading, the social studies, and science. That leaves many important phases of the total elementary school curriculum

undelineated. But what we have done may suffice to highlight the comparatively free-wheeling approaches in curriculum in most Quaker elementary schools, capitalizing on small classes, a caring and stimulating environment, and competent and concerned teachers who try to provide for individual differences at the same time as they devote attention to the creation of a spirit of community. Interested readers may want to try their hand at writing accounts of other aspects of such schools, highlighting the special and/or Quaker dimensions of those subjects or activities.

## **B. Quaker Middle Schools**

For decades the pre-adolescent and early adolescent period in American educational institutions was a “no man’s land.” In the words of A.A. Milne those boys and girls were “halfway up the stairs and halfway down.” They were no longer children yet they were not yet adolescents. Hence those years in school were primarily a time of waiting, of marking time.

Then the junior high school was “invented” to give students in those years more attention, often in separate buildings and with special teams of teachers. That marked an advance but the fact that the junior high schools consisted only of three years made that stage seem merely a bridge between the elementary grades and the high schools.

More recently the idea of a four year school, called the Middle School, has been accepted in many places, giving that period more viability. Although welcomed warmly by many educators, the Middle School is by no means accepted by most public schools.

Many Quaker school systems have inaugurated the junior high, usually consisting of grades seven, eight, and nine. But only a few, like the Atlantic City Friends School, Westtown, and the Wilmington Friends School have developed four year Middle Schools, consisting of grades five, six, seven, and eight. Whether Quaker schools have three or four years in this intermediate stage, several of them have separate buildings and special staffs for those crucial years, factors which tend to add strength to this period of education as a significant and highly visible sector.

In many Quaker Middle Schools, perhaps in most of them, a good deal of experimentation is going on to try to meet the special needs of students in those three or four grades. There are often exploratory courses, stress on the learning of skills, attention to the development of a personal philosophy of life, the beginning of foreign language instruction, the introduction of computer courses, some sex education, and the use of the community as a laboratory of learning, plus team teaching and strong systems of faculty advisers for each student. These features are in addition to more traditional subjects and more traditional methods.

Especially interesting and commendable are the attempts to develop new formats of organization for the curriculum in these grades. A few examples will have to suffice to illustrate this point. For example:



A Middle School Computer Class at Westtown School



A Middle School Classroom at the Sidwell Friends School

- in the Carolina Friends School most courses are given in blocks of six weeks, although there are some twelve week courses and languages and math are taught daily.
- at the Moses Brown School the Middle School is divided into three small units of between 55 and 60 students. Those units, which are called “teams” and consist of sixth, seventh, and eighth graders, stay together for half of each day and are taught by four instructors who are responsible for the core subjects.
- at the Sandy Spring Friends School a special unit, housed in a separate building, is provided for ninth graders who need a unique program with emphasis on skill training.

Jay R. Roudebush, the principal of the Middle School at Sidwell Friends wrote in defense of experiential and experimental education in an article in the Spring, 1984 issue of that school’s *Bulletin*, saying:

At a time when the prevailing winds are blowing in the direction of back-to-basics, “experiential education” is a phrase that sends up storm warnings, and not just because “experiential” is a word of dubious parentage. It seems we have returned to a period when classrooms and curricula must be structured in a manner which will allow them to fit neatly into the configuration of a Greyhound bus: teacher in front, driving, with students seated in orderly rows behind. “Discipline, structure and rigor” have replaced “freedom, creativity, and relevance” as educational touchstones in the pragmatic 80s.

Teaching has its fashions: in 1968 Mr. Blossom, who taught yoga, wore love beads, and used *Siddhartha* as a fifth-grade text, displaced iron-fister Miss Sigafoos as the arbiter of appropriate pedagogy.

This irony has not been lost on Miss Sigafoos, incidentally, who has since been resurrected and redeemed.

There are plenty of experienced teachers at work today who still get a gleam in their eyes when they reminisce about the excitement of teaching in the 60s and 70s. Granted that a great deal of what was tried was ill-conceived and poorly executed, there was at least a sense that teaching was about more than a 20’ by 30’ room with hard, metal desks.

Experiential education was trendy two decades ago and has since fallen into disfavor. It shouldn’t, because good teachers can design experiences for students that allow—indeed, plan—for excitement and entertaining without making the activity so chaotic and unfocused that little can be gleaned from it. Effective experiential education usually includes most of the following: a rationale; sufficient flexibility in design of the program to take advantage of unexpected opportunities; a setting outside the classroom; physical activity; teamwork; and a resolution.

Allow me to offer two disparate examples of experiential education in

(our) Middle School and let you decide what they say about one approach to learning.

Linda Schlafman is a fifth grade teacher who focuses much of her social studies and language arts curriculum on the Middle Ages. Last October, as she has for the past five years, Linda took her entire class to a Mennonite farm in eastern Pennsylvania. A parent who acted as a chaperone on the trip described the experience: "As you know, the theme of Mrs. Schlafman's fifth grade class has been a study of the Middle Ages, and there are several aspects of this trip which illustrate what life was like centuries ago. The simple, rustic, agrarian life of the Benner farm where we stayed is, of course, one example, as is the observation of relatively simple crafts such as candy, cheese, and pretzel making. . . ."

Perhaps more than the specific relevance of this trip to the fifth grade curriculum was the opportunity it gave the children to come together early in the school year, almost as a family unit. . . .

On a cold and sunny Tuesday in early February, members of the seventh-eighth grade Team I/II went to Cabin John Regional Park for several hours of ice skating. Relevant to the curriculum? Of course not. Relevant to children? Definitely. Notes on the day from Jane Miller, a faculty member of the team:

"B—, who had never skated before, hanging back until the last five minutes when—at the urging of friends—he ventured out on the ice, and went around the rink on his own. . . .

. . . kids helping and encouraging Ginny (Ingram, a seventh grade teacher) who was not particularly at ease on skates. . . .

C—advising me on a better way to skate around the curves. . . .

. . . many kids exulting in the sheer fun of being with friends, helping each other, and devoting their full attention and energy to ice skating.

. . . a wonderful chance for students and teachers to relax and play together after the ordeal of mid-year tests, grades, and reports."

My argument should not suggest that fun, imagination, and excitement cannot be part of the design of a traditional academic setting. Indeed they can and should be. But our curriculum must also be designed in a way that allows for different sorts of opportunities and experiences. In a Middle School, with its highly diverse, active, and ever-changing population, this fact is especially true.

What Jay Roudebush has described in that article is sometimes referred to as "the hidden curriculum," often as important, and sometimes more important, than the stated curriculum in developing integrated human beings.

The perusal of the catalogues of the Middle Schools in several Quaker educational institutions and talks with teachers from those places reveals some interesting variations in courses being taught.

At the Wilmington Friends School sixth and eighth graders are exposed to a

course called Life Education intended to provide accurate information and help students to explore and understand their own values. And at the seventh grade level a course called Project Adventure has the goal of helping students to become more aware of their commitment to one another and of challenging their beliefs as to what they can and cannot do. In a similar way boys and girls at Moses Brown School take a course on Values in their eighth grade year.

Sex education is taught in most of the schools no matter what title is given to it. Sometimes it is Body Science and sometimes Life Science. In this regard Germantown Friends was one of the leaders not only among Friends Schools but among all schools, due in large part to the work of Eric Johnson. Fortunately teachers have some of his thinking in this field in such books as *Sex in Plain Language* and (with Mary Calderone) *The Family Book About Sexuality*. Much of that material was developed in classes at GFS at the Middle School level.

Before exploring briefly some of the more traditional subject fields in Middle Schools, it might be appropriate to stop and consider for a few paragraphs some of the all-important guidelines to learning in all fields. That term is used advisedly as they are generally-accepted rules rather than laws of learning, based on decades of research into the complicated but important process of becoming educated.

Considered carefully by teachers (and others), they should alter radically much of what passes for instruction. Of course they apply at every level of learning. They are inserted here because it is at the middle grades period that teaching so often tends to become formal. For example, young teachers want to share (or even “give” to their young charges) the knowledge they have accumulated in their college years. Filled with subject matter and accustomed to the college method of lecturing, they are likely to consider teaching as telling whereas true learning or teaching is basically discovering, probing, analyzing, and examining ideas, individuals and groups, institutions, phenomena, ideals or values, and other data under the guidance of competent persons.

Here, then, are some generalized statements on learning. With each is the accompanying statement: “This implies that. . . .” Space precludes spelling out such implications and the statement that teaching is not telling warns the writer that it is far better for readers to spell out their own statements of implications than to try to do that for them.

Those 12 generalized statements about learning are that:

1. People learn best when they are physically and emotionally comfortable, yet alert. This implies that . . .
2. People learn best when they select or help select problems and goals of real interest to them. This implies that . . .
3. People learn best through concrete, realistic, and predominantly first-hand experiences. This implies that . . .
4. People learn best when they are challenged within the range of their abilities. This implies that . . .



5. People learn best when they are stimulated emotionally as well as intellectually. This implies that . . .
6. People learn best when they are involved in a variety of related activities. This implies that . . .
7. People learn best when a new learning is related to an older learning, building on it. This implies that . . .
8. People learn best when they have reflected on the meaning of their experiences and have participated in the evaluation of their learnings. This implies that . . .
9. People learn best when their knowledge leads to some action related to it. This implies that . . .
10. People learn best when learning is reinforced by meaningful repetition. This implies that . . .
11. People learn best when they have a sense of personal and/or group achievement. This implies that . . .
12. People learn best when there is an element of novelty and/or vividness. This implies that . . .

We turn now to a brief examination of a few of the many aspects of the Middle School curricula of some Friends Schools, as seen largely by those who teach those courses. Here, for an example, is what Friends Select people say about their English curriculum for this special period of life:

The two-fold goal of the English program is to develop in Middle School students the ability to read and listen carefully and critically and to write and speak effectively. Mechanical skills necessary to comfortable handling of the language are developed by methods appropriate to the level of the students. Most often this means practicing the mechanics through reading, writing—both expository and creative—speaking and listening. Texts vary widely: in fifth grade—anthologies and a newspaper are used, in sixth grade the students read longer short stories and a novel. Two novels supplement the seventh grade anthology of poetry and prose. Eighth graders read several novels and a Shakespearean play.

In the seventh and eighth grades there are courses in language arts which deal primarily with the mechanics mentioned above. These courses are designed to strengthen the skills of students not yet ready for a foreign language who need further intensive work in English. In the seventh grade language arts course students write and deliver speeches, do library research, and use audio-visual equipment in their work. Study skills and time management are crucial parts of the course. The eighth grade language arts class uses a study of Latin as a basis for understanding all languages, including English. Again, study skills and good use of time are stressed.

In mathematics the Sandy Spring Middle School states that:

Students are grouped by ability and must master each level of mathematical achievement before advancing to a higher level. Seventh grade

arithmetic, pre-algebra, and algebra are taught to classes of five to ten students. Seventh grade arithmetic reinforces basic skill development and concept mastery. Pre-algebra is an enriched course introducing students to algebra and challenging them to learn advanced abstract reasoning. Algebra is an honors course available to students of advanced capability and achievement. In addition to daily mathematics classes, students receive weekly instruction in the use of computers.

In science the Buckingham Friends School describes its program in this fashion:

The Middle School curriculum is designed to give students an overview of the major sciences, yet it is flexible enough to allow students and teachers to pursue their individual interests. Children study units in weather astronomy and the human body and make detailed observations of a square foot of soil throughout the seasons.

In most schools foreign languages are started at this level of learning. Some Latin and some German are taught but far less now than in the past. French and Spanish are extremely popular, with Spanish receiving more and more attention. At the Buckingham Friends School Russian is introduced at the sixth grade and at Sidwell Friends Chinese is taught. It is the writer's observation that most Quaker schools have not yet wrestled realistically with the question of what languages boys and girls living in the 21st century really need to learn.

It is in the social studies field that there is the most divergence in Friends school. Some still devote considerable time to the study of ancient civilizations, probably a hangover from the days when schools offered year-long courses in ancient history, medieval history, English history, and modern European history. Whether such an approach can be justified for girls and boys who are going to live out their lives in the 21st century and whether such a concentration on the Western World can be defended is open to grave question in the opinion of this writer who has spent much of his life examining the very broad field of the social studies. Perhaps he may be permitted to suggest one alternative for the middle grades, continuing the twin spirals curriculum already discussed for the elementary grades.

At the fifth and sixth grade levels the very important concept of countries would be examined—first by concentrating in the fifth grade on a thorough study of the United States and then by analyzing a few carefully selected countries in several parts of the globe in the sixth grade. Aware of the difficulty of early adolescents in handling the past, the concentration in these two grades would be on the contemporary scene, with only some emphasis upon the historical background.

To carry on such studies a construct is suggested by the model on page 165.

By the seventh and eighth grade levels girls and boys are certainly ready to struggle with the idea of history and this writer would urge consideration of a two year, in-depth examination of the United States—past and present.

## THE FUTURE

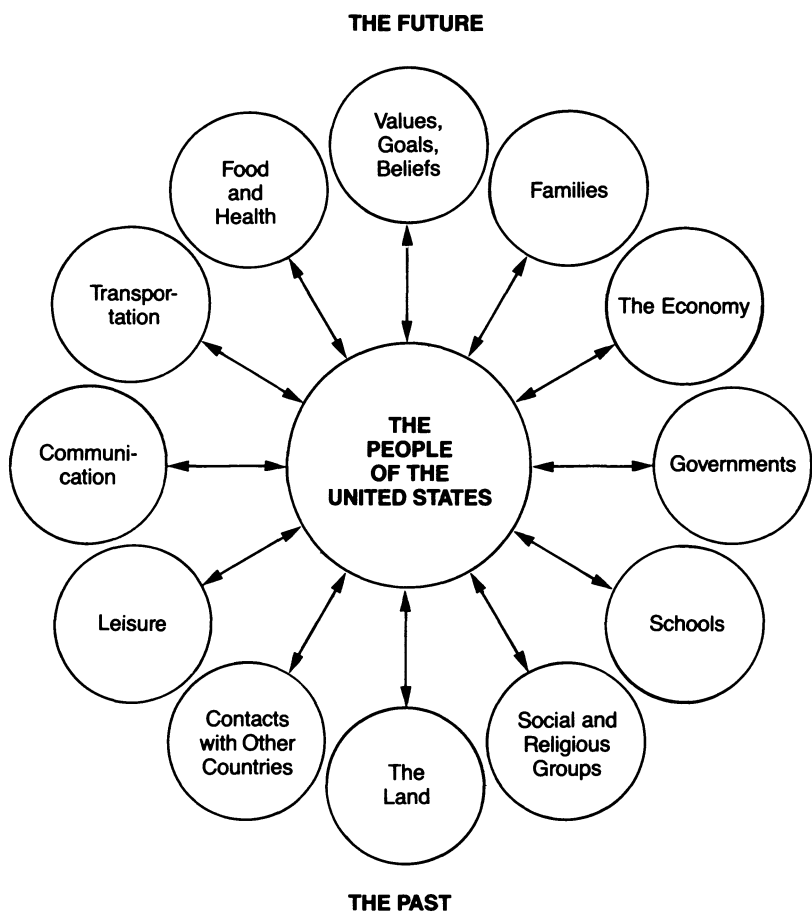
## Creative Ideas and Expressions



A different construct, emphasizing the centrality of people, would look like the chart on page 166.

Such a two year course in American Studies at the 7th and 8th grades could be a fascinating multi-disciplinary program taught by teams of teachers, including music, art, literature, and dramatics—although each of those disciplines would have some time for instruction which was not tied directly to the American Studies sequence. Taught by teams of teachers, instructors could become experts on a few of the several units in such a two-year course, teaching more than one section where there are multiple groups. Local history could also be incorporated into this design, giving students many opportunities for direct learning experiences.

There are other aspects of this important Middle School level which might well be considered if there were space. A few such phases will be dealt with in the chapters on co-curricular activities and the strengths and shortcomings of Quaker schools. One highly commendable practice in almost all Friends middle schools is the attention to personal counselling, with most teachers being responsible for small groups of advisees, often as few as 12 or 13.



## Chapter 8

# Some Significant Dimensions of the Curricular Offerings: High Schools and Colleges

### A. Quaker High Schools

Like their counterparts in public education, Quaker high schools tend to be much more structured in their curricula than Elementary or Middle Schools. There seem to be at least four reasons why that is so. One is because so many boys and girls at that stage are planning to go on to college and those institutions of higher learning set certain requirements for entrance which high schools seem honor-bound to meet and there are nation-wide tests on which students want to do well. A second is the stiffer requirements which many states place on independent as well as public secondary schools. The third is the growing maturity of students at this stage in their development and their ability to handle more difficult concepts and more abstract information. A fourth is the personality, philosophy, and desires of many high school teachers. Many instructors are really interested in adolescents, perhaps a higher percentage in Quaker schools than in most high schools. Nevertheless a sizeable number of them are more interested in subject matter than in the total development of high-school-aged-adolescents.

Despite the more structured and traditional curricula of Quaker high schools, there is some innovation taking place in them as we will attempt to demonstrate later in this chapter.

In this first section, however, we intend to write about several of the more traditional high school subjects and then to focus on three of them—music, literature, and the social studies.

Typical of most math programs at this level is that of Friends Select School. According to them:

Three years of math beyond the Algebra I level are required. The Mathematics Department also offers an optional, upper-level “major” cluster of Linear Algebra and Advanced Calculus.

In an intriguing article in the *Studies in Education* publication of the Germantown Friends School for the spring of 1981, Joan C. Countryman offered some “axioms” about the teaching of math:

1. Math is used more often in adult life than it used to be.
2. School math still does not do a good job of making #1 clear to students.
3. Many students still equate mathematics with failure.
4. Primary-school experience is probably more important than secondary courses in determining attitudes toward mathematics.
5. Calculators can make a significant difference in math teaching.
6. Computers should not be associated exclusively with mathematics departments.
7. Basic skills and understandings are so interrelated that you can't have one without the other.
8. At the end of every math course a student should feel prepared (able) to take another course later on.
9. Math that seems difficult now will probably seem less difficult later.

Later in that article she suggested several "theorems" on her list of ten mathematical ideas that everyone should know about. Here we reproduce only the topics and not the sub-headings. They are (1) numbers, (2) relations, (3) approximation, (4) variable, (5) functions and graphs, (6) logic, (7) probability, (8) statistics, (9) computers, and (10) applications. What a lot there is in that list worth pondering!

Fairly typical of the science programs in Quaker high schools is that in vogue at the Moses Brown School. Three year-long courses are offered in biology, chemistry, ecology, physics, and scientific horizons. Electives in the fall semester are Evolution. Human Physiology; and Faith, Science, and the Future,—and in the spring-Scientific Thought, Marine Studies, add advanced topics. Independent science projects can be arranged.

Apparently art was acceptable to Quakers and Quaker educators before music as a legitimate and worthwhile aspect of the curriculum of Friends schools and colleges. For example, the writer recalls vividly that Westtown School had a part-time resident artist in the 1920s in the person of George Gillett Whitney, an English friend, and a close associate of such nearby artists and illustrators such as N.C. Wyeth and Howard Pyle.

With the exception of general courses on Art Appreciation or Art History, work in this field tends to be far more personal and less structured than almost any subject in the curriculum, permitting art teachers to be as creative as they can be.

One of the outstanding contemporary artists who is a Friend is Fritz Eichenberg, a man who stands in the tradition of Albrecht Durer and Tilman Riemenschneider—the wood carvers. Famed as an illustrator for the works of Tolstoy, Dostoevsky, and others, he has written two Pendle Hill pamphlets which should speak vividly and sympathetically to art teachers in Quaker schools. Those two pamphlets are titled *Art and Faith* and *Artist on the Witness Stand*. Three quotations seem pertinent at this point:

The normal child is born with every quality a creative human being needs. He has imagination—the freedom to rise above earthbound rationality. He has perception, grasping the essence of a thing seen for the first time. He has insight—feeling the vibration of human emotions before they become visible. He has enthusiasm—reacting to life and its steadily changing aspects. The child is also able to concentrate on essentials without being sidetracked by the countless distractions of everyday life. All these qualities are the basic ingredients of creative man which we must try to preserve or to recapture.

Art is a magnificent obsession. It requires tenacity—an almost monastic devotion that keeps you engaged on all levels of your existence, day in and day out. You follow a distant star,—directed by some great minds infinitely wiser than you.

The magic of art which lifted man out of his material dependence and made him God's co-creator, a dreamer of truth and beauty, seems almost to be forgotten. But art is still the magic formula which can stop robots who seem to run our world.

The artist, whatever his calling, must play his part, side by side with the scientist and the engineer, in enhancing the value of life and in adding meaning, joy, and beauty to our existence on this—and perhaps, on other planets.

Special significance was attached to art in the curriculum at Friends Central School during the period from 1930 until 1958 when Hobson Pittman was a teacher there and the director of the art program, aided by various assistants from local art schools. It was during that period that he developed a highly original plan which could certainly be duplicated or adapted by almost any Quaker school or college. That plan was to hold annually an exhibit of paintings by artists in the Delaware Valley, especially those of promising young artists. Then, each year the school and/or the parent-teacher association or some friend of the school purchased at least one of the outstanding paintings for a permanent collection of that school. Surely students at Friends Central are affected, at least subliminally, by those pictures today in the corridors of FCS.

Fortunately most Quaker schools have easy access to some of the great art collections in the world, with the Brooklyn Friends School only a few blocks from the superb Brooklyn Museum, Friends Seminary within a short distance of the famed Metropolitan Museum and the Museum of Modern Art, Friends Select and other schools not far from the Philadelphia Art Museum, and Sidwell Friends not far from the Mellon Galleries.

And what about art's "twin"—music? How has it fared in Friends schools in the past and how does it fare today?

Although music today is an important and integral part of the curricular and co-curricular activities of every Quaker secondary school, it was not always so. For example, this writer took part in the first Sunday evening singing of hymns at

Westtown School in 1928-1929 and in the first Gilbert and Sullivan operetta given there—"staged" without costumes and without any acting—singing only being permitted. So he was surprised and pleased to find a full-time music instructor at Friends Select School when he taught there in 1934.

It required a long and persistent effort on the part of some Quakers to bring music into the lives of junior and senior high school students in Friends school in the eastern part of the United States.

This situation may be baffling to some readers who are unaware that many Christians in England in the 17th century, including Quakers and Puritans, were reacting strongly to the excesses of the 16th century Elizabethan period. Quakers, moreover, were opposed to music in their services because they believed in spontaneous rather than pre-planned worship, even though there is at least one reference in George Fox's *Journal* to a group of Quakers breaking out in spontaneous singing at a worship period.

One of the leaders in introducing music as an exciting and enriching experience for students in Quaker high schools was Mary Brewer (Russell) who taught at Germantown Friends School for 30 years and helped immeasurably to develop music from a minor to a major role in that institution. Asked recently to recapture some of the struggle, she wrote:

Throughout its long history the Germantown Friends School had no music in its upper grades. After World War I, however, the situation changed significantly. Soon a music appreciation course was permitted, geared largely to students who attended the Youth Concerts of the Philadelphia Orchestra under the baton of Leopold Stokowski. In addition there was a Girls Glee Club which met only once a week—and after school. Twice a week a class in theory was taught by Alfred Mann, already achieving musical fame. Later that was combined with the orchestra, chorus, or instrumental study for one academic credit.

In 1930 Margaret Shane was appointed as a full-time music teacher at GFS and soon she had a lower school assistant. For help, Margaret relied on Dr. Thomas Whitney Surretts who was responsible single-handed, through the Concord Summer School, for the general improvement of music in independent schools in the 1920s. He visited Germantown Friends School and even chose the fine Mason and Hamlin grand piano which is still used in the school.

In the 1930s a group of enthusiastic and determined mothers demanded more music, particularly instrumental music, and an orchestra director was hired and a house across the street from the school rented for music lessons.

Gradually music came into its own, with two full-time teachers and five part-time instrumental music instructors.

Then, in 1956, came the first of the GFS Choir trips to Europe, largely as an outgrowth of the work of the School Affiliation Service of the American Friends Service Committee. One of the memorable experiences of that



trip came in Dusseldorf when we were entertained in the home of a musical family and treated in an unusually kind manner. Then we learned that the basic cause of their many kindnesses to us was their appreciation for the work of Quakers in feeding Frau Darius and her four children as they had made their way across Germany at the end of the war.

On that tour we sang at the close of the Meeting for Worship in the Quaker shrine of Jordan and in the Meeting House at the famous Ackworth (Quaker) School. Back home this made it possible for us to sing in the Meeting House on Coulter Street—something which had been impossible previously.

Asked about her view of music in the life of Quaker schools as well as public institutions, she quoted from a statement prepared in 1966 by the Secondary Education Board Music Committee and revised in 1981 for a seminar held by the Friends Education Council and the National Association of Independent Schools. Space enables us to quote only two of its many excellent statements:

We believe that music is a necessity in modern education. It is not a luxury, not therapy, not an “outlet, although it may be any one of those. The arts furnish one of the few orderly experiences to be found in our chaotic and changing world.

As Robert Shaw has said, “Music has been through the ages the persistent focus of man’s highest aspiration and good will.” In a competitive age, music furnishes one of several opportunities for people to create together, instead of against each other.

Two of the most difficult but important questions educators need to ask about the curricula of schools is what language or languages, other than English (or American), should be offered to students, and at what age they should be started.

Perhaps the first of those questions can be answered best if school people remember that their students will be living largely in the 21st century—and to select languages which will be most useful in that period, so far as we can tell now.

Long ago Greek was dropped in nearly all schools and colleges. Latin, too, is no longer taught to everyone, even though there are some people who maintain that it is the best basis for fostering the study of European tongues. German, too, is losing out and French seems destined for the same decline. What happens, then, to the claim for teaching Latin—does it still hold?

But Spanish is receiving increased attention in American schools. And with the rise of the U.S.S.R., China, and Japan on the world scene, courses are being offered here and there in those tongues. As yet, however, Arabic is not being taught except in a few colleges and universities.

In some schools there is parental pressure to introduce French in the early grades but that seems to be primarily as a prestige factor. Unfortunately once the newness wears off, there is not much sustained interest in learning it.

In Friends schools most language instruction is begun at the Middle School



Music at the Baltimore Friends School



Art at the Friends Academy

level. One of the unique schools in that regard is the Buckingham Friends School where Russian is introduced at the sixth grade level. Another interesting fact is that Italian is taught at the Moses Brown School, in addition to other offerings.

One of the Quaker schools that has pioneered in the study of Russian is Baltimore Friends. Their program has been not only for students in their school but for schools across the United States, as Baltimore Friends has become a catalyst and a clearing house for the 40,000 or so students across our country who are studying Russian.

That program was started in 1956, a year and a half before Sputnik, and in the intervening time nearly a hundred high school students at the Baltimore Friends School have taken Russian for four years' plus others for shorter periods. Students there have taken part in the Olympiads, Russian Film Festivals have been held, and study trips arranged to the U.S.S.R.

In addition, Clare Walker and Zita Dabars have promoted the Russian packet of teaching-learning materials they devised, and they have played leading roles in various associations of language teachers nationally. In 1981 Clare Walker was the first American honored with the prestigious Pushkin Medal by the International Association of Teachers of Russian Language and Literature.

More recently the Sidwell Friends School in Washington has pioneered in the study of Chinese in high schools, offering three years of Chinese in the regular year and one course in the summer school, plus two one-semester courses in Chinese culture. Those courses are also open to students in seven other area high school as Sidwell is developing a consortium in Chinese Studies. The language courses are taught by a talented teacher, Dawn Sum, whose background is in China and in Taiwan. In addition, Sidwell has a sister school in Beijing, with an exchange program.

Because of its interest in Japan and the Japanese language, the current governor of Indiana has asked Earlham College to promote the study of Japanese in the high schools of that state.

Literature is one of the fields in which many of the tenets of Friends can be promoted best. Asked to comment on the teaching of English in high schools run by Quakers, Andrew B. Crichton, the head of the English Department at Westtown School, responded in this way:

Quaker schools are sometimes thought to be permissive; actually they are quite disciplined places, and that is largely as a result of their dedicated teachers. There is at least an implicit value system that drives the curriculum forward and gives it its "committedness." At a time when students need to sustain their reading and writing, some would question innovative teaching methods. However, there should be a place in Quaker schools for a whaling project between fourth grade and eleventh grade; there should be a place for history and English departments to work with their students in tandem on a slavery or Vietnam project.

Were you to visit the prototypical English class, you would find the

teacher to be deliberate. There is a sense that something particular needs to happen that day. The best of the classes are selective. The productive energy is contagious. Consequently the students begin believing in what they are doing and what they can create. The modelling that the teacher does is actually helping the students to become cogent thinkers.

A Westtown English teacher enjoys reading and writes for his own pleasure. He is prepared to share his process of discovery as that seems worthwhile. He wants the best for his students whom he knows well. He is probably as optimistic as anyone about his students' chances.

The Quaker school teacher realizes that his discipline is more than technique. but, paradoxically, that you must possess the techniques in order to get at the added dimension. He is willing to divide his class of 15-18 students into smaller groups even if that means doubling his class load in the traditional sense. A senior benefits from the tutorial work in which his paper is read closely by a number of other people and discussed. The teacher is available almost constantly to help his students with their expression and the logic of their papers. Because it is difficult to measure the benefits of such labor-intensive measures, it is difficult for the lonely English teacher to make his case.

Quaker schools are good at involving their students in what they are being taught and allowing them to link the material to the student's experience. Such an expanding pattern of relationships is possible because teachers take the risks of exploring unusual and unique approaches, as well as the conventional ones; students realize that they have options in tackling a problem. Students also learn from the unconventional to question generalizations and cliches. Students become as dissatisfied as teachers with obvious truth and disorganized thinking.

What is different about teaching at Westtown than teaching elsewhere? When I came to Westtown with my Ph.D. from a prominent university and seven years as a college teacher, I did not expect the range of questions from students. Taught in the Socratic method, I nevertheless was being floored by the questions which at first seemed improper to me. Over the past 12 years I have come to relish the irreverent questions. I also subscribe to keeping students away, as much as possible, from secondary criticism on what they are reading. For example, instead of a great deal of critical work on *The Dubliners*, students write their own Dubliner tale about Westtown. Now boarding schools are not the dead ends that Dublin was for Joyce, but there are enough parallels that the project is workable. It is, of course, incumbent upon the teacher to know the criticisms and to make sure that the inductions being reached in class are in keeping with the best that is known on the subject. All of this means that Quaker high school teachers need extensive library resources on the works they regularly teach.

Another difference in my classes is that they are heterogeneous-sixteen students, sixteen different preparations. Each student his own course. Sit-

ting alongside a Merit Finalist may be a struggling student. Ideally they both have something to offer one another. The system works, in fact, because much of our writing program is on a more tutorial basis outside the class structure and that is where ability level comes into play. Ability level also comes into play understanding *Hamlet*, and these two students must make their peace with one another as they will in the larger community as adults. We might be criticized for merely having a “rap” with a paperback, though I have seen how the weaker student often contributes.

I know that some of my students are often better teachers than I; they seem to have the rapport. I know that if we were to take the section of top students out of our other classes, we would be losing our catalysts for most of the experiments. I now know many of the efficiencies that I must adopt to make our heterogeneous system work. There is another doctrine—that of critical mass. Because of *de facto* sectioning, it is important for the teacher in a Quaker high school to realize he isn’t going crazy if on occasion a class is unresponsive to what has worked in the past and will work in the future.

We are also distinguished from many of our elitist sister schools by better resisting the urge to “prep” our students. Increasing pressure from worried parents has put pressure on schools to establish Advanced Placement sections and to prepare the students as directly as possible for the tests that will give their children advanced standing in college. Our English department has always prided itself on that fact that what we were doing would stand up against any high school English curriculum.

There is an eclecticism about Quaker education that needs to be preserved. I know that I am at Westtown because of two of my teachers at Moorestown Friends who had a tremendous impact on my generation. I take suggestions from former students about books that will teach well. We use *The Modern Tradition*, a collection of short stories that was in use at Williams because of a student. I have been told to read books by Westtown students—one—*The Hundred Years’ Solitude*. When my students return, they want to teach a class. That has happened on many occasions. Another student wrote the early book on Vietnam; he came for a number of days—twice. Students send me whaler models and other flotsam that lets me know they still remember what we did but have continued to grow.

What I have alluded to quietly is nothing short of what Thomas Kuhn in his *Nature of Scientific Revolutions* calls a “revolution” in the discipline of English. Mastery of a body of knowledge on, let’s say, the nineteenth-century English novel, is being replaced either by the theory of the novel or the inductive process that will allow the student to read a novel and infer from that experience some of the characteristics of the class. High school teachers may be the last to learn, though anyone going to conferences on cognitive thinking and writing knows that something is different out there. We were aware of that when we shifted the proportions of reading and

writing in our school in favor of more writing. That is not to say that our students do not need to read. Their relatively poorer performance on the Scholastic Aptitude Test is mainly an index of less reading. But teachers need to push their students over the threshold into their own independent and critical thinking. That calls for much more than editing; you must know what the student wants to say and calculate what is missing and why. It has been convenient for English teachers to hide behind books on which they were expert; the teacher virtually knew the answer before the question was raised. Maybe the time is fast coming when the teacher needs to find new texts, throw out his old teaching notes, and instruct students on how to think.

In a boarding school we have a steady stream of such new thinking in all our teachers who come for a few years to be “on the dorm.” These teachers are at Bread Loaf and other such places in the summer and can help “the old guard” with the agenda.

The most important ingredient in a high school teacher’s menu is his passion. A class is memorable if the teacher believes in what he is doing and is able to demonstrate some of the fun as a part of the presentation. I came to Westtown as a medievalist and Shakespearean. I quickly found *Moby Dick* and *The Dubliners*. My new students this year are already asking about what I have in mind for *Moby Dick*. It’s scary. You tell them the story about the time when the stray dog smelled something cooking and came to class, only to sniff the fried squid and leave. It doesn’t work. You tell them you have always wanted to walk on the wall at the tennis courts in a gale. It doesn’t work. You open your paper and read about a school that read the whole novel out loud. It works. They are going to be involved in something that is big, that is significant, that their teacher sits up nights thinking about. It is surprising how much mileage you can get just by being interested in what you do.

Usually in a Quaker high school the individual has the latitude to approach his subject as he sees fit. If someone falls off the wall, there could be a problem; no one would question the importance of having the salt spray in your face. There is a real balance between showmanship and the content, but in an environment that errs on the side of seriousness, we should encourage the showmanship to begin.

Teaching at a Quaker boarding school is never dull. Just when you expect it least, a teacher who helps students from abroad and some parents almost want to censor a book. The people who have visited and taught form a *Who’s Who*. Those moments become mini-refresher courses for you. I guess as you write all those letters to colleges and spend all those hours away from your family grading papers that you come to terms with the loneliness. There is not much feed-back that all is well. All does not feel well. It feels best when you are in your classroom, but even there confusion can arise.

There are so many different prescriptions to give to young writers at the beginning of the year. It is very important to be intellectually engaged in something independent of your teaching so that all does not rise or fall on the good or bad class. You have to be thick-skinned and a little bit self-promotional. "He's not just an English teacher, Dad; he's writing a book."

There have been humorous classes. Once on a Parent's Day, the parents became so involved in Steinbeck's *The Harness* that the students were completely left out. Once there were more grey-haired ladies in the room than students in the class. My students have written poetry, capped by a student playing his to jazz piano. I was told the obligatory remark that English was sure different than it had been in her day, and I was properly chastised. Why will I show up for my classes on Monday? Because it is a calling and these are my parishioners.

Then there are history and the social studies (some people like to link them in that way). Taught well, they are of tremendous importance to every individual and are at the center or near the center of every high school curriculum. But they may be even more significant in Quaker high schools as they provide an opportunity to view some of the basic beliefs of Friends in a worldwide setting and throughout time. That is an idea that has probably not been considered seriously enough by the social studies teachers in Quaker secondary schools.

In an article in the *Friends Intelligencer* (the predecessor of the *Friends Journal*) for January 4, 1947, James Forsythe of the Sidwell Friends School shared with readers some intriguing thoughts on the Quaker approach to the teaching of the social sciences. In part, here is what he wrote:

(Another) door of opportunity lies in the field of the social sciences. In the major fields of study taught in Friends schools, there is only one where the experience of the Society and its official position is in contradiction with the material of instruction. There is no Quaker mathematics, physics, biology, French, or Latin. In history there is a wide discrepancy. Friends, if one can judge by the actions of individuals and by the corporate activity as expressed through the American Friends Service Committee, have a philosophy of history or an interpretation of the laws of history which is at variance with that of historians and of those who write textbooks. . . .

Suppose a trained Friendly historian or a group of them were to interpret history as an illustration of the statement that Love is the law of life, making clear to the high school student that only insofar as this law has operated were societies, civilizations, nations viable; explaining the forms which this force takes in politics, in business, in social organisms; making clear the various terms which express it in the various fields of human activity; explaining the forces which oppose its action; explaining the catastrophes which have befallen our civilization as the temporary failure of men to give even partial obedience to this law—would we not have an interpretation of history in harmony with our beliefs?

He then went on to decry the fact that teachers of history and the social sciences in Quaker schools were dependent on textbooks with a very different view of history and raised the question as to whether Quaker social scientists did not have a responsibility to prepare special materials, at least for their own educational institutions. He ended that provocative article with this paragraph:

It seems, often, that Friends have forgotten that the principles they believe in are a part of civilization; that Quakerism is not unique. Moreover, in the Western World, few can present those principles against such a rich background of individual and corporate experience. We have a responsibility to present to our students, not Quakerism, but what an earlier generation would have called, "Truth."

In his 27 years of teaching the social studies at Friends Central School, Mark Emerson developed an original approach to world history which he called, for want of a better term, Macro-history. He contended that if history is really the study of the past, then that includes far more than the 5000 years of recorded history. And he saw in the early eons of existence on this planet more progressive development than in the period of recorded history. His was a challenging idea and readers who are interested in pursuing it will find a stimulating article by him in *The Independent School Bulletin* for October, 1972.

The author of this book prepared a series of textbooks for the well-known Boston firm of Ginn and Company in the 1970s, covering grades one through eight in the social studies, incorporating some forward-looking ideas of teaching, especially about the international scene. But the idea of innovation in social studies teaching which seemed possible in the 1960s turned out in the 1970s to be a mirage. The lavish illustrations of more conventional textbooks and the fear on the part of teachers in dealing with areas of the world about which they knew little, doomed this highly innovative project before it reached the high school level.

Where, then, do Friends schools stand today in regard to the social studies curriculum in the upper grades? Like their counterparts in public high schools, there are many approaches in Quaker schools. Some still cling to an emphasis upon ancient, medieval, and modern history—with an almost exclusive emphasis upon the Western World. A few have introduced the study of geographical or cultural regions. All have at least one year of U.S. history, almost all emphasizing chronology rather than topics within chronology. And some have tried to patch up their programs and meet the demands of "the new social studies" by offering semester courses in the various social sciences, including economics, geography, international relations, and sociology.

The author of this volume would like to suggest the merits of another approach, namely two, two-year blocks of time. One would be devoted to a study of the eight major cultural regions of the world, in depth, and the other to an exciting analysis of contemporary local, national, and world problems.

The first of those in-depth courses offered in grades 9 and 10, might well be



taught by a team of teachers. Or teachers of literature, music, and art could be drawn upon frequently for a total look at various aspects of the cultures being examined. Because students like to feel that they have completed a course rather than waiting for the end of a year (or two years), these eight topics might be considered as separate units or courses. The initial approach in most instances would be an examination of the situation in that region contemporaneously. Then students would dip into the past to understand how the present situation arose. Many of the major features of cultural anthropology would be utilized in such a course, especially its emphasis on the totality of culture, its problems approach, and its acceptance of diversity. In the study of each cultural area, some attention would be devoted to the great servants of mankind and the contributors to world culture—a biographical approach selecting 10–12 of the outstanding men and women from that region who have given much to the world. This, incidentally, is in keeping with one of the trends nationally in social studies planning—an approach adopted in recent years by Pennsylvania, New York, and a few other states.

The second of those in-depth two-year courses is more unusual. Offered in grades 11 and 12, it would enable older students to wrestle with some of the world's current problems, seeing them in their local, national, and international or global settings. It would call upon all of the social sciences and utilize history to explain present situations. Organized into units, each dealing with a major problem, it could use the talents of teachers in a variety of fields, either as members of a team or as consultants. Enough history would be included to meet the state requirements where they exist.

If such courses or programs were developed, individuals and/or schools could become specialists on a given region or on a contemporary problem, serving as resource or curriculum centers. In that way much time and effort would be saved and individuals or institutions would assist each other in a nation-wide social studies consortium of Quaker secondary schools.

No matter what social studies curriculum different schools develop in the years ahead, all social studies teachers in Quaker schools need to examine frequently and rigorously the texts and related materials they use for much-neglected aspects of history and/or contemporary life. Those “neglected areas” are not necessarily Quaker-oriented; they are aspects of truth as Quakers see it. Here are a few such areas:

- neglect of the “long-view” of history which reveals that progress is made over the centuries: wiping out human sacrifice, human slavery, and duelling; bringing about considerable progress for women and children, according more rights to laborers and for education; establishing partial or more complete democracies, giving rise to new nations, plus regional and international organizations (governmental and private), plus a growing awareness of the need for disarmament and the protection of the environment on our planet.

- neglect of the peaceful settlement of many disputes, such as the conflict between Norway and Sweden in 1905–1906, the undefended border between Canada and the U.S.A., and the cooperation of several nations currently in the Antarctic.
- neglect of the three great revolutions in the U.S.A. which did much to spur our development as a nation: the health and sanitation revolution, the educational revolution, and the agricultural revolution.
- neglect of the centrality of a religion or philosophy on the outlook and development of nations.
- neglect of the way in which nations like Denmark, Israel, Japan, The Netherlands, and Switzerland have substituted “brain power” or education for their lack of natural resources.
- neglect of an examination of the budgets of nations to determine how much they spend for health, education, and related welfare as opposed to “defense” or war.

So readers could continue to add to this list of neglected items.

A fascinating and fruitful session or series of sessions might be held by the social studies teachers of any Quaker high school on the question of whether there are any distinctly Quaker interpretations of history and ways of teaching it. Similarly, this could be the topic of a seminar or workshop of Friends Council on Education to which teachers from all Friends schools would be invited.

We close this section with the account of an innovative course at the Wilmington Friends School, as told by J. Harry Hammon, the dean of their faculty has described it:

With the exception of a few years in the mid-70s, the Peace, Justice, and Social Change course at Wilmington Friends School has had a place in the curriculum since the late 60s. First designed by Richard S. Reynolds as one of a number of short, elective courses for older students (in some years for seniors), the course in more recent years has been required of all juniors. Although the topics studies vary from year to year, the thematic focus of all the work is the concept of peace.

Divided into four sections, with 15 students per section, juniors study assigned readings that prepare them for a wide range of class experiences and for the examination of issues raised in the readings and in class meetings. The readings usually amount to about 30 for the 12 weeks of the course and include magazine articles, journal pieces, Quaker literature; authors of local and national organizations; and experts in the field. Preparation for class includes writing formal questions based on the individual's reading and the required reading of newspapers. Creating a journal notebook is also required, as well as several short papers.



A Social Studies Class at Oakwood School



In a Science Laboratory at Byrn Mawr College

A wide variety of methods and materials are used in class, including speakers, video tapes, slides, and value exercises representing a wide range of points of view.

We turn, then, to the question of the curricula of Quaker colleges.

## **B. Quaker or Quaker-Related Colleges**

Even in relatively small colleges today the number and variety of courses is staggering. They range from art, astronomy, anthropology and agriculture to zoology, with an astounding array of subjects in between. In front of me as I write is the 1986–1987 catalog of Whittier College, an institution with only a few students over 1000. Yet that catalog is 224 pages in length.

And the prospect is for more courses in the future. Speaking at his inauguration as president of Guilford College recently, William Rogers referred to the vast changes in the world and then commented on their effect on college curricula, saying:

Specifically, our curriculum may need adjustment in the light of these challenges. For instance, we might incorporate new courses in areas like world justice, population studies, urbanization problems in emerging countries, the psycho-social effects of micro electronics, environment and public policy, etc. And we certainly will need creative interdisciplinary studies and intercultural studies, building on the important work already begun here. For none of the issues which challenges us fits neatly into any of the traditional education disciples. We need effective starting points in specific knowledge and methods, but we also need to develop from the beginning a constructive methodological skill in framing essential interconnections. And we need increased work that links theory and practice. In areas like population, resource depletion, energy and environment, it is important to note that we have allies in interdisciplinary program planning through support given by the National Endowment for the Humanities and the North Carolina Academy of Science. In the critical areas of belief and values—we have the historical nurture and global support of the Society of Friends—a presence which can profoundly assist us as we weigh serious issues of commitment as well as knowledge.

Each of the colleges associated with the Religious Society of Friends is wrestling currently with the question of what needs to be required of their graduates in this era of the explosion of knowledge.

Friends University, even though relatively small by current standards of enrollment, confers six different degrees and is organized into eight divisions: Business, Education, Psychology and Physical Education, the Fine Arts, Language and Literature, Natural Science, Religion and Philosophy, and the Social Sciences.

Currently the faculties and governing bodies of all the Quaker institutions of

higher learning are faced with the question of whether there should be a core of courses which are required of all students. In his biennial Report, in 1980, as president of Haverford College, Robert Stevens touched on that question, along with other related problems, commenting on the work of a Committee on Haverford Education which had recently been formed. Of its work he said:

On an academic level it will be wrestling with the merits of a core curriculum as opposed to a more general education, with the fact that we have a more diverse student body than we once had, and that liberal arts students now have different career patterns from the ones they previously pursued. The decline in writing skills of incoming students—no matter how good a secondary school they attended—cannot be ignored. Nor can we overlook the greater skills that almost all our students have in computing and mathematics, or the nation-wide decline in the teaching of foreign languages at a time when we all need to think more internationally. At the same time, the more general interest in the performing and visual arts among those who are attending colleges like Haverford, provides a challenging opportunity for the two-college community (referring to Bryn Mawr and Haverford).

And how differently the various colleges meet the question of requirements and/or a core curriculum. Haverford requires Freshman English, one year of a foreign language, and several other courses to ensure diversity. Earlham requires two courses in philosophy and religion of all students, in addition to others. Malone College has a required core of four courses: Mankind and Skills, Mankind and Nature, Mankind and Society, and Mankind and God.

No matter what courses are offered—or required—James Michener has reminded curriculum planners that regardless of what changes are made to meet the changing times, what matters most is the way in which subjects are taught. His remarks are important on their own; they bear even more weight in view of the fame of “Jim” Michener as one of Swarthmore’s most famous alumni and a former teacher at George School. Writing in a book called *Swarthmore Remembered*, Michener said:

I can’t think right now of very much that Swarthmore contributed to me other than a supreme dedication to service and an intellectual approach to the solution of a problem. *What* Swarthmore taught me was not as important as *how* Swarthmore taught me. The tangibles were not worth a damn; the intangibles have been the core of my life. My college degree was the passport into a fuller participation in the problems of civilization.

Turning briefly to a few key subjects, we comment first on the place of science in Friends schools from the earliest beginnings in England until today. Perhaps not enough had been said on that subject so far in this book.

Here we need to point out how innovative Quaker educators have been for approximately 300 years in this field. In her volume on *Things and Useful: A*

*Personal View of Quaker Education*, Helen Hole stated the rationale for the preeminence of Quakers in science and its central position in Friends schools, saying:

Outstandingly taught in the Quaker schools was science. This was in part, at least, because scientific study was religiously acceptable; natural creation was a part of God's plan, and in it He could be perceived. . . . Science, . . . based on personal activity and direct, empirical observation, satisfied Friends who believed in direct inward experience. . . .

She then went on to recount how demonstrations were introduced in science courses early in the 19th century in England and in the United States. In 1853 Haverford installed a simple chemical laboratory. At Guilford and Earlham, Joseph Moore, a Harvard graduate in science, introduced new methods of teaching and started what is today the small but superb museum at Earlham named for him. Canby Balderston did the same type of teaching at Westtown. And when Swarthmore was founded in 1869, it laid greater emphasis upon science teaching than other institutions of that day. A laboratory was even planned in which the chemistry students could be carried through a course in analysis. In her words—"Science was king." She then went on to cite the figures provided by A. Ruth Fry of England in *Quaker Ways* that between 1851 and 1900 in England a Quaker had 46 times more chance to be named a Fellow of the Royal Society as a result of scientific distinction than his non-Quaker contemporaries. Bringing that data more up-to-date, Richard Sutton, a prominent chemistry professor at Haverford, speaking in the Ward Series of lectures at Guilford in 1962, said that he had assembled a list of 300 outstanding men and women of science who had been or were then members of the Religious Society of Friends. And a current list would certainly reveal the same situation, including many professors of science in Quaker colleges.

At his inaugural address as president of Guilford College, already referred to, William Rogers commented briefly but cogently on the place of Guilford—and elsewhere, asserting that:

Even in the natural sciences there are a number of questions of meaning and value which relate directly to a student's view of personal value choice. Furthermore, the very structure of scientific thought and experimentation can no longer be thought of as objective and discrete in ways that once made it seem (to C.P. Snow and others) as a world apart from the humanities. The work of Thomas Kuhn and Ian Barbour point to the inevitable interaction of the researcher and the processes under scrutiny. And certainly we hardly needed the use of nuclear bombs to point to the profound ethical implications in translating pure research into application. Moral judgement, I am arguing, should be part of the curriculum, even in the area of natural sciences—should I say especially there?

In language study Quaker colleges are moving along in introducing some of the major languages of today's world—especially Spanish, Chinese, Japanese, and Russian. But, so far as I can discover, no Quaker college has introduced Arabic, an important and crucial tongue.

Probably it needs to be pointed out, also, that it is not just in international organizations like the United Nations and its specialized agencies that people need to be proficient in languages other than English; the same holds true for the work of the American Friends Service Committee, the Friends World Committee for Consultation, and other Quaker groups. How deficient Quakers are in this regard. Undoubtedly the Friends colleges need to bear that weakness in mind as one element in their decisions about language courses in their institutions of higher learning.

We turn next to the question of literature courses in Quaker colleges. Is there an added or special dimension to such offerings which is not possible in public educational institutions? For an answer to that question we turned to Paul Lacey, the former convenor of the English department at Earlham College and now the holder of the D. Elton Trueblood Chair in Christian Thought, as well as a well-known Quaker writer. Here is his reply:

#### All Things Sweet and Useful: A Quaker Teaches Literature

Paul A. Lacey

Some questions surprise us by being asked. So it might be with the question of how a Quaker teaches literature. *Should* there be a Quaker way to teach a discipline? Wouldn't that mean we are granting that the classroom may be used for indoctrination, using a field of study to mask a particular point of view? And if there can be such a Quaker way to teach, should it be expressed in the handling of content or only in the creation of a learning atmosphere—an ethos in which the discipline can be pursued?

The easy question turns out to require a great deal of reflection, and, as with any question about how Quakers think or act, must be answered on two levels—the historical and the personal.

From the earliest Friends, the making of fictions, the pretense of reality, the exploration of the passions and actions of fallen humanity, would have been severely distrusted. Certainly literature of this kind would have had no place in schools designed to teach "all things civil and useful." Fortunately for the life of the imagination, the *Bible* is so rich a repository of stories, poetry, and imagery, feeding us in itself and inspiring us to create new works of literature from its materials. Such literature, not quite secular but still somewhat suspect, had some standing among early Friends. It was acceptable for Thomas Ellwood to be John Milton's secretary, and Ellwood reports reading "that excellent poem" *Paradise Lost*. He believed that his question "but what of paradise found?" inspired Milton to write *Paradise Regained*. When the material is safely Biblical or Christian, apparently, Friends could exercise a modicum of choice over literary form.

So we have Ellwood's own brief epic poem *Davideis* and Stephen Crisp's short allegory of the Christian life-journey.

If anything, this distrust of literature increased among Friends during the Quietist period when the pressures to maintain separation from the world led them to hold onto every distinguishing peculiarity. When Evangelicalism brought them into closer touch with the rest of the Christian community, and increasing economic success allowed them greater daily connection with the cultural life around them, Friends were still cautious about reading or recommending literature unless it had the clearest moral purpose. Despite gradual change, even the production of a popular poet like John Greenleaf Whittier, by the early 20th century the question "how does a Quaker approach literature?" would still have been answered "with extreme caution."

In the past three-quarters of a century, as Quakerism has increasingly reached into the larger world, it has drawn into membership a number of artists and writers and an even larger number of teachers. For most of those people there has been little problem of squaring a commitment to the life of the imagination with a commitment to Quakerism. They value the integrity of the historical witness, but they have to look outside Quakerism to discover how to respect the witness of literature to the human spirit. One consequence has been a strenuous determination to find and preserve the integrity of the work of the imagination as something *other* than moral exemplar to substantiate religious views.

To use the distinction which first came to us from Horace, who said that literature should be *dulce et utile* sweet and useful—this approach to literature would have overstressed *sweetness*, the element of pleasure, in order to protect literature from being made merely utilitarian.

For the first years of my teaching career, those would have been essentially my own views, though I had deliberately chosen to teach in a Quaker college *because* it was Quaker, and those views would have been generally shared by teachers of my generation. We would have felt that our Quakerism was best expressed in our style of teaching and in our determination to be faithful, transparent servants to our disciplines, dedicated to whatever gave integrity to the field of study we professed. But increasingly in the past two decades, those views of teaching have been under challenge. In response to the work of feminist, deconstructionist, and Marxist critics, we have had to acknowledge that the ideal of transparency in the teacher is impossible to achieve; that the established *canon* of a field is not an objective body of material, nor the *canonical* way the only legitimate approach to study it; and that every field must be examined for its silences and absences as much as for what is explicitly or implicitly present. The writers we choose to study, those we judge to be unworthy of study, the kinds of questions we address to literature, the points of view from which



the answers to questions are derived—all of these must be examined critically and acknowledged as inextricably part of the field of study itself.

Like everything else in life, then, teaching literature as a Quaker has gotten more complicated. Finding the integrity of a literary work, a literary canon, a critical approach, and of counter traditions, then marrying that integrity to styles of teaching which are committed but undogmatic, open and freeing—that is the work of a teacher of literature who wants to express his or her vocation in a Quaker fashion, I believe. For one is not concerned only with the integrity of the work or one's own integrity; there is another partner in the enterprise, the student, who brings his or her own needs, commitments, and interests in the study, and who is entitled to have experience clarified, challenged, or confirmed by literary study.

The thrust of much contemporary literary criticism is that literature is a *form of power* and must be studied and used accordingly. (In making this argument I am deeply indebted to Robert Scholes' book *Textual Power*.) Texts exert power over their readers; they exert power over a society or culture even when they are not widely read; they shape unconscious assumptions about what is right and wrong, how people do and ought to live. Folk tales, plays, poems, stories, even when read for the simplest unreflective enjoyment, inculcate feelings and attitudes which may *empower* some and deprive others. Such works may have the capacity to give a particular person a new image of human possibilities, a new image of the self, and thus enable her or him to take greater initiative in life. Texts are *sources of power* in a larger sense, as well; they legitimate political and social institutions through mythic explanations of their sources, as Scripture has been used to justify patriarchy and as Plato wanted his invented history, his supreme fictions, to legitimate the political institutions he proposes in *The Republic*.

Even in its most supportive form, literature is dangerous if its *empowering* remains primarily a power *over* us. What we need is power *in* ourselves, not lent to us by books and myths which means that we must learn how to have power over texts themselves.

As a teacher of literature I am aware of the possibility of two dialogues going on all the time as I teach. One is the dialogue which I have with the literary work, perhaps with the person behind the work and perhaps also with the age which produced it. To enter into that dialogue fully, I must read closely and respectfully, trying to yield myself up as fully as possible to the work and its world-view, to try to understand why *this* voice speaks as it does. I am not obligated to read uncritically, but in the first instance my job is to hear as accurately and as sympathetically as I can, what this voice is saying. The dialogue with my student begins in my inviting her or him to do that first kind of reading with me. I find that my first question of a class when we begin to look at a text together is likely to be some variant of

“What did you notice?” “What called itself to your attention?” That kind of question allows us to move back and forth from what we can agree that the text says, to what we disagree about in our reading, to what speaks to us in the text. That leads on to another stage in the double dialogue, with the text and with one another. Fairly frequently now, a class will be quick to notice when a group is missing from a story. “Where are the women in the *Iliad*?” “Why don’t we get inside the minds of the slaves?” That can lead on to a different kind of question, one which turns attention to the classroom and the teaching-learning situation itself. “Who says it is important to read the *Iliad*?” “Who says it is a fountainhead of Western literature, and shouldn’t we be looking for a new fountainhead?” The tidiness of appeals to authority—“I know better than you and all the Ph.D’s agreed to put this on the reading list”—must be foregone to achieve the messiness of real dialogue, which is often confused, digressive, and regressive. At this stage in the dialogue, too, there is the greatest testing of one another’s good faith and good will. “Why do I have to write so many papers?” “Why can’t I just write a poem to express my feelings about the text?” Those are questions which may arise as we move back and forth from discussing a text to discussing what is missing in our study, and each of them can be asked in good faith. Each can also be asked in bad faith, to evade hearing an uncongenial voice “Faulkner is nothing but a sexist and racist!”—or just to evade hard work. But the teacher must entertain each question in good faith and answer forthrightly, even if the answers must sometimes assert that the course has goals set by the teacher and expected by the college, which these reading and writing assignments are designed to fulfill. The aim of dialogue is to gain as much clarity as possible, not necessarily to reach complete agreement.

As the dialogue continues, particularly as it moves to more rigorous examination of what the text lacks, we should be engaging one another in comparing other texts, including texts we ourselves have created. “What have you read that better speaks to your needs?” “What texts give voice to those who are missing from this one?” “What works from this age challenge or supplement the established *canon*?” Not every question can be fully answered, but each can be heard and affirmed as a legitimate contribution to the dialogue.

Through such testing of trust in one another, students and teacher may find themselves talking at another level about the meaning of a text. I think of the student who found Milton’s *Lycidas* artificial and boring; then a fellow student died in a foolish accident. As we talked through how it feels for a young person to lose someone of one’s own age, to realize that we cannot be sure that life will let us fulfill our promise, we found ourselves referring back to *Lycidas*, thinking of the young man who wrote it, asking why this artificial form seemed to meet his needs. How do we gain the distance to be able to face the fear of death, to grieve for another’s death,

and then to get on with living? It is not that this discussion would make Lycidas more meaningful for my student, but that this was a text we had in common which could be the starting-point for a deeper, more personal sharing. In some fashion, my student, John Milton, and I were companions for a time as we tried to learn how to face death and the fear of death.

I think, too, of the woman who, after reading James Baldwin's *Nobody Knows My Name*, which I had lent her, told me she felt as though she had discovered a brother, a someone who shared her life-experience and spoke her thoughts perfectly. Then I lent her some of his fiction, and she had to face how shocking its sexual orientation was to her. We talked about how one learns to love a writer for what he gives us, to love him for the authenticity of his voice, and at the same time to recognize that there might be areas of life, experiences and beliefs, which we cannot share with him.

A powerful book reads us more than we read it, so it is for me with such works as *King Lear*, *Anna Karenina*, and *The Iliad*, *Crime and Punishment*. Such books test the adequacy of our visions, our lives; they may say to us as Rilke's poem does, "You must change your life." It is dangerous to be read by a book. It is also dangerous to recommend books which may have that effect on others, for there is no telling what the outcome of such a reading might be. To be in dialogue with a text and with other readers does not simply cushion one from the power of a great book; it may let the work penetrate even more deeply into one's spirit, but it may also empower us in such a way that whatever in us *or* the work which tends toward the dogmatic, the totalitarian, or the absolutist, will be recognized and challenged. The powerful book may still read us, but we will not be helpless before its power; instead we will meet it as one strong person meets another, each with a center, a standing-place from which authenticity grows. From that encounter we may be enabled to create our own texts, to find both our own voices and what we are called to say. William Carlos Williams writes:

Be patient that I address you in a poem,  
there is no other  
fit medium.  
The mind  
lives there.

What Williams says of the mind I would also want to say about the human soul; we must address one another in the poem—the marriage of form and content, the shaped expression of experience and belief—because the spirit lives there, the mind and soul which make us human. Perhaps the one thing which makes teaching literature as a Quaker different from teaching it from another point of view is that I enter into the double dialogue, with text and with student, in the hope that a third dialogue can ensue, one which gathers the other two into itself—the dialogue with the Eternal Thou, the Inward Teacher, who can bring all things into clarity and

truth. There is a place in this understanding of literature for the sweet-for God's creation is sweet, and for the useful, for God's creation is where we must do our work, caring for others, protecting the helpless and challenging the powerful, finding ways to increase peace and justice in human society. There is a place for human creativity, for conceiving of ways to live together, for finding words to comfort one another, to celebrate love. to invite to joy, to tell the truth.

In the broad field of the social sciences there have been several innovations in recent years in Quaker colleges as well as in other institutions of higher learning. Among them have been the establishment of Black Studies, Women's Studies, and surveys of large cultural and/or geographic areas. But the innovation which seems most appropriate for Quaker colleges has been the establishment of Peace Studies as a major for some and a minor for others. Speaking at a session of the Friends Association for Higher Education, Landrum Bolling, commented on that development in these words:

I think that one of the thrilling things that has happened, at least in my association with Quaker education over the last 20 years, had been the development of Peace Studies Programs of one kind or another in many of our Quaker colleges. I know that they are still struggling to establish themselves, and to achieve the kind of support they need, and to have the status within the academic pecking order that they often don't get. But, whatever the difficulties, whatever the barriers to full acceptance and development, I think that it is nevertheless true that these Peace Studies . . . have a tremendous potential. They say something about the Quaker view of education in one sense and they say something else about the Quaker view of the importance of peacemaking.

A brief description of the Peace Studies program at Wilmington College has been given us by Larry Gara who has been associated with that program since its inception, saying:

Since 1969 Wilmington College has had interdisciplinary Peace Studies courses. That year a section on War and Peace was a part of an innovative course called Man In Focus, which was financed by a grant from the National Foundation for the Humanities. War and Peace later became a separate, introductory course which is still offered and still attracts more than the 25 student maximum enrollment. After the shootings at Kent State in 1970, students requested more such courses and for a number of years Wilmington offered special topic Peace Studies on a one-time basis. The first of those, a course on the military draft, had as guest speakers the Director of Selective Service for Ohio as well as a seasoned draft counsellor. Later courses included Aspects of War Resistance, Films of War and Peace, and Case Studies in Nonviolence. The latter, which is still offered, was one of the three Peace Studies courses offered on a regular basis prior

to our having a formal Peace Studies program. In addition to those courses offered by Larry Gara of the History Department, other Peace Studies courses were offered from time to time in the departments of Religion and Philosophy, English, Sociology, and Political Science.

Since 1978 Wilmington College has had a coordinator of Peace Studies and a formal program with designated courses and a major field of Study. In 1987 we hired a new Director of Peace Studies, Daniel Smith, who comes to us after a lengthy period in the Middle East.

In addition to the academic program, Wilmington has two outstanding resources for Peace Studies. Since 1974 the college has had the Hiroshima-Nagasaki Memorial Collection which was started by Barbara Reynolds as a special collection of materials relating to the atomic bomb. Since then it has become a major source of peace-related materials that includes books, films, and tapes. The Peace Resource Center, which houses the collection, sends materials throughout the United States, and beyond. The college also operates Woolman Acres, an experimental, organic garden, homes, and resource center for simple living and alternative sources of energy. It, too, adds a special dimension to the Peace Studies program of the college.

Nevertheless, there have been criticisms of the various Peace Studies which have been introduced in Quaker colleges. One such criticism has come from Parker Palmer, long the Dean or the Writer-in-Residence at Pendle Hill. His comment follows:

You see, higher education has a terrible habit. Every time it faces a problem, it tries to solve it by adding a course. So, if the Blacks get a little noisy, you add a course in Black Studies. If the women get a little noisy, you add a course in Women's Studies. The peace folks get a little noisy and you add a course in Peace Studies. That has the interesting effect of keeping the burden of those concerns away from the heart of the conventional discipline which is where it needs to be brought. It's a venting device; it's a safety valve; it's a way of taking off the pressures. The concerns of Black Studies, of Women's Studies, and of Peace Studies are epistemological questions about the nature of reality, the nature of truth, the nature of ethics. They need to be brought right to the heart and core of every discipline. As long as the colleges keep to the conventional disciplines right down the line, whether it's anything from literature to physics to social studies . . . and then on the side do a little for the Blacks, a little for women, or a little for peace, or a little for ethics, it's a cop-out. These concerns have to be brought to the core of our knowing and teaching.

At a conference of the Friends Association for Higher Education. Carolyn Stephenson, then a presidential scholar at Radcliffe College, suggested that Earlham College had really offered a pattern for Peace Studies which approached the ideal Parker Palmer had recommended. She stated that:



Guilford College Students Work on a Semester-Long Project Which Introduces Them to the Geology of the Appalachian Mountain Belt

Another model that I might mention—one which is extremely important . . . is the Earlham model. . . . Earlham does not have an interdisciplinary model. . . . Earlham does not rely primarily on the strict disciplinary emphasis . . . . What Earlham does is another stroke of genius . . . . They have incorporated the four introductory peace studies courses into the general education program which every student has to take, so that you reach a larger proportion of the student body. . . . They can do it at Earlham because the values are there for those sorts of things and they can also get the staffing because they are staffing general education.

But there are other outstanding features in all of the Quaker and Quaker-related colleges. In brief, here are a few examples:

- at Friends University “The Singing Quakers” are famous, having toured Europe several times and having represented Kansas at the Expo ’86 in Vancouver, British Columbia, Canada.
- all the Quaker colleges have collections of Quaker materials, with the collections at Haverford and Swarthmore especially outstanding and staffed by full-time researchers.
- at Guilford College there is a Friends Center which provides information, sponsors conferences for pastors and lay workers, and is in charge of a Distinguished Quaker Visitor program.
- at Wilmington College there is the only four-year agricultural program in private colleges in that state, and there are 400 students in a nearby correctional institution.
- at the William Penn College the Great Issues Program has received national acclaim with the intellectually-demanding activity of debate at the heart of that program.
- at William Penn College there has been a special interest in the Third World, with special attention to the invention of farm tools that can be used in them.
- at Friends University there is a Writer-in-Residence Program and a Center for Christian Writers.
- at Earlham College they are now studying the feasibility of creating a secondary school for the children of business men, diplomats, and others from abroad who are now living in the United States—a survey financed by the Lilly Foundation.

## **Chapter 9**

# **Some Special Aspects of Co-Curricular Activities**

Most people still think of classrooms as the chief locales for learning in schools and colleges. But there are certainly other places where learning takes place in such institutions. There are the libraries or learning centers, the assemblies or chapels, the lunchrooms, the locker rooms, the clubs, the dormitories in some of them, and even the radio or television stations in a few places, plus the wider communities beyond the school grounds or campuses.

In the past such activities were usually referred to as extra-curricular activities. Today more and more people call them co-curricular experiences, thus indicating better their importance and their close relationship to classroom learning.

There are several distinct advantages to such co-curricular activities. For example, in them students are likely to choose or help select what they do; consequently there is usually better motivation. Also, students are far more likely to be in charge; thus they “learn by doing,” to use a catch phrase from John Dewey’s philosophy of education. Furthermore, grades are not usually given and thus the fear of them is removed.

Actually the line between curricular and co-curricular has become so blurred that it is difficult to decide in which category to place some educational experiences. Should the library, assemblies, and athletics be placed under curricular or co-curricular headings? In some places, as with music, there are often both types of activities. So the author has made some arbitrary decisions as to the contents of this chapter. If he has erred in his placement of experiences, he asks the forgiveness of the readers.

Today any reputable educational institution promotes many such co-curricular activities. Friends schools and colleges, at their best, stress the importance of such experiences.

From the many statements made by Quaker educators on the centrality of co-curricular experiences, we have selected two for citation here. One is a comment by De Witt C. Baldwin when he was inaugurated as president of Earlham College. In that speech he said:

I wish to speak briefly but enthusiastically on the value and importance of the college community and of the “co-curriculum.” Many schools func-



tion like businesses, with similar hours and priorities. For them the essence of college life is to be found in the classrooms (or, in some cases, on the gridiron), within established hours and places, and the rest of the time is left pretty much to the individual, often without particular attention or direction.

However, there is another curriculum which is well-known to every educator, one which the wisest recognize may be more important than the one which we publicly extol and for which we get paid. It is the curriculum of the college community life—in the hallways and lounges, on the athletic fields, on or behind the dramatic stages, in the concert halls, and perhaps, more especially, in the dormitories, late at night.

It is here where the attitudes and character of the faculty probably has its greatest impact, students easily recognizing those who are truly sharing and wise. In my opinion this vast, submerged base of the “iceberg of learning” may be the most important element in a college education.

The second comment was made by Paul Lacey of Earlham College in a talk to the Friends Association for Higher Education, held at Haverford College in 1983. In that talk, later printed in the *Friends Journal*, he said in part:

The spirit of compassion and reverence must find concrete expression in every aspect of the institution’s life. If they appear only in courses or in the classroom, they will be largely ineffectual for meeting student needs. They must shape how we serve as enablers and how we encourage and support the agents of learning our students meet.

There are many agents of learning at work in a residential school or college. Some years ago, graduating seniors at Antioch were asked to list in order of importance the agents of learning that affected them most. Friends, roommates, and other students led the list; off-campus work was next; books recommended by friends were high on the list; formal courses and teachers came last. . . . Social and extracurricular activities can take more hours than students spend in class. Powerful as the curriculum is, it effectively claims only a fraction of the student’s time.

A lot of people have as their most cherished image of good education two people sitting on a log, conversing. It is a charming image, representing friendship and the absence of hierarchical authority, of grades and records, and of all the rest of the busyness of institutional demands. On the log we could *practice* reverence and compassion; we wouldn’t have to *institutionalize* it.

But, of course, most of us need to teach and learn in more than one setting. The laboratory, the library, the computer center, the seminar room, the audio-visual center, the dormitory, the dining room—all are places where we encountered each other as learners. Not all the encounters can be, or even should be, one to one. Much of learning is solitary, but more of it is social. . . .



Learning Often Takes Place In Cafeterias  
The Cafeteria at Whittier College

We turn, then, to a few of those so-called co-curricular experiences in schools and colleges.

### **A. Assemblies and Chapel Programs**

For many years the daily assembly or “collection” in elementary and secondary schools and the chapel sessions in colleges—once a week or more often—were required and were important features of all or nearly all Quaker educational institutions. Such assemblages are important not only for the learning that takes place in them but for the development of community spirit.

Compulsory chapel attendance has all but disappeared in most Quaker colleges but similar assemblies are still held in most Friends secondary schools, and occasionally in elementary schools. Writing on the importance of such get-togethers, William Oats, for many years the creative head of the large Quaker school in Hobart, Tasmania, Australia, said in his recent autobiography—*Headmaster By Chance*:

I have never swerved from my belief that morning assemblies are central to the life of a school, to its spiritual and corporate health. Therefore I have always felt that my special responsibility lay there, not necessarily in charge of each assembly, but concerned for the effectiveness of each assembly that everything should be done to strengthen the impact and develop the sense of belonging for staff and students. I believed, too, that the assembly was the place for sharing not only periods acknowledged as worship, but for experiencing the corporate life of the school through reports of activities, fun together, quiet listening to music, moments of silence. Because I had so strong a feeling that assemblies mattered, I let it be understood that absence from it by students or staff was in my view a weakening of that corporate life in a school.

### **B. Libraries or Learning Centers**

Libraries have long been important in good schools and colleges. Today they are becoming increasingly important as they are far more than repositories of books. Hence they are sometimes referred to nowadays as learning centers as they take on more and more activities, especially in the audio-visual field.

We now cite the comments of two outstanding librarians on the central importance of such learning centers. The first is a statement by Earl Fowler who has spent most of his life as the head librarian at Westtown School. Here is what he has to say about libraries—and librarians:

In a Quaker school it is the librarian, not the library, that should be Quaker.

How to be a Quaker today is a puzzle, more than how to be a librarian

or how to administer a library in a Quaker school. A Quaker school librarian ought to be intrigued by the puzzle and involved in unravelling its complexities.

That means knowing Quaker history and practice well enough both to demonstrate Quaker processes by taking part in them and to display the Quaker record in its fullest context. Of course the library of a Friends school should be open to all literature, all information, all media. But especially in a school library, selection is necessary. The problem is not what to exclude but what to include. The librarian ought to be alert in recognizing connections that link the Quaker revelation to thought and expression that clarify, expand, confirm it, even when they are found in sources not identified as Quaker.

Quakerism is not just a subdivision of the Dewey decimal or L.C. system under religion-Christianity-sects. The Quaker view of “the way things are”—of the Truth—isn’t in opposition to the “noosphere”—the evolving structure by which the contemporary human mind is attempting to locate itself in time and space. It is part of it, and for a Quaker takes its place at the center, where it keeps trying to grasp all the strands and pull them together into a meaningful whole.

The nuclear statements by which the Society of Friends is bound together have relationships with all fields of human learning and expression. Their relationships with science have been felt by many Friends all along. Experimental and theoretical explorations of the evolving cosmos merge into theology when they peer at the beginnings and imply alternative eschatological outcomes when they extrapolate toward endings. The study of life explores the setting in evolution of the human species, accumulating evidence by which to judge the responsibilities and potentialities of humankind: are we a passing aberration, doomed under Sysiphean burden, or are we the tip of an arrow, rising and overtopping toward transcendence? In history and related studies we read the stories of all the levels of human integration, building in stages of increasing complexity from clans and tribes to cities, states, nations, civilizations, and religions. The arts and scriptures nurture images that reflect everything and disclose individuals’ responses to everything, images with which to experiment according to varied hypotheses-utopias, catastrophes, harmonies, dissonances. Technologies, applied sciences, and arts give human beings means and powers that have concrete effects on their material base in the universe, threatening and promising.

All these things seem new and changed, seen from a Quaker perspective, arranged in a linked pattern around the moment when the astonishing conviction that the darknesses of history might have an end, burst quietly into bud. The Light and Word that have begun to save humankind from the blind waves of history and that opened George Fox’s eyes and ears on the panorama of all creation gathering itself for a new and ultimate enterprise

are for a Quaker as librarian not so much matters of works to be collected as the powerful and organizing principle by which all works are bound into a wondrous structure and judged.

Of course there are some fields of special Quaker interest that should be favored in the collections of a Friends school library: peacemaking, relief and reconstruction, race relations, speaking truth to power, the literature, art, research, philosophy, etc., produced by Quakers themselves—these are some examples. But it is more in relationships to students and colleagues that the librarian's influence as a Friend is felt.

There is more to it than just being kind, understanding, helpful, concerned for educational processes and for individual development. A librarian's Quakerism lives in his participation or in her participation in the workings of a Quaker educational community—in its worship and its decision-making. These two practices are clearly, to me, at the heart of what it means to be a Quaker now.

A librarian as a Friend shares in the responsibility for giving students as a principal part in their education the experience of acting together on decisions reached by "Quaker process." The librarian affects this experience in the library committee, in other committees the librarian is drawn by skills and interest to join, in the collegial meetings through which the faculty act as a whole in making decisions. Students can experience decisions successfully reached by the "sense of the Meeting" if the process is:

- based on the belief that unity in actions can be reached—
- supported by structures, modes, channels by which information can flow, discussions can occur, attention can be focused so that all points of view are heard and weighed—
- reflected on and evaluated so that records are created and a communal memory is maintained—
- perfected by practice in speaking, thinking, listening together effectively for the purpose of reaching a unifying sense of having come to a conclusion about what the Truth is in the matter at hand, as seen with the best clarity given to those present.

A librarian as a Friends shares, too, in the responsibility for giving students at a Friends school the experience of worshipping together in a Quaker Meeting for Worship. There the librarian's inner energies can add to the experimental search in which all the Meeting is gathered in awe, open to the continually evolving revelation of what it is to be human in relation to what can be glimpsed as Divine. There learning, research, worship, and decision-making are linked together. And there the librarian escapes with all the others in the school community from the confinement of all media to face with them death, sexuality, and the sacred. The librarian abandons the volumes of wordy works, ventures outside the defenses of collections and classifications, to explore for the Word in the immediate relationships between life, death, and The Holy.

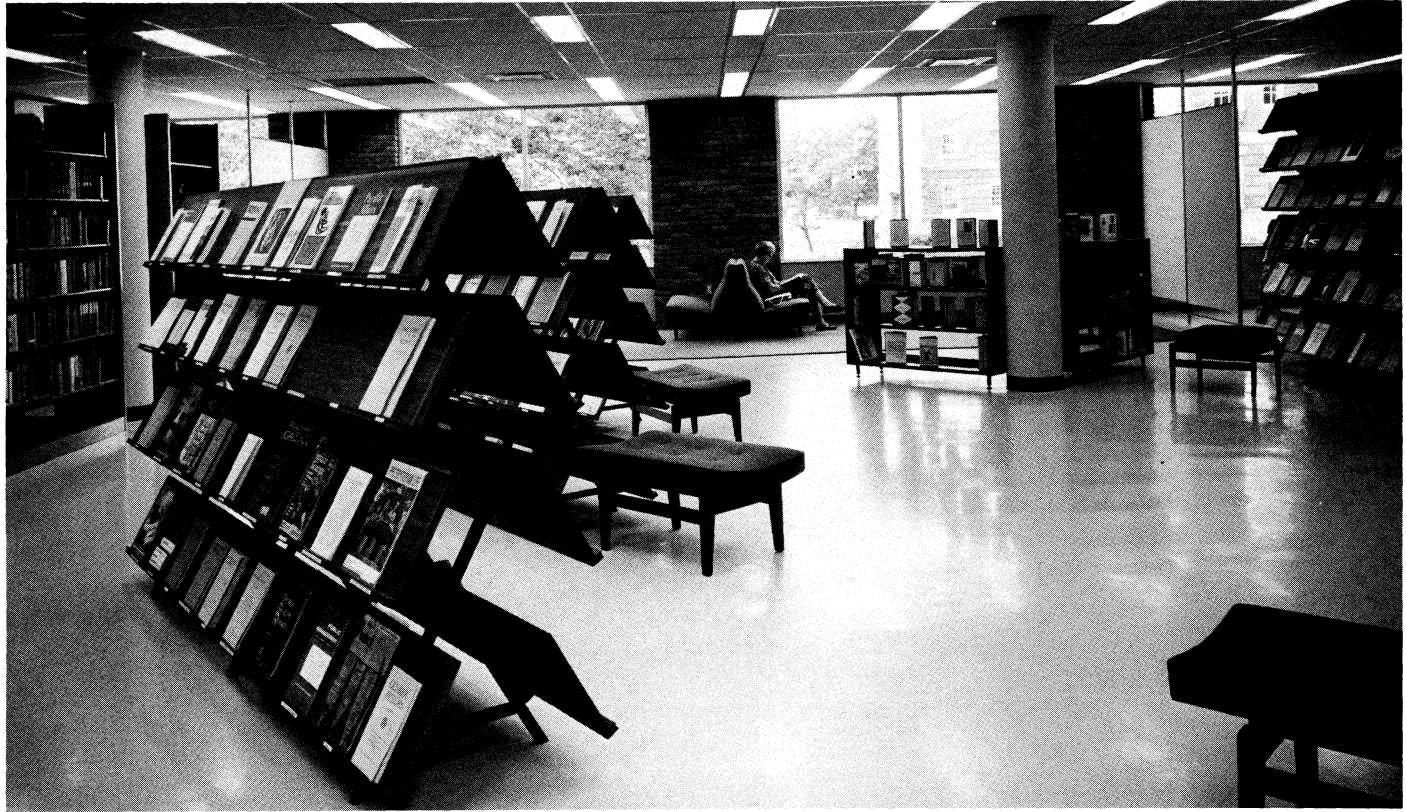
And what a powerful and provocative statement that is of the role of a librarian in a Quaker school by one who has occupied such a post for many years, having just retired in 1987.

The second statement is from Evan Farber, long the head librarian at Earlham College and well-known in library circles across the United States:

On occasion, and especially when I need to give some thought to the role of our library, I go back to two books on college libraries. One is *Teaching With Books: A Study of College Libraries*, by Harvie Branscomb. It was published in 1940 and looked at the question of why college libraries were not being used as effectively as they should have been (plus ça change. . .). The other is *The Administration of the College Library*, by Guy R. Lyle. It first appeared in 1944 and a fourth edition came out in 1974. I have a special regard for it not only because it was the *vade mecum* for generations of young college librarians, but also because Guy Lyle was my mentor. It was under his guidance that much of my thinking about the role of the library in the college was shaped.

Guy Lyle was a superb administrator who stressed the importance of effective, responsible administration, giving special attention to the relationship of the library staff with the college administration and to the faculty. But he was also a real bookman. His love of and respect for the printed word comes through in many places in his textbook, especially in regard to the selection and acquisition of materials, and to "the encouragement of reading on the part of students in connection with their courses as well as for its own sake."

It was under his tutelage that I really became aware of the importance of building a good collection of books and periodicals, a collection not only to support the curriculum, but to permit—indeed, encourage—students to explore new ideas, to extend their interests, to pursue their fancies. To be sure, the main purpose of building a collection is to support the curriculum, but most curricula reflect only scattered aspects of our world. If one acquired materials just for curricular needs, the library would have almost no current fiction or poetry, would cover current events sporadically, at best, and would probably ignore most of the non-Western, non-Christian societies around the world. It is, however, the library staff's responsibility to buy in those areas not treated in the curriculum, and in a college such as Earlham, where students are involved with current international issues and interested in many lesser-known countries and cultures, that responsibility becomes especially important. While in college students have an opportunity to discover and explore, to open up new worlds, an opportunity they may not have again for many years, if ever. The library should help them make the most of it. At the dedication of a college library years ago, Robert Frost said, "a library should be a place where a student can have it out with himself." That time of reasoning, of reflecting, or even of musing, can be



Libraries at the Hub of Learning  
The Periodicals Section of the Lilly Library at Earlham College

enormously important in a young person's intellectual and psychological development. It needs to be protected and fostered.

I come back to Branscombs because he has so many words of wisdom, but I especially appreciate his dictum that the college library "is not an end in itself. (It) has the same *raison d'être* as the college of which it is a part; it exists for the sake of teaching or educating undergraduate students." That sounds like an obvious, even trite, statement, yet it is of critical importance in determining what a college library is and what it should be.

It is apparent to most observers that a college library must have a collection of material that supports the educational program. It is also apparent that the materials must be organized and made available to users. But the college library—as opposed to the research library—must go one step further. It must make sure that students know how to find and use the materials intelligently. That is the teaching function of the library and it entails a program of instruction that should extend throughout the entire educational program. Such instruction is important in the short run—so that students will make better use of the library, so that they do better work, so that they become independent learners, so that classroom teaching can be more effective—but it is just as important in the long run. Our society is increasingly dependent on information, and how well our society works will depend increasingly on the ability of its members to find, organize, and use information. Knowing how to use a library well may not guarantee that ability, but it can certainly help. Moreover, as individuals we are in danger of being inundated by information. To add to the incredible number of publications—books, newspapers, magazines, government documents, etc.—we are now encountering all sorts of electronic information. To cope with all this, to make informed judgements about the direction of society about local issues, to make critical decisions about one's individual business or profession, about, indeed, one's own body, an individual needs to be able to find and evaluate information, to become a discriminating user of information. Again, learning how to use a library well may not guarantee this, but it can surely help. It is for these reasons that a college is serious about preparing students for responsible roles in their local, national, international communities must make sure its library plays an active role in the educational program.

With these two basic thrusts—first, a collection that supports the curriculum and also permits students to expand their horizons and explore new worlds, and second, a library program that insures that students use that collection both efficiently and effectively—a college library will not just support the purposes of a good liberal arts education, but will actually enhance it.

In a Quaker college the library has one more obligation—and opportunity—to provide materials by and about the Religious Society of Friends, not only for the students but for the Quaker constituency in the



general area of that institution, for research scholars, and for others who are interested in the history and beliefs of Quakers. Providing such materials is a pleasure as well as a responsibility.

To emphasize the importance of the library or learning center, Oakwood School laid plans a few years ago for a cluster of small buildings for different departments, with the library in the center. Two of those small structures have been completed; the library remains to be built.

### C. Trips

Trips have been an integral part of the programs of most Quaker schools and colleges in recent years. Their value lies not only in the knowledge gained through such visits but in the joint planning of such expeditions by students and their teachers, and in the fun—and the problems—encountered.

Think of the tremendous asset that schools in or near Boston, Detroit, New York, Philadelphia, and Washington have in considering those cities as part of their “campuses.”

Only a few examples will be cited here of trips by schools; others could be given for other Quaker educational institutions.

The Detroit Friends School has had hiking, canoeing, whitewater rafting, a traditional Washington-Gettysburg excursion, and a Look Around Michigan trip in recent years. In addition, the Middle School students spend a week camping at Innisfree, an outdoor education center on Lake Michigan where students learn about the natural world and man's relation to it, aided by the resident staff of that center, as well as their own teachers.

At Moses Brown the Middle School students take week-long trips to learn about themselves and a particular region of New England. Recent locations have included the White Mountains, Cape Cod, Martha's Vineyard, and Mystic, Connecticut. Usually such trips are taken early in the school year and help students and teachers to become better acquainted, thus fostering a meaningful group spirit for the rest of the year.

In 1959 the senior government class at Scattergood School began annual bus trips to Washington and New York, with a stop often in Philadelphia and Pendle Hill. In Washington a seminar took place at the William Penn House on an issue chosen by the class. Each student also had an appointment with a representative or senator from his/her home state. In New York City a United Nations seminar was held, usually at Quaker House, planned by the Quaker U.N. Program staff. For a few years the group stayed in a downtown hotel; more recently they have slept in sleeping bags in a parlor of the 15th Street Friends Meeting.

In addition to its use of the local community as a laboratory for learning, Oakwood School avails itself of the proximity of New York City for class and co-curricular group trips. For example, the cast of a school play, Museum, went to New York to see another production by the same playwright and then returned to visit several museums as further background for their play. But a much more

innovative use of trips is the period at the beginning of each school year when the entire senior class, accompanied by several faculty members, camp and hike together as they plan their year-long program called An Adventure in Quakerism.

With the decrease in the cost of travel abroad and the growing recognition of the importance of education in world affairs, a few Quaker secondary schools have encouraged visits by small groups of students abroad in recent years. Thus there were five trips by the Germantown Friends School Choir, already referred to in the chapter on curriculum, those of a few students from Baltimore Friends School to the Soviet Union, and small contingents of George School young people to Cuba and Nicaragua.

Probably George School has done more in sponsoring overseas trips than any other Quaker secondary school. For example, in 1986-1987 a student group made a theater trip to England and another contingent made a soccer trip there. Groups of students made language visits to Colombia, France, Germany, Mexico, and the Soviet Union. The most unusual journey was made by a group of 18 students who travelled to the Peoples Republic of China and participated in a work camp there. In most instances there have been return visits by their hosts and hostesses, as in the case of Colombia, France, Germany, and Mexico.

## **D. School and College Affiliations**

Far more extensive, intensive, and longer-lasting were the exchanges between elementary and secondary schools in the United States and schools in eight countries abroad which went on between 1946 and 1969 in a program known as the School Affiliation Service, sponsored by the American Friends Service Committee.

The writer of this book has spent much of his life examining and developing programs to foster the international dimension of education at all levels of learning and in this country and abroad, and I can state categorically that I have never seen a program which yielded better results and had such promise as the S.A.S.

The value of such affiliations lay largely in the fact that they were not concentrated on students in one country "giving" to those in another nation, but were long-term friendships involving the students, teachers, and parents of both schools enrolled in the affiliation program.

That plan was started by Noel Stern, a New England headmaster, and initially was a form of direct aid to the schools of France and Germany which had been devastated by World War II. But it grew into much more than that, becoming an integral part of both curricular and co-curricular activities in many schools. Several of those schools were run by Quakers but many other public and independent schools were eventually involved.

Two of the major features which contributed immeasurably to the success of this project were the travelling consultants in Europe and the United States and the annual conferences of students and teachers from the affiliated schools held on both continents. Thus the momentum of the affiliations was maintained rather than letting them lag as in so many other affiliation programs.

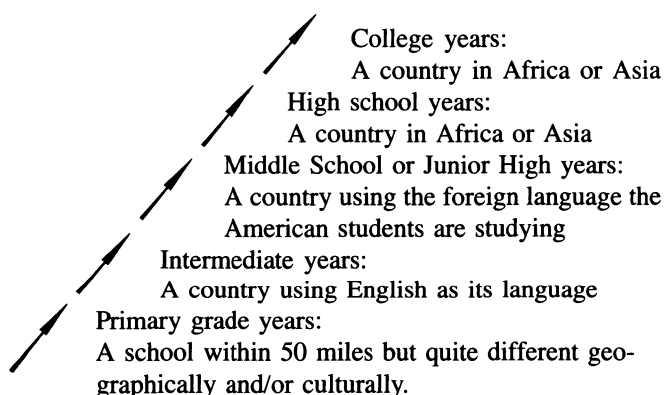
Although launched initially between schools in the United States and France and Germany, the program grew until it included at its height 61 schools in Germany, 50 in France, 29 in Mexico, 17 in Japan, 10 in Rhodesia, 2 in Belgium, and 2 in the U.S.S.R. (through special arrangements made by the U.S. Department of State).

One drawback which needs to be mentioned was the fact that several students who came to the United States were so impressed with certain features of American schools that they became frustrated upon their return home when they could not persuade the authorities there to adopt such aspects of our educational institutions as student councils, the free-ranging discussion of current events, and the exceptionally broad program of student-run clubs.

Unfortunately the American Friends Service Committee could not raise sufficient funds to keep the School Affiliation Service going. But my experience with it as an unpaid consultant who participated in several of the teacher and students conference in the United States and in Europe leads me to urge Friends schools and colleges to consider a similar program beginning in the primary grades and continuing through the college years. At the primary level the affiliation might well be with a different type of school not over 50 miles away. In grades two or three through five it might well be with a school in a country abroad which uses English, thereby facilitating an easy exchange. In the Middle School or Junior High the affiliation might well be with a country in which the language the American students are beginning to learn, is used—adding much to the motivation for language study. Then, in the high school and college years the exchanges might profitably be with areas of the world which many Americans have more difficulty in understanding—Asia and Africa. If one were chosen for the high school years, the other would then be selected for the college years.

In order not to make this plan too ambitious, one or two steps could be dropped, although this type of work should be much easier in the latter years of the 20th and the beginning years of the 21st century than in the past.

Presented graphically, this idea would look something like this:



## E. Study Abroad

A few students today have studied at some time abroad, usually because their parents were working in another country. Still more have opportunities to travel in other parts of the world, particularly in the summer. And a handful go abroad on some program like that of the American Student Exchange or the Experiment in Living. But the vast majority of boys and girls, even in Quaker schools will not be confronted with that situation until they reach the college level.

So it is the staffs and students of colleges which need to wrestle with the question of how many of their students should study abroad—and if they do, who should go and under what conditions.

A few of the Quaker colleges have pioneered in such “foreign” study; others have not yet realized the advantages of such periods abroad or wrestled with the complexities of such programs, as they are not easy to administer.

Malone College has a small program for students in Guatemala, selected as a locale primarily because of the involvement of Quakers of the Evangelical Friends Alliance there.

Whittier College has a strong program in Copenhagen, Denmark, taught in English by Danish professors; a member of the Whittier College staff accompanies each group.

Swarthmore has programs in Grenoble, France, and in Madrid, Spain. In addition it works closely with several other colleges which have programs in China, Colombia, Germany, and Sri Lanka. Swarthmore states, however, that its Honors Program is not easily adapted to the very different educational systems of foreign universities.

For 30 years Earlham College has pioneered in such foreign study programs and in recent years half of the graduates have taken part in one or more of the 26 programs Earlham sponsors in 20 countries, including England, France, Germany, Israel, Japan, Italy, Kenya, Mexico, and Spain. A special feature is the fact that the Earlham faculty lead these groups with the result that nearly two-thirds of the professors there have participated at some time in a foreign study program. With so many groups it is possible for students in almost any major to pursue their study abroad.

Certainly the most innovative or radical of all the Quaker colleges in its international program is the Friends World College with its home base on Long Island, New York. Founded by New York Yearly Meeting Friends, it now has a national board of trustees. Considering the world as its campus, students spend two of their four years in at least two centers abroad. Those consist of a center in London for Europe; in San Jose, Costa Rica, for Latin America; Jerusalem, Israel, for the Middle East; Bangalore, India, for South Asia; Machakos, Kenya for Africa; and Kyoto, Japan, for East Asia. There is also a different type of program for East Asia which includes study in Hong Kong and Taiwan and a brief period in a college in China. Each of these lengthy periods of study abroad requires intensive language training and a deep cultural immersion. The keeping

of personal journals is a basic part of the requirement on each study trip abroad to enable them to record their impressions, problems, and growth.

According to the Friends World College it stands alone, first, in its belief that intelligent young people have the ability and the right to determine their own educational plans, and second, that nations need citizens educated to see beyond their borders and recognizing their responsibility to share in planning the future of our planet.

## **F. Work Experience and Community Service**

Another area of co-curricular activities in which Quaker schools have pioneered in recent years is in the field of work around their schools and service in their neighboring communities.

In some ways that is merely a return to the original design of Quaker boarding schools where all or almost all of the physical work in those institutions and on their farms was done by the students.

The present programs, however, are adapted to modern conditions of living, with some work even in day schools and some community service in nearly all Quaker institutions. In some measure community service applies to the students of all ages, from the very young through the college years.

There are four boarding schools in which much of the work is carried on by boys and girls—The Meeting School, the Olney Friends Boarding School, Scattergood School, and the John Woolman School. Here is a brief description of the program at Scattergood as related by Robert Berquist who was a teacher there for many years:

The school is located on 120 acres of farmland which has made possible a work and study program in practical life skills as well as providing a living laboratory for the science curriculum. It was the intention when the farm was purchased prior to Scattergood's reopening that it should provide the school's food either directly or through cash income. . . .

An unusual feature of Scattergood is the work crew program. Students and faculty share in all of the daily jobs required to keep the community going. Crews include such tasks as meal preparation, baking, laundry, cleaning, farm chores, and gardening. In this way each student serves as an essential link in the smooth functioning of the community.

The idea of community service by the students in Quaker schools is much more recent and much more novel. It did not arise from a single event or from a single school although it may be attributable in part to the powerful influence which the weekend workcamps in the Philadelphia area had on the secondary school students who took part in them over a half-century.

Possibly this idea grows out of the fundamental stress of Friends on service to others. At least that is the hypothesis broached by Timothy Golding. After teaching eight years at Friends Central School, he became the head of another

independent school. There he attempted to introduce a similar community service program. Here is what he said about that attempt:

Sharing is an important work in Quakerism and it tends to instil a sense of collective responsibility for property. Friends Central formally acknowledged this in its Middle and Upper Schools by instituting the Cooperative Effort Program. This is a system whereby each student and faculty member is given a task to perform for a portion of the year. Chair setups for assemblies, raking leaves, cafeteria cleanup, and clerical work in various offices are just a few of the jobs done. Since leaving the Quaker environment for another secondary school, I have tried in numerous ways to instil a similar mentality. I have met with resistance. I submit that the spirit of Quakerism is the critical difference. It provides a moral and religious springboard that enables many children to grow up thinking that service beyond self is worthy of their consideration.

Be that as it may, every Quaker school today has some program of work and/or community service-extensive or limited, inclusive or fairly narrow, long-term or short-term. Four examples should be sufficient to indicate what community service means at the elementary school level.

The first example comes from the New Garden Friends School in Greensboro, North Carolina. A class there had planned a trip to a "hands-on museum" and the children decided to invite the blind Vietnamese grandmother of a new classmate of theirs. The local newspapers carried the story of the visit by that class to the museum and as a result, some local doctors became interested in the grandmother. They operated on her and now she can see. Such amazing results are never anticipated as a result of some small deed, but they do happen from time to time.

Parenthetically it should be said that there are now Friends Homes or Quaker Retirement Communities just off the campuses of George School, Friends University, George Fox College, Guilford College, the Sandy Spring Friends School, and Whittier College as well as relatively near some other Quaker schools. In each instance there are some exchange arrangements.

A second illustration of community outreach by younger pupils occurred at the Germantown Friends School where some children presented a skit in a school assembly which did not depict spastic and mentally retarded children favorably. That disturbed Teresa Maebori, the third grade teacher, and led to close cooperation between the children of Germantown Friends School and those of the Home of the Merciful Savior, nearby, including a wonderful production by the two groups of a play called Return of Halley's Comet, replete with the children from HMS in their wheel chairs.

A third illustration is a cluster of community service projects by the elementary division of the Sidwell Friends School. The children there have worked over a long period with senior citizens at the nearby Waverly House, prepared sand-

wiches at the home for the homeless, and at the time of a recent flood in West Virginia, adopted an elementary school in that state.

Closing the generation gap between ten year olds and senior citizens was the end result of a project of the lower school junior chorus at the Brooklyn Friends School a few years ago. The music teacher at the school, who also served as the choral director for a senior citizen center, noticed that very few children or families ever came to her senior citizens' concerts. Feeling that something was missing, she created the idea of combining her young student chorus with that of the senior citizens for a concert. That first concert was only the beginning of what grew into a program which included the exchange of "pen-pal" letters, conversations, and visits between the two groups. As the two groups became friends, they brought new joy, understanding, and respect for each other through the sharing and adventures of their lives. That first concert also grew into an annual event which was movingly documented in an Academy Award winning documentary, called *Close Harmony*, which is available from the Friends Council on Education.

A splendid statement combining the philosophy of community outreach with examples of how such work is carried on appears in the catalogue of the Newtown Friends School catalogue. Their delineation of that program states that:

Quaker social concerns and dedication to service are encouraged by providing outreach for students into the lives of others to whom they can be of service. Outreach includes relationships of students with the residents of Chandler Hall Nursing Home, Friends Boarding Home, Friends Village, and Pennswood Village—all Newtown area, Quaker directed institutions. Students also have ties of service with our parent body, the Newtown Friends Meeting, and to George School, Mercer Street Friends Center (Trenton), and to the American Friends Service Committee. It is hoped that by connecting with these various agencies, students will come to acknowledge, understand, and have affection for the vast variety of human experiences. Their actual physical service of visiting work projects, organizing activities, and following through, repeating good works and seeing the effect they can have on the lives of others is a powerful experience in seeking God's will in their lives.

At the middle and high school levels there are far more opportunities in the on-going community service programs of Quaker institutions. At those levels students occasionally carry on their work individually, although there is value in a group performing such service as a unit, supporting each other.

Such a program has been undertaken at Westtown School since 1978, assisted with several foundation grants and the endowment of a small sum in memory of Nuala Krishna.

Students take part in their commitments one day a week for a trimester and the range of organizations and institutions in which they have worked is im-

pressive, including work with Hispanic people, abused women, the elderly, the emotionally disturbed, the mentally handicapped, prison inmates, delinquent youths, and organizations concerned with the environment. A total of 1582 students have volunteered for such assignments since 1978.

Many students have reported a better understanding of themselves as a result of such voluntary service as well as a better understanding of a social problem. Several of them have kept journals or diaries of their experiences and they may be used for credit in English, Spanish, and religion courses.

Probably the most novel example of community outreach and service has taken place for the last 17 summers in the Germantown Friends School Basketball, Reading, (and now) Computer Clinic under the direction of its founder, David Felsen. Costing only \$10 a week or \$50 for the entire summer, it has caught the attention of young people who are interested in basketball, and their parents who realize the value of special instruction in reading and mathematics for their offspring. It has become so popular that in the summer of 1987 it attracted 260 participants. The counsellors for the program, largely top basketball players, have helped to channel some of the enthusiasm of young people for that sport with the special reading and math instruction offered as an essential part of it.

The following account, taken from a recent book entitled *Swarthmore College: An Informal History*, reports briefly of the community service activities of that institution. It says:

The Chester Community Improvement Project (in a nearby town which has had many socio-economic problems) continued to make its mark, while the Volunteer Clearing House matched student volunteers with local social service agencies. Individual students helped coordinate another blood drive for the Red Cross, gathered clothing for the homeless in Philadelphia and elsewhere, and helped staff the annual campus phonathon to raise money for the college. One student alone managed to collect 5,000 used postage stamps to help pay for the training of guide dogs for the blind.

Undoubtedly similar accounts could be written about all the Quaker institutions of higher learning, including in several of them numerous deputation teams to Friends Meetings and other church groups.

## **G. Visitors to Schools and Colleges**

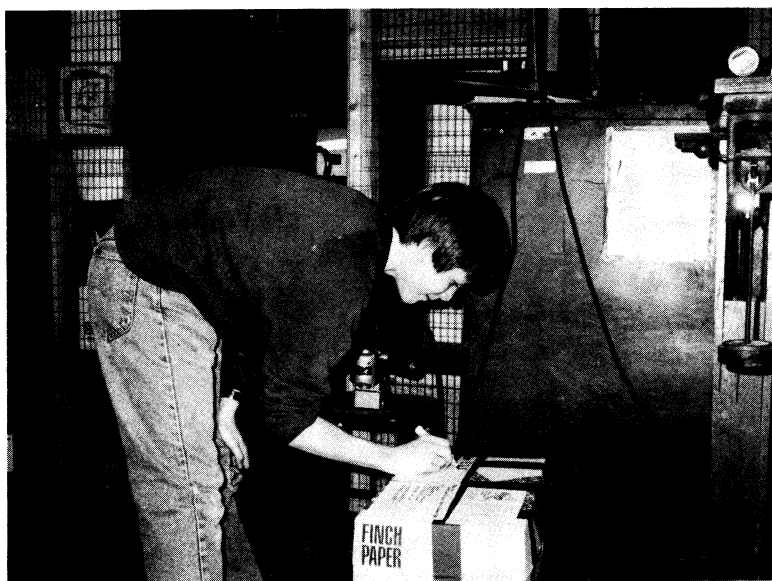
A pamphlet which the writer once saw was entitled *Fifty Teachers For Every Classroom*. It was a novel idea and one which has remained with me for many years as it indicates that parents should be considered as resource persons for every classroom. In addition, of course, there are scores of people who can be called upon to expand the horizons of girls and boys at any age level.

All, or nearly all, Friends schools seem to be resourceful in this regard, not only with parents, but with other people in the community and occasionally from





Upper School Students at Friends Central Resurface a Wall in a South Philadelphia Home During the Annual Three-Day Service Project which Occurs in January.



An Upper School Student at Friends Central Marks Boxes of School Supplies Collected by Others for Shipment to Nicaragua Through the American Friends Service Committee

beyond that limited area. One resource which does not seem to be used frequently is the large number of students from abroad on nearby college campuses. It is true that they are here primarily to study but they could make a visit or two to nearby Friends schools and not only contribute to the knowledge of the students there, but gain some understanding of American education in the process.

A variation of that would be for a group of Friends schools or the Friends Council on Education to employ a student from abroad to serve as a resource person in several Quaker schools, after that student has completed his or her work in the U.S.A. Three special advantages of such a plan are that such a person would have gained some understanding already of the American culture, would have been “screened” as to their suitability for working with boys and girls and young people, and have had their way paid to and from their own country.

A comment by William Oats of the Friends School in Australia seems pertinent at this point as it applies especially to the importance of interesting visitors, especially in boarding schools. On this subject he wrote in his autobiography *Headmaster by Chance*:

When we were notified that a Raymond Wilson (an Australian) had made a bequest to the Hobart Friends Meeting on the condition that the Meeting should spend it on behalf of the school, the Meeting accepted my suggested that it should be used to bring an outstanding person to the school each year—a writer, a musician, a sculptor—who would live at the school and work with the students in his chosen field. I’ve a great believer in the truth of the Latin motto, “Ardendo incendium,”—“By blazing, we kindle.” The inspiration of a great person kindles those who come within the range of the fire.

So eventually he brought to that school such persons as a Papua-New Guinea author, Stephen Walker—one of Australia’s best-known sculptors, and Kenneth Barnes, an English Quaker writer, headmaster, and lecturer.

For Quaker secondary schools in the U.S.A. let the example of Westtown in this regard suffice. Thomas Kaesemeyer and Martha Bryans have written about their Shoemaker Lecture Fund in these words:

Endowed in memory of the loyal support of Walter and Emma Jane Shoemaker, the Shoemaker Lecture Fund is used to bring distinguished visitors to Westtown for single lectures or for short periods of residence. Visits generally include a community-wide lecture, class presentations, and informal discussions with students, faculty, and staff. The visitors add a vitality and depth to the Westtown experience not normally available through other means.

Visitors are selected and invited by a committee of students and teachers. Past visitors have represented a wide variety of pursuits, including politics, literature, music, human rights, women’s issues, science, and the arts.

Since the fund was started in 1965 many visitors have been Westtown's guests, including recently Elie Wiesel, the Nobel Peace Prize recipient and writer on the Holocaust; Anne Taylor, modern American novelist; William Sloane Coffin, senior pastor at the Riverside Church; Bayard Rustin, black civil rights leader; and Myron Malkin, nuclear physicist and former director of the NASA space shuttle program.

At the college level every institution does its best to attract to the campus outstanding men and women who will inspire students. Haverford College is one of the few which has special funds for that purpose. Especially supportive is the fund left by William Phyle Philips of the Class of 1902 to help finance a Distinguished Visitors Program. But there are other funds, too.

Nearly all schools have lists of potential resource people from their parent body, alumni, and local community. If not, there should certainly be such a list in every school, possibly with confidential comments on how those individuals relate to pupils.

Providing especially qualified resource people to Quaker schools is one of the main tasks performed by the Friends Council on Education. In that task it has been helped by The Towe Fund, established several years ago by a Montana Quaker family which was especially concerned with education in boarding schools, particularly the small ones.

With the assistance of that fund, visitors are invited to spend a few days in a given school or serve as modern circuit-riders, visiting several schools. Their responsibilities in those institutions are tailored to the talents of the visitors and the needs of the school or schools. Often they include taking part in worship-sharing or worship services, leading seminars or workshops, teaching classes, speaking in assemblies, carrying on counselling, as well as other informal contacts.

Among the visitors in recent years have been Jack and Caroline Bailey of Earlham College, Tom and Nan Brown of the Friends Council on Education, Clayton Farraday of the Friends Council on Education, Douglas Heath of Haverford College, Earl Redding of Wilmington College, Henry Scattergood of the Germantown Friends School, George and Elizabeth Watson of the Friends World College, and Louise Wilson of the Virginia Beach Friends School.

## **H. Independent and/or International Experiences**

One of the relatively new and very exciting programs in several Friends schools is called by various names, such as Senior Projects or Independent Experiences. They have grown in recent years for a variety of reasons, including a desire to make better use of the facilities of a large city, the recognition of the importance of giving older students some contact with the world outside schools in a field of their special interest, an awareness that seniors are often restive after they have received notice of their acceptance to a college of their choice, and/or

an acknowledgement of the increasingly interdependent world and a desire to have students exposed to parts of it while still in high school.

In some schools such independent study is voluntary; in others it is a requirement for graduation. Usually this is fulfilled in the senior year but in some instances students fulfill this requirement earlier in their high school years.

One of the schools which has led in this regard is George School, under the direction of David Bourns, the headmaster, Francis Bardley, the assistant headmaster and director of studies, and others.

At that school there have been Senior Projects since the 1960s when students have spent two weeks of their winter term on a special assignment selected by the student, with the approval of the school. In the 1970s George School began to organize foreign language trips to France, Germany, and Mexico, which took place in the same two-week period and counted as the senior project of the participants.

For over 20 years some such programs have been undertaken and for many students they have proved to be one of their most rewarding experiences.

In 1984-1985 the George School faculty began a major reorganization of its curriculum and the faculty decided to make the independent experience or the overseas visit a requirement for graduation. In order to expand that program and enlist all students, the school calendar was revised so that there is a three week interval in March in which juniors and seniors can take part in some such enriching experience. And an Independent Project Director, Nancy Kryven, was appointed to oversee this work.

## **I. Exhibits and Other Special Features**

It is the writer's observation over a period of many years that elementary schools generally make good use of bulletin boards in their classrooms and often excellent use of their corridors, largely for the display of student art work and illustrations of other classroom subjects.

But as students move "up" the scholastic ladder, there seems to me less and less use of such available space for education. Yet there are many places where exhibits can be shown—in the front hall of the school, in the various corridors, in the library, in the dining room or cafeteria, in any lounges there are, and in the classrooms.

Often these can be prepared and mounted by student groups, sometimes vying with each other for the most interesting and best mounted. They should be changed frequently, too, in order to avoid staleness.

But there are many other places and ways in which learning can take place, some of which have already been mentioned but are repeated here. Here are a few examples of "other special features:"

1. A Hall of World Heroes, with one person chosen each year by the entire student body, with the specifications approved by the faculty and "nominations" in the school assembly.

2. A Hall of Flags, representing students from abroad who have attended the school recently, with an appropriate “welcoming ceremony.” This was done at Wilmington College for several years.

3. A large map of the United States and/or the world painted on the concrete in some part of the school playground where students can play—and sub-consciously learn some valuable geography.

4. A list of aims of the school, prepared by the faculty, and displayed in some prominent place in the school.

5. Use of some of the excellent photographs of states of the United States and various countries of the world prepared by their information bureaus.

6. Pictures of famous scientists, artists, or musicians, together with brief accounts of some interesting facts on their lives and contributions to the U.S.A. and/or to the world, mounted in glass display cases.

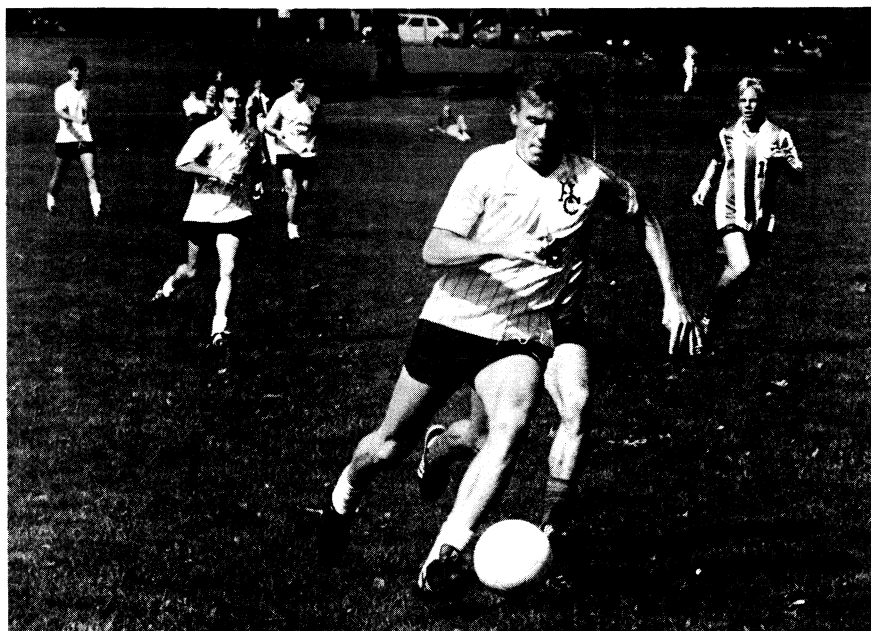
## **J. Sports**

Even in Quaker schools and colleges, the first-team sports programs tend to dominate the athletic scene. And rare are the statements on the ways in which sports or athletics can provide for instilling in boys and girls and young people the values we have been writing about throughout this book. Fortunately we have such a statement on values, written by Robert Smith, a former headmaster of the Sidwell Friends School, who is currently the executive secretary of the Council for American Private Education (CAPE). In that article he said:

Without losing touch with feeling or amusement, for both are needed in considering everything in education, here are a few general thoughts about athletics and the subject which always closely follows at our school—competition. There is nothing “unQuakerly” in having competitive athletics at Sidwell Friends (as I sometimes hear there is). Competitive athletics, and here I agree with most of my colleagues who run independent schools, is one of the most fruitful sources of contact with lessons about life that a school can provide.

The lessons are many, but surely include these opportunities to learn:

1. restraint and control under pressure;
2. to experience and cope with difficulties, surprises, and conditions over which one has no special control, and, further, with conditions that are entirely neutral as to one’s well-being and success;
3. how other people “tick” and the appreciation of their variety of uniqueness;
4. about one’s limit and how one is a necessary part of a whole (yes, competition teaches cooperation about as well as it can be taught);
5. to anticipate quickly, size up, recover, and react to situations;
6. to cope with what is arbitrary, irrational, or mistaken;



Soccer and Cricket at Haverford College

7. to live well with loss, defeat, unhappiness, as well as with success and triumph; and

8. learning about the happiness that comes when you do your best, when you do better than you thought was your best, when you make the difference, when you do something particularly outstanding among peers.

The list goes on . . . of different but related, essential ingredients of a moral education.

Then, as a companion piece for the college level, we quote these comments of Marietta Forlaw, a trustee of Guilford College, speaking to the annual conference of the Friends Association for Higher Education. She said:

An article in the May 20, 1984 issue of the *Greensboro News Record* bears testimony to a large segment of Piedmont, North Carolina, of how a college athletic program can succeed without being successful in the eyes of the public. The article was carefully researched and skillfully written. To give you a taste, it names Guilford's contribution to the Baseball Hall of Fame and the strong character that went along with the sports accomplishments. To quote, "Guilford College's sport heritage is one which grew out of a religious-based philosophy in which athletics aren't measured on the basis of wins and losses. By that standard Guilford's is not the classic success story. Its student body, faculty, and administration have endured long losing streaks in football and mediocrity in most seasons in baseball and basketball. Yet, such is the view of athletics as only a part of campus life that no coach in any sport has ever been fired." And here, remarkably, there is neither uncommon ecstasy in victory nor repressive agony in defeat. And maybe all that makes Guilford College athletics the biggest winners of all.

Such are a few comments on the contributions of co-curricular activities to the students in Quaker elementary, middle school, and high schools, and colleges.

## Chapter 10

# Governance in Quaker Educational Institutions

Like several other topics in this book, this subject is a broad one, with many ramifications. Hence it merits a lengthy exposition. But space will permit only an air view of the countryside rather than a more intensive survey on foot.

Fortunately, however, there are a few longer accounts available for those who are interested in delving into this subject in considerable depth. One of those references is the book by our well-known Friend, Eric Johnson of the Germantown Friends School, and published by the National Association of Independent Schools, entitled *Evaluating the Performance of Trustees and School Heads*. Then there is a provocative pamphlet by Robert K. Greenleaf, a Friend who was a top official for most of his life in the American Telephone and Telegraph Company, printed by the Center for Applied Studies under the title of *Trustees As Servants*. Two publications on governance issued by the Friends Council on Education are its *Handbook for Committee Members of Friends Schools* and its *Guidelines, Questions, and Observations for Headmasters and Boards of Trustees*.

Since this is a source book on Quaker Education, let us turn at once to several leading Quaker educators and listen to their comments on the overall implications of Quaker methods of governance in our schools and colleges.

In 1979 John Reader, an English Quaker educator, delivered the prestigious Swarthmore Lecture at London Yearly Meeting on the topic *Of Schools and Schoolmasters*. In it he made this overall comment on governance in Quaker educational institutions:

Now Friends might have an important contribution to make to education in this sphere (governance). They have a long and unusual tradition in the way the Society is governed and in its manner of conducting business. The Society is not governed by hierarchy, by democracy, or by consensus. The first has a fixed order of authority, the second depends on voting and is subject to the influence of pressure groups, while the third depends upon general agreement. Friends seek, in an atmosphere of worship, to be guided to right decisions and this is a different approach. The structure may creak at times and Friends may get impatient with it, but in the long run it is



remarkably effective. Because of this, it has always been a matter or surprise to me that Friends have produced so few original thoughts about the nature of institutions, including the ones they have set up for themselves. They could, with great advantage, ask questions about the way institutions work and how the qualities of life they most value may find room in them. I am not suggesting that the organization of the Society can act as an exact pattern for educational institutions, but I do think that Friends have an unusual experience in this matter and they could contribute some useful ideas to the present widespread discussion about authority and government in education.

With his usual crispness of style, Elton Trueblood has said:

As we understand the idea of a college better, we shall do all we can to bridge any chasm which exists between administration and teachers, and to avoid, if possible, its development. The chief way to do this is by the clear recognition that what we are producing is a team.

Just 50 years ago in a pamphlet for the Friends World Conference at Swarthmore and Haverford Colleges, the task force on Quaker education had this to say about governance:

Quaker schools by their very definition cannot be autocratic; they, if any, are the proper places for the practice of democratic methods. The relations between school communities and school staffs and the staff meetings themselves, will be democratic if they are Quakerly.

And John Lester, a Friend who taught much of his life at the Hill School and served as the first executive secretary of the Friends Council on Education, devoted two of his five major points on the characteristics of Quaker educational institutions in his pamphlet on *The Ideals and Objectives of Quaker Education* to governance, writing:

A third concern of the Quaker school springs directly out of this regard and respect for the individual. It is the practice of democratic procedures, characteristic of Friends from the earliest days. These democratic procedures should mark the conduct of faculty meetings and the relation between the administration and the staff. Within the school the assumption of responsibilities by children, in accordance with their ability to assume them, for the control of their own affairs, is both a condition of growth and a corollary to the faith and practice of Friends. Group self-help, group planning, group execution, and group self-discipline should be characteristic of Quaker procedures in education, for Quaker schools by definition cannot be autocratic. For the practice of democratic methods is native to them.

A fourth concern of the Quaker school is that this spirit of friendly collaboration and unity shall permeate the interaction of the six elements

which constitute the smoothly running school or college—namely, trustees or committees representing the owners, the administration, the faculty, the parents, the students, and the alumni.

Speaking to the Friends General Conference in 1972, E. Louise Wilson, the chief catalyst behind the establishment of the Virginia Beach Friends School, stressed the learning of decision-making skills by young children, commenting on that in this fashion:

Children like to play games. Therefore we can use problem-solving as a realistic part of the program. Decision-making can be taught, for skills are involved. We can say to students: “We have to practice to get along together and it’s not easy. Your mothers and fathers have been working on it longer than you have and they still have to work on it. . . . We can take hypothetical questions and students can get emotionally involved because it’s not personal and before we turn around we’ve got a real situation to work on. And we are able to point out to them that this is what life is all about and this is why teachers are working here when they could work in another place for more money, for they believe in working with you and trying to come up with some answers together.

In speaking about the Quaker approach to governance, one warning seems to be important and that is against the use of the word (and more than that, the idea) that Friends strive for consensus. Unfortunately that word is creeping into the Quaker vocabulary—and it shouldn’t. Consensus is a splendid device for many groups but it is not the Quaker way as it is an intellectual exercise rather than a religious approach. This is what Samuel D. Caldwell had to say about that theme in a recent article in the *Friends Journal* for April 1, 13, 1987 on New Eyes for Invisibles:

Every experienced Friend recognizes that the secularized process of consensus differs substantially from the religious process known as “sense of the meeting” by which Friends have historically done their business. The first seeks mutual accommodation; the second seeks to know the will of God within the context of meeting for worship. Even though consensus is an outgrowth of Quaker procedure, it is a part of many settings, both religious and secular, which are decidedly non-Quaker.

We turn now to a few aspects of this broad theme of governance in Quaker schools and colleges, examining to what extent the ideal practices mentioned by these leading Friends in the foregoing statements are carried out currently and what problems often arise in living up to the goals they have stated.

## **A. The Ownership and Control of Friends Schools and Colleges**

Almost all of the schools and colleges identified in the public eye with Quakers are owned and controlled by some unit of the Religious Society of Friends,

although the amount of control varies and in a few instances is very tenuous. But the ownership resides in different bodies of Friends—monthly meetings, quarterly meetings, or yearly meetings.

Nevertheless the patterns of ownership and control vary from school to school and from college to college.

Thus, for the elementary and secondary schools:

- all of the boarding schools except one are owned and controlled by yearly meetings. Those owned by such bodies are George School (Philadelphia), Moses Brown (New England), Oakwood (New York), Olney (Ohio-Conservative), and Scattergood (Iowa-Conservative). In the case of the Oak Grove-Coburn School in Maine there is a complicated arrangement with a self-perpetuating board composed of Corporators, several of whom are Friends, and Directors, only a few of whom are Quakers.
- several of the elementary and secondary schools are owned and run by quarterly meetings. Among them are Brooklyn Friends, the very new Delaware Valley School, Friends Seminary, and Horsham. In a similar way the John Woolman School is owned by the College Park Association in California, similar to a quarterly meeting.
- most of the small elementary school and the elementary-secondary day schools are owned by monthly meetings, although some changes are taking place in that pattern as we shall point out later in this chapter.

For the colleges there is also a varied pattern. Thus,

- four colleges are owned by yearly meetings. They are Earlham (Indiana and Western), George Fox (Northwest), Malone (Evangelical Friends Alliance—Eastern Region), and Wilmington (Wilmington). Three were started by Friends and were owned by them until relatively recently but no longer have any official connection with any body of Friends, although Quakers serve on their boards of trustees. They are Friends University, Guilford, and Whittier. Three others were started by groups of Friends from Baltimore, New York, and Philadelphia Yearly Meetings but were never owned by any Quaker group as such, although Quakers still remain on their boards. They are Byrn Mawr, Haverford, and Swarthmore. The Friends World College was originally a New York Yearly Meeting project but soon discovered that it needed a wider base and now has a national board of trustees, largely composed of Quakers.

Individual Friends contribute to all of these Quaker or Quaker-related colleges, often generously and sometimes sacrificially. Some Meetings also give to the Quaker college in their area. But none of these institutions of higher learning receives substantial sums from its Quaker parent body except Malone College.

## **B. Some Problems Which Arise Over Ownership and Control and Some Changing Patterns of Governance**

For many decades it was possible for the various bodies of Quakers to govern their schools and colleges without help from non-Friends. Most of the students

were Quakers. Most of the teachers and administrators were Quakers. And all of the members of the school committees or boards of trustees were Quakers.

But all that has changed in recent decades. In many of the schools and colleges the number of Quaker students has plummeted. The number of teachers or professors who are Friends has also declined. And more and more Quaker young people have entered the “helping professions” instead of going into business, thus decreasing the number of Quakers with means who can contribute generously to Quaker educational institutions. Then there was the wave of demand for “participatory democracy,” particularly in the 1960s, which hit Quaker schools and colleges as well as other American institutions. Added to that list is the fact that schools and colleges today demand more expensive buildings, laboratories, libraries, and other features.

The result has been that Friends in many localities have been hard pressed to maintain their schools at the level they wanted to uphold. Consequently they have launched financial drives, calling upon non-Friends parents and alumni as well as local people to contribute. Asked for their financial support, non-Friends have often pressed for more of a say in running those institutions. Gradually, then, representatives of non-Friends parents and alumni have been added to school committees or boards of trustees. And faculty representatives have also been added to committees. In at least three schools a student or two students have been included on the governing committees—at Friends Central, George School, and Germantown Friends.

At the college level, this erosion of Quaker control has been even more apparent, with a few of those institutions severing their ties with the yearly meeting that once sponsored them—as has been the case with Friends University, Guilford, and Whittier.

However, most of the non-Friends who have been added to school committees or boards of trustees have been anxious to maintain the strong Quaker influence in these institutions. Usually they have been selected by the Quaker members of those governing bodies, in part because of their sympathy with the goals of Quaker education. In some instances they have been more insistent on the Quaker emphasis than some of the Friends. For example, it was the non-Quaker members of the governing board of Sidwell Friends School who were the most insistent a few years ago that that school become fully integrated.

We hasten to add that in almost every instance where such changes have been made in the membership of the governing body, Friends are still in a majority on the school committee or board of trustees. But even the use of that word “majority” represents a striking change in the ideals and ideas of Quakerism.

A slightly different problem is contained in a recent statement by Gordon R. Werkema, the president of Malone College, who commented in this way on the question of governance or control:

Malone College enjoys a cordial working relationship with its sponsoring yearly meeting, the Evangelical Friends Church-Eastern Region. Some have observed that there is a greater identity with the “Evangelical” part of

the title than with the “Friends” identity. That may be true, and that fact is both a strength and weakness for the yearly meeting and for the college. One advantage is that it places us in the mainstream of contemporary American evangelical Christianity. The corresponding weakness is that we consequently have weaker ties with other branches of Friends.

Richard Eldridge, the current head of the Buckingham Friends School and a very articulate administrator has recently made a challenging comment on the “Quaker dimensions” of our schools in this way:

Being a Quaker school is a matter of policy, and, like obligations engaged in the oversight of a school, there should be an interest among the trusteeship to assure that the school is indeed (in-deed) Quaker in more than name only. It is important, I think, even to advertise as a religious school, though certainly assuring that those of all religious persuasions are welcome to attend.

In all institutions tensions are likely to develop and Friends are not immune from such difficulties. Frequently those tensions are eased by the use of Friendly means of conciliation or reconciliation. But occasionally they erupt in sad and damaging situations. Here are a few examples of such problems in various institutions in this century:

1. Sometimes the professors in a Quaker college are better educated and hence more accepting of new “truths” than some of the members of the yearly meeting that runs the institution where these professors teach. Harrassment can ensue and demands can be made for the dismissal of those teachers. Such was the case early in this century when Murray Kenworthy and Elbert Russell were attacked at Earlham College for their modernist views on theological matters. Eventually both of them resigned. Later the same thing happened at Earlham to Alexander Purdy. Fortunately, however, the college came to accept their views and cordial relations were resumed with those outstanding Quaker theologians.

2. In the late 1930s the school committee of Media Friends School decided to admit a black student and as a result of their action a third of the parents withdrew their children. Fortunately the school survived that disruption, in part because of the active support of the Young Friends Movement of Philadelphia Yearly Meeting which came to the aid of that school in raising funds to keep it alive.

3. During World War II the board of trustees of Whittier College opted to accept a military unit on the campus over the strenuous objections of its Quaker president, William O. Mendenhall. Unable to convince them that they were erring, he resigned as president.

4. About the same time the board of Wilmington College appointed a non-Quaker and former army official as president. That action brought loud protests from many members of the yearly meeting and after a very difficult period, he was replaced with a president who was much more acceptable to the Friends in that area.

5. At Westtown in the 1940s the school committee decided that it was time for

James Walker to retire after many years of faithful service to that school. But the faculty protested strenuously and after lengthy negotiations he remained as principal for several more years.

6. In the 1970s a sizeable group in the school committee and the parent body of Friends Seminary felt the school needed a more innovative approach to education and an extensive and intensive search was made for a new principal. The result was the appointment of Harold Jernigan who had exhibited a great deal of imagination in developing the Carolina Friends School. But his abrupt dismissal of several of the top administrators and his call for drastic changes immediately and all at once caused havoc even among those who looked upon him as an outstanding innovator. A faculty union, already underway, became active and soon a replacement was found for him while a close friend of the school committee's chairman, John Niemeyer (the recently retired president of the Bank Street College ) kept the school afloat through this crisis. The story of that disruption is told in a very fair manner by Nancy Reid Gibbs in her very recent volume on *Children of Light: Friends Seminary: 1786–1986*.

Unfortunately other illustrations could be given of tensions that have arisen over the years in Quaker schools and colleges. Such situations are recounted here not to open old wounds but to alert administrators and governing bodies to the dangers inherent in the governance of educational institutions.

Speaking at the Sixth Annual Conference of the Friends Association for Higher Education, in 1985, Canby Jones of Wilmington College, enlarged upon such difficulties and ways of easing the tensions, in these remarks:

In the early seventies a Mennonite committee came to analyze the difficulties between Wilmington College and the Wilmington Yearly Meeting of Friends. The Mennonites decided that the college and yearly meeting treated each other like “unwanted relatives.” Happily out of that experience came the penitence, humility, and commitment by both bodies to will and to work at reconciliation. . . .

Some further examples of what our educational institutions and Meetings have been doing to demonstrate the partnership to which witness Aletheia (total truth) calls us:

A. First, William Penn College and later Wilmington College, both begun by student initiative, have employed a campus minister with half the salary funded by the yearly meeting. Allen Bowman is that person at Penn and Stephanie Crumley-Effinger is that person at Wilmington. Amazing is the bridge of confidence and mutual trust that has been built by these faithful and gifted persons, to say nothing of the value of their ministry on campus. In our own case Stephanie Crumley-Effinger's commitment to Wilmington Yearly Meeting and also to the college is a model to all the rest of us.

B. Another example is Guilford College and the two North Carolina Yearly Meetings:

1. Bill Rogers' appointment as president has been a major means by which Aletheia has done and continues to make reconciliation and peace.
2. A second person exemplifying this wisdom has been the appointment of Binford Farlow as "coordinator of yearly meeting relations " by Guilford College.
3. Unique is the Friends Center sponsored by Guilford College, directed by . . . Judith Harvey. The Center sponsors young adult conferences, ministers' workshops, Quakerism seminars, distinguished Quaker visitors to the campus, campus ministry services, and liaison with Quaker organizations. The college funds half of the Center's budget. The rest is raised from concerned yearly meeting Friends and other supporters.

Currently Haverford College is struggling with the question of its relationship with Quakers and it appears it will reduce the size of the Board, develop its Corporation as a place where Quakers will bring their influence to bear on the governance of the college, and add a wider group known as the Rufus Jones Associates, composed of persons interested in the college and its Quaker influence, but only tangentially concerned with the governance of that institution.

Meanwhile the Friends Association for Higher Education is at work on a series of queries on the governance of Quaker colleges.

In 1982 the Friends Association for Higher Education formed a Task Force to make suggestions on ways of strengthening the ties between Quaker colleges and their basic Friends Meeting constituencies. Chaired by Kara Cole, at that time the administrative secretary of the Friends United Meeting, it brought in the following recommendations:

We recommend that colleges, with the support of the FAHEP,

1. *Create conditions for dialogue in which mutual learning will occur.* For example:
  - non-traditional classes that combine college students and Meeting members to forge a new fellowship.
  - on-campus seminars focusing on Meeting leadership roles;
  - encouragement of college faculty and staff to take part responsibly in local and yearly meeting activities;
  - encouragement of personal friendships between yearly meeting members and college staff, leading to continuing respect for the worth and function of each group;
  - encouragement of yearly meeting Friends to participate in college worship and class events;
  - encouragement of presidents and academic deans to have regular contacts with yearly meeting clerks and secretaries;
2. *Encourage college visitation in local Meetings through;*
  - extension classes;



- deputation teams, including faculty and trustees as well as student members;
  - faculty speakers' bureau;
  - staff coordinator (or equivalent volunteer) for college-yearly meeting relations;
  - involvement of non-Quaker faculty and students in visits.
3. *Develop programs to equip Friends in ministries to which each is called:*
- effective communication and public speaking;
  - learning to confront with love;
  - development of teaching skills-especially for the household and Sunday School;
  - learning discipline;
  - clerking and administration;
  - creating apprenticeship situations through projects and internships;
  - enhancing skills out of which lively and viable communications emerge.

### **C. Members of School Committees or Boards of Trustees and Their Roles**

Far more important to the proper functioning of a school or college than is commonly thought are the members of the school committees or boards of trustees—both individually and collectively. Too few people realize that they are the final authority in an educational institution and, although most of their work is done quietly and behind the scenes, it matters profoundly. It can weaken or strengthen an institution.

Almost all Friends schools and colleges have committees or boards most of whose members are Quakers. Often they know each other and for the most part that is an asset. Consequently other members realize the background out of which they speak in Meetings, know their strengths—and their weaknesses, and can even interpret their “body language.” Trained for years in Quaker procedure, most Friends can easily carry on the work of a committee or board “in the manner of Friends.”

But, with the advent of non-Friends on committees and boards, there is a danger that the Quaker may unconsciously form a small group or even a clique. Hence there is a new duty of Quaker members which is added by this changed situation—that of welcoming non-Quakers, making them feel comfortable, and drawing on their strengths. Wallace Collett, himself a member of the boards of Haverford College, Wilmington College, the American Friends Service Committee, and other Quaker groups spoke of this added responsibility at a conference of the Friends Association for Higher Education in 1982, saying:

I have one more comment to make about the responsibility of a Quaker trustee of a Quaker college. That has to do with our relationship to our



fellow trustees who are not members of the Society of Friends. First off, we should cherish them. Their service to the college is indispensable. They bring a breadth of experience and judgement; they provide significant financial support, they contribute to the moral and spiritual dimensions of the college. I find that most non-Friends serving as trustees are captivated by the idea of Quakerism. However, many of them know only what I think of as the operational characteristics and very little about the testimonies of the Society of Friends. They appreciated the method of decision-making by consensus (sense of the Meeting); they come to like the use of first names in addressing each other, and the short periods of silence at the beginning and end of board meetings; they are genuinely sensitive to the kinds of human values that are championed by Friends; and they are for peace. But they simply are not aware of some of the fundamental tenets of Friends. Since these principles, these persuasions, are not embodied in a creedal statement, they must be identified and interpreted by experienced Friends who are intimately involved in the institution. This is done by word, by deed, sometimes by silence, and best by way of life.

When issues arise which call for action in the nature of a testimony, we who are Friends have the opportunity and the responsibility to help our friends on the board understand the religious and spiritual context of the matter. I hope that in this role we can speak with humility and tender care. But I want to emphasize the importance to the integrity of a Quaker college of having articulate, active Friends in all segments of the college community—on the board, in the administrations, faculty, and student body. The nature of our faith and our denominational organization is such that Friends must be present for the kind of interpretation and application of Friends concerns that will keep the college a genuine Friends institution.

And, of course, that splendid statement applies to all Quaker educational institutions, not just colleges—about which he was speaking.

Like all other aspects of Quaker schools and colleges, their committees or boards vary considerably, according to the location, level of learning, size, and goals of a particular institution.

In size there are a few large committees, primarily to afford representation from all parts of a yearly meeting and to elicit the support of the many Meetings in that group. For example, the Olney Friends School has 33 members, Westtown has 47, Scattergood 34, and George School 33. In every instance there is a smaller executive committee which meets more frequently and has the power to make certain decisions in the interim between committee or board meetings. For example, Oakwood School has such a small committee, almost solely from members in the vicinity of Poughkeepsie, as the other members can be as widely separated as the Meeting at Matinecock on Long Island and the Buffalo or Ithaca Meetings.

Most of the members of such groups are chosen by the ultimate governing



One of the Strengths of Many Quaker Education Institutions is the Behind-the-Scenes Work of the School Committee or the Board of Trustees. Here is the School Committee of the Brooklyn Friends School in session.

body—the monthly meeting, the quarterly meeting, or the yearly meeting. Then, in most instances, the non-Friends are selected by the committee itself or by the groups from which they come—such as the parent body, the alumni, and the faculty. In this regard I have intentionally not used the words—the bodies they “represent” as a committee or board is not a “representative body”—or should not be. One of the hazards of naming persons from such groups is that they feel they must “represent” their groups and report back to them accordingly. That is likely to warp the idea of a Quaker meeting for worship—to do business, in which people seek guidance for decisions on the basis of Divine leadership rather than by lobbying for a group they represent.

Most committees or boards try to maintain a balance between individuals who have served several years and are supposedly “seasoned” members, and those who are new and hopefully bring new ideas and approaches and expertise. Often provision is made for such a balance by some system of rotation.

Much could be written on the qualifications of committee or board members. Perhaps it will be adequate here to cite the summary made by Paul M. Brown Jr. of a conference called by the Friends Council on Education back in 1966 on The Administration of Quaker Schools. As moderator of that conference, he mentioned the following points which had been made:

1. A deep interest in the welfare of the school.
2. Specialized talents needed in operation of such a complicated business.
3. Ability to raise money.
4. Thoughtful, sensitive, and articulate personal characteristics.
5. A deep concern for Quaker education.
6. Regular attendance at meetings and willingness to participate—speaking up.
7. The ability to communicate ideas to other persons interested in schools.

Perhaps the writer may be permitted to suggest another important item—the willingness to do considerable reading on the functions of schools and to seek opportunities to learn from educators what they are currently thinking and doing in a rapidly-changing field.

As in all jobs, there are temptations. One in particular is pointed out in the leaflet of the Friends Council on Education on *Guidelines, Questions, and Observations for Headmasters and Boards of Trustees (Committees)* where persons are warned to resist the temptation to listen with too much attention to those who have “axes to grind”—whether faculty members, parents, alumni, or students.

It should be obvious that the selection of a chairperson for such a group is tremendously important. Robert Greenleaf has suggested in his booklet on *Trustees As Servants* a high standard for such a person, declaring that:

The chairman, as leader of the trustees, should be selected by his colleagues for his dedication to optimal performance of the institution and for his ability to make the trustee role an exciting, creative, and very

responsible endeavor, far more rewarding to the able trustee than the prevailing reactive role. The chairman, thus concerned, would be *primus inter pares*, not chief. He would be a first among equals, and responsible to his peers, the trustees.

Although written for a variety of organizations, that certainly applies to the chairperson of a Friends group,—and Friend Greenleaf would certainly be willing today to alter his use of the word “his” and include the many outstanding women who serve as chairpersons of Quaker school committees and boards of trustees.

Pages and pages could, of course, be written on the duties or responsibilities of committee and board members. Hopefully it will be sufficient to refer again to the summary by Paul M. Brown Jr. at the conference of the Friends Council on Education on The Administration of Friends Schools. In his concluding remarks, he noted these points as the specific responsibilities of such committees:

1. Makes a statement of the school's policies and objectives.
2. Plans for the future development of the school.
3. Hires the headmaster.
4. Determines salary policies.
5. Approves an annual budget and sees to the proper maintenance of school properties.
6. Concerns itself with the religious life of the school.
7. Is responsive to suggestions for change made by the headmaster.
8. Makes sure that Friends principles are carried out in the operation of the school and its teaching procedures.
9. Supports the headmaster, especially in difficult times.
10. Keeps itself informed about educational policy.

In a forward-looking and hard-hitting article in *Quaker Life* for September, 1973 David Stanfield, then associate secretary for the General Services Commission of the Friends United Meeting, pled with trustees of all Friends institutions and organizations to take into account their responsibility for the investment of their funds in socially-acceptable enterprises. He said in brief:

A new role is now in order for the Quaker trustee that expands his scope of service to involve the social implications of his financial decisions. The qualifications for a trustee now require that he become an active researcher of social criteria as well as good business criteria for investment selection. He now becomes a hard-working, pioneering servant of the Meeting rather than a specialist basking in the prestige and honor of his appointment.

Out of her broad and lengthy experience with Friends schools, especially the small, elementary ones in the Philadelphia Yearly Meeting area, Holly Locke gave a powerful, pertinent, and provocative talk to school trustees in 1985. Several paragraphs are excerpted here from that presentation, although the spe-

cific examples of what she had to say are omitted for lack of space. Here are some of the points she made:

Expectancy has power. As trustees much is expected of you in terms of leadership. You are expected to set the educational and financial policies that will steer the school. You are expected to provide a mission for the school and a vision for its future. You are expected to keep the large picture clearly in mind. . . .

As trustees you also need to put time and energy into getting an intimate knowledge of the school. Many of the decisions you make in terms of planning ahead have to do with knowing these unique, special qualities. How many of you have spent a day recently visiting classes to catch the flavor and the excitement of the program? . . .

I hope you will also give time and energy to the expectations you have for your head and what *you* need to do personally to supplement that person's strengths with your own expertise. . . .

There is a danger, however, in all of this activity. You could become a meddler and allow yourself to be swept into inner-school politics. Meddling is not your province. Your province is to work through your head and to develop that person carefully in terms of effectiveness.

This brings up evaluation. . . . It is your job to evaluate the head and to evaluate yourselves—in other words—the entire leadership team. Evaluations need to affirm strength and promote growth. Evaluation is really development. When it is done well, it creates a sense of excitement that tells you you are getting better all the time. When it is done well, it makes a job worthwhile.

I also hope you have high expectations for your school in terms of buildings, playgrounds, fields, and high quality equipment. I hope you are supporting endowments for a strong scholarship program to attract and keep diversity among your students. . . .

And what about the religious life in your school? We *are* religious schools. The Meeting for Worship is the core. Can you expect of yourselves to have an influence on the deepening quality of the spiritual growth in your school community? Will your participation be felt?

Holly Locke then developed three topics—the Meeting for Worship as the core, community building as the process, and the program.

Recently a Working Party of the Friends Association for Higher Education, headed by Stephen Collett of the Quaker Program at the United Nations, has been struggling with a comprehensive set of queries for Quaker colleges. At the present time the section on the Quaker Oversight Body (Yearly Meeting or Corporation) asks:

Do you assist the college to maintain and strengthen those aspects of the program which form its "Quaker character," in both practical and symbolic ways?

Do you fulfill your responsibilities as the founding and present legal entity to the fullest extent of your ability by:

- interpreting college needs and services to your Meeting?
- interpreting Quaker hopes for the college to the college?
- assisting in student recruitment?
- supporting financial needs of the college?
- supporting the program of the college?
- supporting and defending the college when its actions of Quaker witness cause controversy?

Do you, in general and in particular, maintain open and close relations with the constituencies of the college so that in your support and oversight responsibilities you have contacts for assisting in the maintenance of community?

- Do you carefully limit your relationship with the college to activities which are appropriate for the oversight and support role, refraining from activities which are the responsibility of other constituencies?

How can Friends institutions for retreat, study, and conferencing be used as resources for colleges?

How can Quaker colleges develop programs which carry out international education in communities beyond the campus?

How can Quaker colleges cooperate as institutions to foster international education?

What distinctive contributions can Quakers make to international education?

How can resource persons from local Meetings be helpful in the religious life of the campus? How can spiritual leaders enhance the work of the local Meeting?

What is the role of the Friends Association for Higher Education in promoting spiritual renewal where its members live and work? How can we continue to share ideas for renewal in the future?

## **D. The Many Roles of the Principal, Head, or President**

The general public often thinks of the head of an educational institution as the boss of a production line, the star in a play, or the ace hitter in a ball game. In many schools and colleges that is the case, with the result that a hierarchy is developed.

But the head of a Quaker educational institution plays a rather different role—or roles. He or she should be more like the coach of a play, the director of an orchestra, the skilled guide for a group of mountain-climbers, or the clerk of a Friends Meeting. That makes the role more difficult in some ways; easier in others. But it should produce a more democratic organization.

The word “roles” was chosen purposefully for the title of this section as the head of a school or college is called upon to perform an unbelievably broad range

of tasks and with many different groups. Reduced to the narrowest terms possible, he or she should be a person (1) of vision, (2) of educational expertise, (3) of administrative ability, (4) of communication skills, (5) of warm personal relations, (6) of “infectious qualities, and financial abilities.” Since that is asking too much of any one human being, boards or committees should think in terms of a team of administrators with the total group covering all of these necessary qualities, as suggested in Chapter 5.

Because the head of an institution is the keystone of the arch, the single most important task of the committee or board of trustees is to select the administrative director.

Several years ago John F. Gummere, long the headmaster of the William Penn Charter and after his retirement, the director of the Philadelphia Office of the Educational Records Bureau, wrote a splendid account of how the process of selection of the head of an educational institution should be conducted. Reduced to the bare minimum, he suggested that:

1. That the entire committee or board prepare a statement of the type of person they are seeking, being realistic in their expectations.
2. That a small Search Committee be named to carry on the difficult but important base work, soliciting the names of potential candidates from several sources.
3. That the services of an educational expert be enlisted very early to assist the Search Committee.
4. That the committee decide whether to consult the present occupant of that post, depending upon the current situation.
5. That the heads of the institutions of the candidates be informed of what is transpiring.
6. That a few candidates be selected and asked to visit the school (preferably when it is in session) and meet with representatives of all the interested parties, faculty, alumni, parents, and student body.
7. That the committee or board demonstrate its capable functioning as a group.
8. That the expectations for the new leader be spelled out as clearly, simply, but concisely as possible.
9. That all financial considerations be equally clear, including fringe benefits.
10. That an appointment be made, if possible, by December of the year before the new leader will assume his or her new post.

In addition to the Memorandum of John Gummere, Laurence Blauvelt, then the headmaster of Friends Select School, made some observations on the responsibilities of the head of a Friends school to the committee, points which would certainly apply, also, to the president of a college. Tersely summarized, he emphasized the ever-increasing number of areas in which the head of a school must operate. Nevertheless, he suggested that:

1. He (she) should be acutely aware that the task of the head of a school is to act as the chief administrative officer of the committee, carrying out its carefully determined policies.
2. He (she) should keep the committee informed of developments and anticipate emerging needs and potential problems.
3. He (she) should work closely with the sub-committees of the governing body.
4. He (she) should prepare a detailed, written summary of the state of the school, hopefully distributed in advance of the school committee meeting, including (a) items on which action is not required, (b) items on which action by the entire committee is needed, and (c) the preliminary identification of potential problems.
5. He (she) should communicate immediately with the chairperson of the committee in the event of an emergency, determining what action should be taken and whether the entire committee should be called into session.
6. He (she) should serve as a spokesperson to the committee for the parents, faculty, alumni, and students.
7. He (she) should try to prevent undue pressure from being exerted on the members of the school committee.
8. He (she) should be certain that there is at least an annual review of the school head's performance in a small, confidential session with a selected group from the school committee, as well as occasional times when the committee meets without the head present.

He added a reminder of the task of the school head in interpreting the school to the wider community and the suggestion that the head remind the school committee from time to time of its responsibility for the spiritual health of the school, and its component parts.

A very thorough account of evaluation is contained in a pamphlet written for the National Association of Independent Schools with the title *Evaluating the Performance of Trustees and School Heads*. In it there are 11 suggested parts to an evaluation of the head of a school, as follows:

1. Make a general evaluation of the head's performance as the head of the school.
2. Evaluate the head's relations and communications with
  - a. Board of Trustees
  - b. Staff
  - c. Students
  - d. Alumni
  - e. General community
  - f. Other
3. What are the head's strengths with the staff?
4. Evaluate the head's strengths with the board of trustees.



5. Evaluate the head's performance in hiring faculty and staff.
6. How can the head improve with the board of trustees?
7. How can the head improve with the faculty and staff?
8. Evaluate the head's administration of the school's policies as established by the Board of Trustees.
9. Evaluate the head's performance with respect to the school's educational standards.
10. Evaluate the head's financial administration of the school in the area of (a) budget and (b) fund-raising.
11. Write any other comments in evaluation of the head's performance.

In connection with the meetings of the school committee or board of trustees, Bert Mason, the executive director of the Friends Council on Education, and before that a teacher and administrator at Oakwood School, George School, and Abington Friends School, has written this statement on the importance of the spirit in which meetings are conducted:

This brings us right down to a Friends school trustees or faculty meeting. Do we honestly prepare for such meetings with the idea that we are going to be open to the sense of the Meeting that ensues and support its leadings? Or, if the result is contrary to our personal forethought on matters at issue, are we only going to give lip service to the decision and then do our own thing anyway? Do we ask ourselves after each meeting—was that a Congressional debate or a Friends school meeting? And, further, what did I do to lead it to a constructive decision?

We close this chapter with a list of 18 questions contained in a helpful little leaflet on *Guidelines, Questions, and Observations for Headmasters and Boards of Trustees (Committees)*, prepared by the Friends Council on Education in 1974 when Tom Brown was its executive director. The questions are presented as ones the heads of schools might profitably ask themselves from time to time or annually:

1. Do you make clear and firm decisions without undue delay, and do you stick by them?
2. If, on occasion, you make a decision that turns out to be unwise or wrong, can you put your pride in your pocket and modify your decision?
3. Are you careful to consult your colleagues before you make decisions that affect others in ways that are important to them?
4. Are you providing the kind of leadership which makes all groups you come in contact with feel comfortable? Do you need to pay more attention to any of these: board members, students, parents, alumni, department heads, teachers or non-teaching staff?
5. Are you finding the balance between attending all the meetings that you should on the one hand, and your obligations in other directions, e.g. your family?

6. When you run into opposition, can you listen quietly and carefully to what is being said, and are you assessing diligently what is being said?
7. When you see trouble brewing, do you take prompt steps and thoughtful measures to alleviate it at the source, remembering that each person (be he board member, teacher, or student) likes to feel that you consider seriously his opinions and judgement? And do you help the aggrieved to understand what the elements are and to relax in the presence of what is, or ought to be?
8. When persons or groups do a good job, do you commend them? And when they do a poor job, do you give a word of support or encouragement without, in either case, being fulsome or dishonest?
9. If you are at fault, are you willing to admit it? If you believe that others are in error, are you ready to hear their point of view without passing judgement?
10. Do you see to it that new teachers are given the care, attention, and help they deserve. You probably ought to sit down with each one, if only briefly, sometime during Christmas vacation, to hear them, and to share with them what you and others think of them and their work.
11. Do teachers feel, after checking with you, they are free to experiment and try out new ideas? Do students get the same feeling?
12. Do you make periodic written reports to the board? Do you report with candor, successes and failures, good and bad events? Is an agenda drawn up before each meeting?
13. When significant proposals are to be made, do you do your homework before the board meets? Do you provide board members with supporting data and figures in memorandum form?
14. In your planning and decision-making that lie within board interest and policy, do you enlist their support and consent rather than simply reporting a fait accompli?
15. In cooperation with your long-range planning committee, do you plan well ahead, remembering that the board looks to you for leadership? To effect major changes or to plan new buildings or new facilities, the board may need to be led gently but firmly over a long period of time.
16. Are you sensitive to the demands made on the busy lives of your board members, and do you express appreciation to them for their support, advice, and assistance?
17. Do you plan your time so that you visit classes on a regular schedule, letting teachers know in advance when you expect to visit them? And do you set aside time to attend professional meetings and in other ways keep alive your interests and broaden your educational horizon?
18. Finally, are you getting enough sleep, and do you set aside time, away from the school, for recreation, refreshment, and reward?

Surely if anyone answers Yes to each of those questions, one should question his or her veracity or make that person a contemporary Quaker saint.

## Chapter 11

# Financing Quaker Schools and Colleges

**Harold C. Cope\***

Over the many decades of Quaker history not nearly enough has been written or said about the importance of the financial base of Friends institutions, organizations, and movements—including our schools and colleges. Individually Friends have often been prudent managers of their own personal affairs, some of them saving sizeable sums of money in the past. Usually Friends Meetings have conducted their finances similarly, seldom going into debt.

But Friends, for the most part, have shunned discussions of money, often considering it a necessary evil rather than another form of ministry, providing the means to carry out their broad-based concerns, including educational institutions.

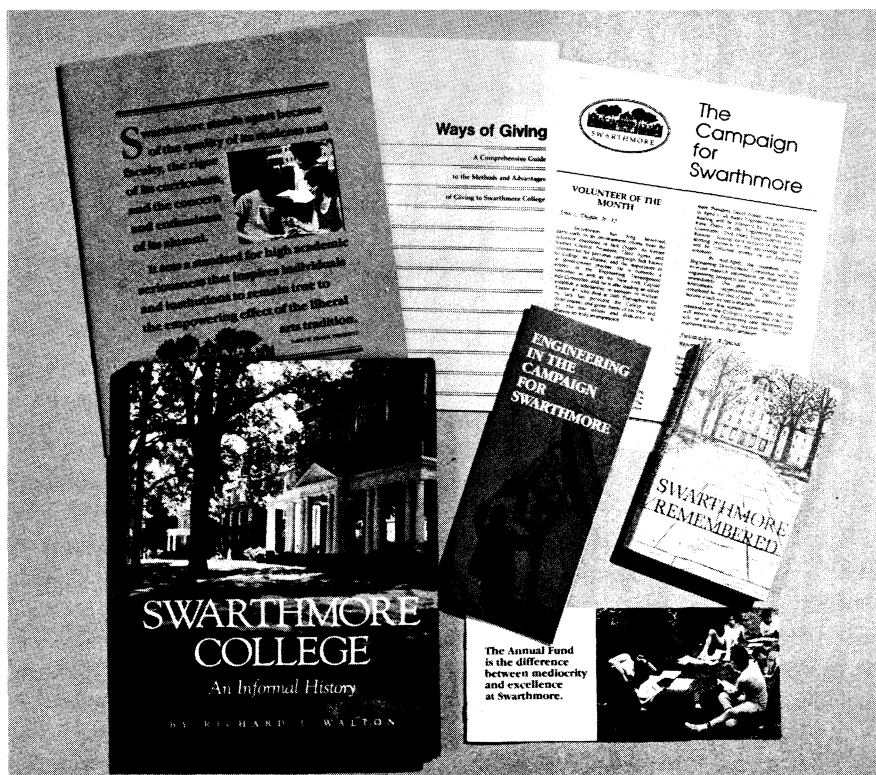
Hence I welcome the opportunity provided by the author of this book to share a few comments on financing Quaker schools and colleges. My remarks will be limited necessarily to a few aspects of that broad topic and be largely personal in nature, based on close association with Quaker colleges and with several other Quaker institutions, organizations, and movements.

Our schools and colleges constantly—and increasingly—need money in order to have balanced operating budgets, build new buildings, enlarge their endowments, give scholarships to needy students, and meet the other demands that come forward year by year, especially in times of inflation.

Is there enough money out there—somewhere—that can be used to help fund the operations of our schools and colleges? Based on my 35 years of experience working primarily with institutions of higher learning, I am firmly convinced

---

\*Harold Cope graduated from Westtown School and the Hotel School of Cornell University. During World War II he was in the Civilian Public Service camps administered by the American Friends Service Committee, including a period when he conducted a cooking school for camp dieticians and cooks. After the war he moved to Earlham College where he held numerous positions, eventually becoming its business manager and then its vice-president for business affairs. His next job was as president of Friends University. In addition he has served as a trustee of the Friends United Meeting, chairman of the Friends Extension Corporation, and director of the Friends Association for Higher Education. He is a birthright Friend and currently a member of the Sandy Spring Meeting in Maryland where he and his wife now live.



Some of the Materials Used in the Current \$75 Million Campaign for Swarthmore College.

there is more than enough money “out there” to help our Quaker schools and colleges.

In any educational institution (as in other institutions and organizations) a balanced budget is basic. I recall vividly how Tom Jones, the president of Earlham College from 1946 until 1958, emphasized that as the foremost criterion for operating a college. If, he said, an educational institution shows an operating deficit, that tells possible donors that the school doesn’t know how to manage its money properly. Therefore potential contributors will question whether the money they give to that institution will be used in the way it was designated.

Essential, too, these days is the establishment and/or careful and imaginative maintenance of an Annual Fund. That not only provides needed financial support but also helps friends of a given institution to *become* regular yearly contributors.

In one university in which I was involved we worked up the following method for helping people to raise their sights. We took the total operating cost of the university and divided the cost by 365 days to get a daily disbursement. Then a

day was divided into 24 hours to get the hourly cost, and then again by 60 to calculate the per minute cost. When we first started that in 1973, the daily cost was \$2,928, the hourly cost \$122, and the per minute cost just a little over \$2. Each year during the 1970s expenditures were rising rapidly so we had to calculate new figures annually.

Then we did two other things to make giving more personal. We had a three-week Telephon for four nights a week. The telephone company installed a battery of phones on tables in a class-room—20 in all—some for local calls, others for calls in-state, and still others for calls out-of-state. And the phones could be unplugged during the day so that the room could be used for classes. Volunteers then signed up for an evening of three hours to make calls. Many of them were faculty members or students, but most of them were alumni.

A donor who had given \$100 previously was usually persuaded to raise his or her gift to \$122—the cost of an hour in running the institution. As a telephoner got a gift, he or she would mark it on a card, and if a gift of \$500 or more was received, a little bell was wrung to inform all the participants of this event. As the phone calls were completed, a secretary would pick up the completed cards and make a tally on the chalkboard to keep everyone up-to-date. In addition, a giant birthday-card calendar was placed in the hall so that each caller found out the person's birthday. For the first-year gifts there was a Red Star, the second a Blue Star, the third year a Yellow Star, and so on. It was amazing on Alumni Day to see how many graduates would look at the board to see if their name was on it.

The net result of that alumni telephon was that over the years the percentage of alumni contributing increased noticeably. The national average for the percentage of giving by alumni was 17 percent but at Friends University the percentage was more than double that amount. A by-product of that annual event was the fun and fellowship of those making the calls and the comradarie of the callers and their former classmates.

In conjunction with such annual giving campaigns as with other gifts, it is extremely important that every donation be acknowledged. At many schools and colleges it has become standard practice to publish an annual giving report that lists all donors' names under a dollar category, i.e.:

\$5000 and up	Founders
\$1000 to \$4999	President's Circle
\$500 to \$999	. . .
\$250 to \$499	. . .
\$100 to \$249	. . .

Most donors want to see their names in print. If not, they can always say, "I want my gift to be anonymous." It has been my experience over and over that donors, after seeing such a list, will move their giving to a higher bracket the next year.

Challenge grants are always an opportunity for donors with means to help in a very special way. My experience in one school was the need to get the giving of a key donor to a higher level. One of the Board members was giving annually

## WAYS OF GIVING

There are various methods of giving to Friends Seminary. Each has certain advantages that should be carefully weighed, particularly as to tax benefits which may accrue.

***DIRECT CASH GIFTS**—Such contributions are of great importance in that the money donated becomes immediately available for the campaign objectives.*

***SECURITIES**—Donating appreciated securities can gain the donor attractive income tax benefits.*

***PLEDGES**—Making a pledge to be paid over a period of several (3) years often enables a donor to contribute a significantly larger amount than otherwise possible.*

***MATCHING GIFTS**—Many corporations now have programs which match gifts made by their employees to charitable causes.*

***GIFTS OF REAL PROPERTY**—The gift of a home, building, or land may prove advantageous to a donor. Arrangements for continued occupancy by the donor or lessee for a specified period of time can be made.*

***PLANNED GIFTS**—Planned gifts offer several options for making major contributions to Friends Seminary while retaining an interest for the donor and/or members of his or her family. Each has specific advantages and requirements and each should be executed carefully in the context of an overall financial plan to ensure maximum benefit to the donor. Opportunities include: bequests, annuity trusts, unitrusts, gift annuities, lead trusts, life insurance.*

***GIFTS OF PERSONAL PROPERTY**—Tangible personal property such as works of art, jewelry, silver, antiques, coins, or stamp collections offer other options for giving.*

\$10,000 to \$15,000. I felt confident that this donor could and should do much more. But how to approach him was the question. Eventually I decided to write him and his wife a letter (delivered to their home) asking him for a challenge grant of \$300,000 for which we would raise an equal amount. That was a carefully composed letter and was timed to arrive at his home on Saturday so that he and his wife could read it together. The donor called me at noon on that Saturday, (not mentioning the letter at all) to see if my wife and I could play miniature golf with them that evening. Unfortunately we had other commitments so could not do so. It was Wednesday noon of the following week before he again approached me about getting together for lunch. We met at 11:30 and talked for nearly two hours about other things. I knew that the donor had to make the first move, so I waited him out. Finally he said, "I got your letter." His reaction was that \$300,000 was too high a figure. "All right," I said, "What would you suggest?" He came back with \$200,000 and we would raise \$400,000. That would mean that he would give \$1 for every \$2 we raised, and he would do that even if we didn't make our goal of \$400,000.

The university printed an attractive brochure in red and white, with a picture of him and his wife on the cover, calling it the (Their Name) Challenge Grant. Since all Board members were to help in the fund-raising, he became excited and involved in the campaign. One day he called me to say that he had gotten a gift of \$1500 which was going to cost him \$750 in matching funds. I congratulated him and soon realized how happy he was to try to assure the success of the campaign.

While we fell short of our \$400,000 goal by \$17,000, we had raised a total of \$550,000, with his matching grant. That was the largest sum that had been raised in such a short time in the history of the university. Seven years later that donor went to the new president and said he would give \$500,000 if the president would raise \$2,500,000. Obviously he had become deeply committed and although he is now retired, he is still giving money generously to the university.

Back in the early 1960s when the Earlham School of Religion (ESR) was being launched, the Lilly Foundation offered a challenge grant of \$300,000 to Earlham if the college would raise \$1,000,000. A fundraising firm was employed but it gave up after several months, saying that they could not raise that amount of money from Quakers. However, under the leadership of Tom Jones and Delbert Replogle, who took on that task, and with the help of other strong Quakers like Willard Ware and Bernard White, they were able to reach the million dollar goal, meeting the deadline. Without such strong financial backing the Earlham School of Religion would not have been as successful as it is today.

The withdrawal of that fund-raising firm, however, is an exception. On large money-raising drives our Quaker institutions often use outside firms. While they charge a large fee for their expertise, they can provide special services and an organizational approach that is usually invaluable and cannot be done by Quaker schools and colleges.

Raising money to pay off debts is the most difficult task there is. One institution with which I worked had a current operating debt of \$1,850,000. No

matter what positive things were happening there, that debt overshadowed the entire operation of the university. Each member of the Board of Trustees was challenged to do what he or she could to liquidate that enormous debt. Once that was accomplished, the whole attitude toward the university became one of genuine support and enthusiasm.

For many years schools and colleges have become involved with deferred giving programs. While they do not augment annual giving, they do support the institution in the future.

A deferred giving program allows a donor to make a gift of appreciated property to an institution (such as land, a house, and/or appreciated stocks and bonds) in return for a lifetime income. The school or college sells the property and invests the principle in a special fund. Often that fund is managed by an outside investment firm which has the special knowledge and capability of making a good investment for that institution. It is better to use an outside firm to manage those funds because if you are not satisfied with what that firm is doing, you can easily change to another. If a school or college staff person is doing the investing, it is very difficult to deal with that issue. A donor giving appreciated property has a tax advantage, too, because he or she escapes the tax that would have to be paid if that person sold the property.

There are many such deferred giving programs, such as Gift Annuity, Pooled Life Income Contracts, Charitable Remainder Unitrust, etc. The bottom line of all of these plans is that there are many donors who can contribute substantial sums to their school or college and at the same time have an annual income from the assets as long as they live.

One of the potential sources of funds are the many foundations now in existence. The details on most of them are now available in printed material. The study of their special interests takes time but is well worth the effort of those charged with raising money for an educational institution. Often it is important, also, for the president or principal of an institution or some board member to contact personally an officer in such foundations.

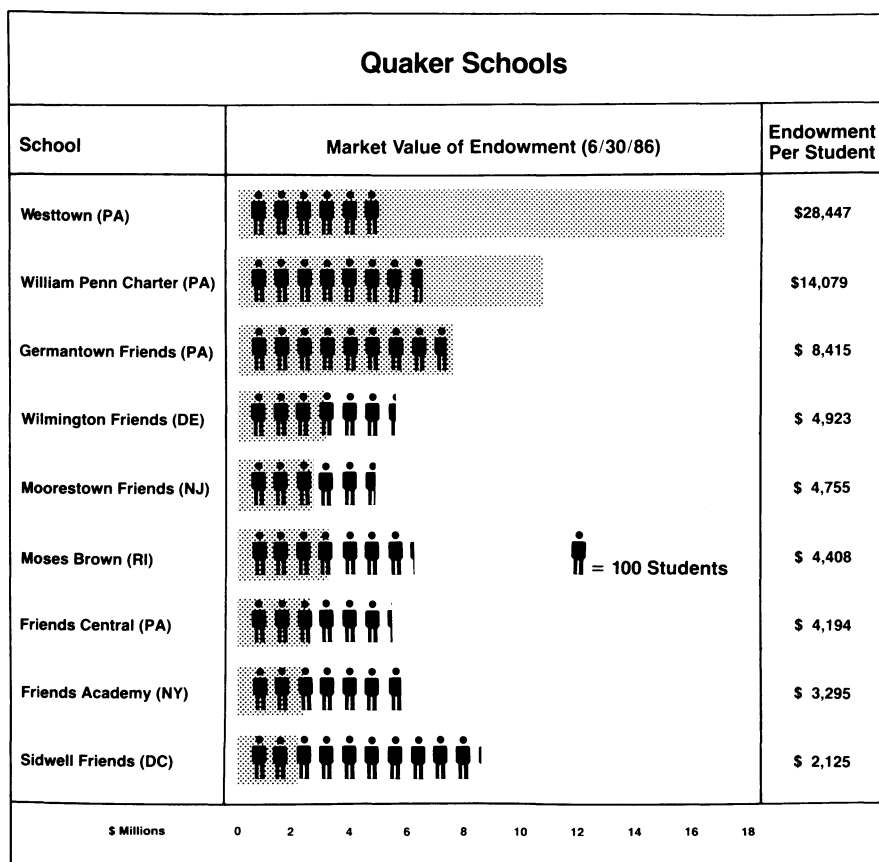
Those of us in education realize that each year we have to raise our costs to the students who attend our institutions. Consequently the comment is made, "When are they ever going to stop those increases?" I went to Westtown School in 1934-1936 and the cost was \$600 per year. As I understand it, that is what a Ford car cost then. Now it costs \$10,000 or more to attend Westtown and similar schools. But that is the amount a Ford car costs today. Perhaps that puts these rising costs in their proper perspective.

Sometimes it pays to set high goals for an institution. An example of that occurred fairly recently when I was chairman of the Board of Advisers of the Earlham School of Religion. For 20 years Wilmer Cooper had been the head of ERS and he was retiring. Consequently the Board was discussing the possibility of raising a Cooper Endowment Scholarship Fund, the income from it going to needy students. The Board was considering a goal of \$100,000. However, from my experience at Earlham since the start of the ESR, I felt that sum was not



adequate. My suggestion was to attempt to raise \$250,000 as I felt certain that sum could be raised. In the end the Board approved that sum and in a year that amount was given or pledged.

Turning to a separate but related topic, there are the many other functions of the business managers of schools and colleges. Often those persons are the chief financial officers of institutions. Along with budget-making, they usually handle the management of the institution's endowment funds. How this is done is a very important decision. With the volatile financial markets of the past decades, it is often very difficult for business managers to have the time and knowledge to know exactly what to do with the funds to make the most net return for the institution. Even though one of the trustees might offer to be an investment adviser, I would recommend that the institution employ an outside investment firm to handle these holdings.



A comparison of the endowment of several Quaker schools, prepared by the Sidwell Friends School

Business managers also have the major responsibility of preparing the annual budget. Obviously they need to be practical, informative, and readable; any budget prepared for presentation to a Board of Trustees must be realistic, obtainable, and balanced. Expenses must be equal to or somewhat less than the budgeted income. It is very helpful to have along with your budget the actual income and expenses by the same categories for the two previous years. Most institutions follow the academic year which is from July 1 to June 30. Set up in a chart, it would look like the following:

Actual 1983-1984	Actual 1984-1985	Current Year 1985-1986	Proposed Budget 1986-1987
Income: (This would be the totals)			
Expenses: (Totals, but you would have deficits all the way through)			

If in a particular year there were some unusual and special increases, put a (1) by that figure and a (2) to the next one and so on through the entire budget. Those footnotes should then be explained at the bottom of the page or at the end of the report. In that way a member of the Board of Trustees can have an overall picture of the total budget operation and feel more confident as to what comments or suggestions he or she should make.

Another major responsibility of the business manager is the hiring of all of the employees other than the faculty and top administrators. That includes secretaries, custodians, helpers in the dormitories, keepers of the grounds, and others who help to make the institution run smoothly. Without effective, dedicated people in those jobs, the faculty and top administrators cannot do their jobs well. I would recommend setting up a program to honor the faithful non-academic staff members. One possible way to do that is to have an annual awards dinner at which the services of those people are honored. A five-year pin can be given and then in successive years other honors. Such awards can be granted until the employees reach their 25th year of service. At that time something special can be selected. It need not be costly but should be something that person would cherish.

One of the many problems a business manager encounters is the collection of student bills. As the accountant and business manager of Earlham College I realized how easy it was for the students to fall behind in their payment of bills. Therefore I instituted the policy of dealing directly with the students on that matter. If the parents were going to pay the bills, then the students would have to get the money from them. I soon learned that people who owe you money are not your friends. Each month I would review the outstanding amounts on the student accounts and make a mental note of each one. Then when I saw a student in the dining room or on campus, I would remind that individual of his or her obligation. That system really worked.

At Friends University (which was more of a commuter school), students would often transfer after a year or two, leaving without the full payment of their debts. So we instituted a system whereby they had to pay all their obligations

before receiving a transcript of their college record demanded by another institution.

Often there were amazing or amusing incidents associated with that policy. For example, the business manager came in to see me one day, saying that a transfer student was ready to pay \$75 on his debt of \$150 and asked for a transcript of his record. My emphatic reply was "NO." Later I discovered that when the student was told my reply, he reached into his pocket and paid the remaining \$75 in cash!

Such are some of the many facets of the work of those in charge of the financial aspects of various educational institutions. It is often difficult work but it is rewarding, too.

## Chapter 12

### Some Strengths and Some Shortcomings of These Schools and Colleges

No human institutions approach perfection; most fall far short of their goals. That is certainly true of Friends schools and colleges even though they rate extremely well in most categories, despite their problems and shortcomings.

In various chapters of this volume many writers have commented on the strengths of Quaker institutions and a few have raised questions as to certain aspects of them. In this chapter we will try to summarize some of the strengths and shortcomings of these schools and colleges, starting with some relatively brief comments by several Quaker educators. Then we will discuss some of the positive and negatives aspects of Quaker educational institutions under 10 categories.

The original outline for this chapter divided this essay into two parts: the strengths and the shortcomings. But it is almost impossible to divide the many phases of these schools and colleges into such discrete divisions. Instead, we will discuss these two aspects under each category.

To gain perspective, it might be wise to start with a summary of what Irvin Poley wrote in the 1950s in his volume *Speaking of Teaching*, under the heading of Our School Then and Now. Although based on his many years as a teacher and administrator of the Germantown Friends School, his remarks certainly applied to most of the Quaker institutions of that day. In very brief form, here are the main comments he made about the improvement in his lifetime in that school:

The school meeting for worship, for example, seems distinctly better suited now to the needs of young people than it was. We no longer have talking down “messages for the dear children.” Boys and girls now seem to be a part of the meeting as a whole. . . .

There is less emphasis than there was on marks and prizes; there is no class ranking now, no honor roll. There is more emphasis, I truly believe, on ideas, group achievement, on personal growth. on maturity, on self-respect, on learning for the sake of finding out something interesting or valuable. Our grading system is now, I hope, more nearly just to the students. . . . Fuller and more individualized comments seem to me indicative of better communication between teachers and parents. . . .

Instead of the old-fashioned separation from the community—an education “guarded” in the Quaker phrase, from contact with the world—our older students may go to urban minority Close-Ups, to the Schools Community Council, to conferences, to seminars, to settlements, to work camps. They tend to work *with* people rather than *for* them. . . .

Students and teachers are more concerned now about the emotional and social life of boys and girls. . . . Now both students and teachers are actively concerned with the new student, the shy student, the unaccepted student. . . .

In addition to their major place in the physical education program, athletics play a big part in meeting these emotional and social needs. A bigger student body has enabled us to have more teachers and to offer a more varied program. . . .

Twenty-five years ago the value of the arts for the realization of personality was beginning to be appreciated. Nowadays drama is studied as a part of English, recognized for the important form of literature that it is. In recent years Bach is sung or played more often than Gershwin or Sullivan. . . . There has been growth in the graphic arts, too. . . .

Years ago . . . we knew little of individual differences and their recognition in the course of study.

The student body was much less varied racially and religiously. . .

The teachers are more nearly professional now. Two generations ago almost any nice Quaker girl . . . would do for the primary grades. . . . There are (now) relatively more men. . . .

Some of these changes are not peculiar to G.F.S.; education in general has moved ahead. In an age when it is easy to be depressed, it is important to see clearly those areas in which progress is evident, and education is one of them.

Not long ago Earl Harrison, the former principal of Westtown and the current head of the Sidwell Friends School, told an audience of Quaker educators that:

Recently I asked several seasoned non-Quaker educators for their estimate of Quaker education. The responses cited “academic creativity,” “involvement with issues,” “striving progressively to improve,” “academic vitality,” “positive actions in the community,” and “devoid of sham.”

Highlighting that last comment of the observers of Quaker educational institutions, he went on to say:

Institutional integrity is the precondition for a ministry of effectiveness and example. It guards our schools and colleges against the shocks and non-descript pluralism of our times. Quaker educators operate in a frenetic society—one which makes endless and exhausting expectations upon all of us. We need to be clear. We must resist. Here we stand. We are committed

to sound educational practice on our terms, to performance, to uncommon excellence.

Commenting on the strengths of Quaker colleges at the 1975 conference of the Friends Association for Higher Education, Joe E. Elmore of William Penn College, had this to say:

Quakerism has made a number of important contributions to higher education: the attempt to avoid arbitrary distinctions and to educate in a community that resists a hierarchy and a bureaucracy; the distinctive Quaker concern for the interaction of community conviction and individual conscience; the powerful consequences in education of rejecting the sacred-secular distinction; the combination of reason and passion; of reflection and action; of concern for tradition and openness to change. There are others but I want to focus on one which seems to me to be the most important today—the contribution of the potential for independence. . . .

Commenting on the education he was offered (and acquired) at Swarthmore, James A. Michener, an alumnus of that institution and a well-known novelist, wrote in a book called *Swarthmore College: An Informal History*:

In the case of the latter (Swarthmore College) four factors have kept the school vital. (1) It has been able to build upon a strong Quaker foundation. (2) It has maintained a commitment to excellence, even at times when a slackening of attention might have proved attractive as an easy way out of temporary difficulties. (3) From the beginning it enlisted the support of women. (4) It has had a prudent Board of Managers, which has preserved what funds it had and gone out boldly to add others.

In a chapter on education in a new volume on *Friends Face the World: Some Continuing and Current Quaker Concerns*, Eugene S. Mills, the Hoosier Quaker president of Whittier College, reached these conclusions on the contribution of Friends to education:

1. The spiritually direct, highly personal, non-dogmatic, social responsible characteristics of Quakerism provide a special context for the conduct of educational institutions.
2. The search for consensus and the effort peacefully to resolve conflicts are basic concerns in the governance of Quaker educational activities.
3. An insistence upon scholastic integrity and a continuing search for education that has both personal meaning and social relevance have given Quaker education, at its best, an openness to innovation and experimentation. This is often expressed in non-traditional and even non-institutional educational initiatives.
4. Educational efforts that have been launched inspired by Quakers vary greatly in program, scope, style, and prominence, and they share the

problems and pressures that are experienced by all private educational ventures.

5. The vitality and permanence of Quaker education are dependent upon the continuation of a viable Society of Friends. It is probable that, ultimately, the Society will not survive as a religious movement without the survival of vital, Quaker educational organizations and initiatives.

Although written and published in the *Friends Intelligencer* (the forerunner of the *Friends Journal*) in 1944, some of the points made by Ralph Preston, a Friend who has since become well-known as a leading authority on science, social studies, and reading at the University of Pennsylvania, about the small, Quaker elementary schools are still valid. His main points were as follows:

First, we need to recognize the importance of elementary education. . . .

Second, we need also the capacity for more searching self-criticism. . . .

Our third need is to give more thought to the contribution of men as teachers of children. . . .

Fourth, we should insist on more Quakerism in our schools. . . .

Our fifth prerequisite to continued progress is a realization that our elementary schools require greater moral and financial support. . . .

Turning more directly to ways of shoring up Quaker colleges, Tom Mullen of Earlham College and David Scull of Annandale, Virginia suggested at the Friends Association of Higher Education a few years ago the following steps:

1. Increase the number of Quakers on the faculty—a step of the highest importance.
2. Start an inventory of personal resources for all college constituencies—trustees, administrators, and faculty, including retirees, seeking volunteer positions.
3. Facilitate faculty exchanges, using sabbaticals, leaves, visiting professors, etc.
4. Make sure that there are active Quakers on all boards of trustees.
5. Develop an alumni list of concerned Quakers and stress a wide range of supportive measures for them.
6. Develop a sense of Quaker heritage on every campus, especially in the orientation of new students and faculty.

At the inauguration of “Bud” Baldwin as president of Earlham College, William Rogers pointed out some of the pitfalls of Quaker colleges, saying:

I want to suggest that there are some things that I think a Quaker college is not. . . . I want to list three pitfalls.

One is the pitfall of everyone doing everyone else’s business, ra-

tionalized under what might be called the mask of consensus—that is, the danger of everyone getting into everyone else’s affairs, without the delegation of responsibility and accountability for particular projects. And I challenge us to rededicate ourselves in thinking about consensus, not just as everybody doing everything, but as people doing their work in areas of particular responsibility, with the passion and intensity of purpose which can guide their work.

A second pitfall that has sometimes been present in Quaker schools has been a kind of dour, humorless intensity. I’m sure that we recognize once in a while that even in ourselves. Sometimes that humorless intensity is masked by what we like to call human responsibility and humility, but what may be a perversion designed to cover a haughty self-righteousness in the face of ineffectual naivete.

A third pitfall that we need to guard against is that of helpless withdrawal from realistic social and institutional problems, sometimes under the mask of gentleness and non-intrusiveness. But to mask such unrealistic withdrawal under that guise keeps us from the dedicated action that we must take even in the face of bewilderment of our fatigue and anxiety about evils on the global, national, or local scene. We are continually challenged to think, to form policy, and to act.

Although the following assessment of problems of colleges was made in 1974 by Cyril Harvey, then the academic dean at Guilford College, most of its points are still valid. He listed eight problems in the order of the increasing likelihood of involvement between Quaker colleges and the Friends Council on Education. Those eight points were as follows:

1. We find ourselves faced with a stabilized or decreasing enrollment in future years. While this is not quite the same problem for those of us who were not planning to grow in size, it is still true that the limits of growth are a problem whether reached by accident or on purpose. The largest class of high school graduates in the 20th century is now in 12th grade. Since this is a national trend, we must assume that our selectivity and recruitment of students will be significantly affected. There is already an increased tendency for colleges to seek students actively who are not seeking us, and some colleges have already suffered severe enrollment drops which, in some cases, have resulted in de facto open admissions policies whether or not those are so stated in their catalogues.
2. Inflation surrounds us all and costs are rising much faster than income. That is true not only for the college but for our faculty and our students. Given the competitive market for students mentioned before, it is doubtful that tuition and fees can be raised fast enough to keep pace with inflationary costs without reaching the point of diminishing returns.



3. There are many new trends developing in the student market. There is an increased emphasis on career education, especially for women students. Not only is there an increased demand for pre-professional curricula, such as pre-med, pre-nursing, pre-dentistry, pre-veterinarian medicine, pre-law, etc., there is also a growing interest in terminal baccalaureate degrees which prepares the student to enter directly into the work force in several fields. . . . At the same time there is a decreased interest in the more traditional liberal arts curricula. . . . Also there is a vocal minority which demands more facilities for and instruction in the studio and performing arts and crafts. However, this is generally without a vocational emphasis.
4. The phrases "higher education" and "colleges and universities" have been replaced in the jargon of HEW by "post secondary education." This is neither a euphemism or a game of words. Instead, this phrase represents a fundamental change in federal policy which is already having a profound impact on the institutions of higher education in this country. We now compete for funds with everyone who trains high school graduates, including technical institutes and beauty schools. Accreditation is not as important as it once was . . . from the agencies which fund educational institutions.
5. Stabilized student enrollment requires that we plan for stabilized or even decreasing faculty size. In general that will mean a loss of flexibility in staffing as the average age of faculty increases and the percentage of tenured faculty rises. In many instances, because of the tenure system, flexibility in staff appointments will be possible only through the denial of tenure to younger faculty, a policy which has two inherent defects: first, untenurable positions are difficult to fill with good people with exciting new ideas, and second, with little chance of receiving tenure, it is difficult for these people to become fully involved with the institution in a healthy way. In short, we are faced with potential loss of faculty morale.
6. It is clear from this that in the future a much more serious effort must be made—more than ever before—to find the best possible people when openings occur on the staff, and to develop as fully as possible the potentials of those already teaching. . . . Faculty development must have a high priority in the future. . . .
7. Accountability is the new watchword in higher education today. It cannot be denied, nor should it be. As the costs of education rise, the customers (and those agencies and foundations which provide funds) ask, "Is it worth it?" Yet that question is easier to ask than it is to answer. The problem is that value is too easily measured in dollars. "Value added" education has become much more desirable in the market place than "value oriented" education. The stock and trade of the private, liberal arts college, and especially Quaker colleges, has always

been value orientation, and while it is undeniably true that careers and employability are important to today's students, there is, in my judgement, a profound danger that we will sell our values short if we ever agree that they may be measured simply by the starting salary of our graduates.

In summary, the 70s are putting pressure on the private, four-year college in four major areas:

1. Cash flow. The problem of revenue and cost.
2. Student Recruitment is becoming more competitive and less selective.
3. Faculty Development. A must if we are to avoid the danger of stagnation.
4. Curriculum. How to balance the liberal arts against careers and vocations within our total educational mission.

Quaker colleges share these problems with institutions all across the nation but the issues involved in the last area (No. 4) are so important to us that our stance vis-a-vis educational mission affects all else.

All this was said several years ago but nearly all of the problems remain.

We turn, then, to some comments on 10 different aspects of Quaker schools and colleges, trying in a general way to assess the strengths and the weakness, or shortcomings, of our education-institutions as we come close to the end of the 20th century and think about the 21st century in which our students will live.

**A. Atmosphere.** One of the best tests of any school, and certainly of a Quaker institution, is the "atmosphere." One can even contend that that can be felt or sensed by a keen observer without attending classes—desirable as that is. One can walk through a school and draw some tentative conclusions about it if one observes carefully. For example, how do the teachers and students greet each other? Are the moveable chairs and desks lined up in exact rows or are they really moveable, with small groups meeting in different parts of the room? Are the display cases and bulletin boards arranged beautifully by the teachers to impress parents and visitors or are they a bit more jumbled because they have been prepared by pupils? Are all the teachers standing in front of the classes or are some of them in the back of the room, with students temporarily in charge of the classes? Are there some parents and visitors (even an occasional one from abroad) visible in the school? So one could continue to enumerate the ways in which trained observers can test the "atmosphere" of schools.

Colin Bell, a long-time executive secretary of the American Friends Service Committee and a visitor to many Quaker schools and colleges, referred to the atmosphere of such institutions in a comment on *The Smell of the School*, citing the statement of George Fox that after his tremendous religious experience, the whole world took on "a new smell." Colin Bell said:

Maintaining and creating good private schools, largely for middle class people, may be a worthy thing to do, but it is not particularly Quaker unless two things happen. One is that the whole life, the (in George Fox

terms) “smell” of the school is redolent of the Quaker testimonies as applied to today’s world. The second is that the students leave the school clear in their understanding of the Quaker testimonies as the result of quite specific teaching about them. If this is propaganda, I think it is proper. I have met non-Quaker parents of students at Friends schools who appear to regard tolerance as the prime Quaker virtue and who rest in the assurance that we will not even communicate in any calculated way what we believe and would like to be strong enough to practice. I would like people to send their children to us in order to expose them to our religious views and how they apply to the world about them. These boys and girls ought to know the areas of Quaker strength and the areas of Quaker confusion and weakness. They should be helped to understand our ambivalences regarding material possessions, the economic and social systems, the use and abuse of power and wealth and nature, violence of all sorts, and the universal shame of war. For, after all, these are the issues they must face in life, whatever their faith. Our purposes are to help them seek and find what is truth in themselves.

Speaking about the Quaker atmosphere on a campus, Courtney Smith said in his inaugural address as president of Swarthmore College in 1953, that he had:

. . . difficulty in saying just what this Quaker tradition, this “it” is. . . . Yet there is an atmosphere on the campus—sometimes violated but apparently indestructible—which almost all feel is “somehow Quaker,”—an atmosphere which makes certain things desirable and possible and other things “just not done. . . .”

The Quaker tradition inheres in the sense of “caring”—caring very much, that characterizes this college. It is bound up with an insistence on the academically first-rate as against the merely passable, the intellectually “fine” as against the intellectually spurious. It inheres in the belief that education should consist of the simultaneous cultivation of intellectual and moral powers. It inheres in our attempt . . . to achieve a sense of community. . . .

The Quaker tradition inheres, too, in our deep concern for academic freedom, a concern which can help us lead the way in keeping education free. For Quakers will be especially sensitive to the danger of “outside control” through investigations, oaths, and intellectual bullying—outside control over Inner Light.

The Swarthmore graduate and prominent novelist, James Michener wrote about this special “atmosphere” in the book on *Swarthmore Remembered: An Informal History*. In his essay in that small volume he said:

Swarthmore has profited tremendously from its Quaker affiliation. And for me to concede this is remarkable, for I have been watching the demise by religious bodies whose sense of education was downright defective. I



Anne Tyler at Westtown School



Elie Wiesel at Westtown School

Distinguished Visitors Provide Special Learning Opportunities

am not a champion of the church-related college. Too often it has been narrow in its viewpoint and restricted in its education, and I am not unhappy to see some of them vanish. At one time they served a useful purpose, but their effectiveness is gone.

It is the more remarkable, therefore, that Swarthmore, Haverford, Bryn Mawr, and Earlham have escaped those weaknesses, and I suspect that the reason lies in the nature of Quakerism. It is not dictatorial. It is not frightened by change. It encourages individual choice. And it has a sturdy appreciation of the society in which it functions. All these are strong bulwarks to an educational system, and the symbiotic relationship between Quakerism and education has been fruitful in my day. Swarthmore was not overly religious but the aura of Quakerism did pervade the campus and I believe it was to the good of all.

Of course this atmosphere is important at every level of learning. W. Byron Forbush II, the headmaster of the Baltimore Friends School, wrote briefly on this point in an article on *The Care and Feeding of Faculty: Several Dimensions*, in which he said to parents, alumni, and friends of that school:

Fundamentally I believe that the most significant factor in attracting and keeping faculty in independent schools is “climate control,”—providing an atmosphere that offers academic freedom, a low teacher-pupil ratio, a relative lack of bureaucracy, an intelligent student body, and small classes. A small school facilitates interaction with students, professional collegiality; the ability to “reach” administrators, and a feeling among the staff that they have a stake in their institution. This sense of community—albeit an intangible feature—is, I feel, our greatest hope for future attractiveness.

Finally, let us listen to William S. Lane, a member of the Haverford Meeting, one-time dean of the Upper School of Penn Charter, and chairman of the Friends Education Committee. Writing in an article in the *Friends Journal* in 1967 on *Why Are Friends Schools Unique?* he said in part:

Just what is it that distinguishes a Friends school from any other independent school? Concerned Friends often have asked that question, but no generally satisfactory answer has been given. . . .

In the experience of this writer it is the schools’ atmosphere—a thing which Friends tend to take for granted because it stems directly from the basic philosophy of Quakerism stated by George Fox as “answering that of God in everyone.”

More specifically, if the basic philosophy of a Friends School results in a distinctive atmosphere, what are the things which characterize this atmosphere? Perhaps the fundamental one is the attitude that every person in the

school deserves respect as an individual and is expected to exercise his individuality according to his experience and maturity.

This respect for the individual makes the pupil-teacher relationship unique and affects the whole tone of the school. Authoritarianism is almost non-existent, occurring only in isolated instances where organization and efficiency demand it. . . .

Since the basis of all school conduct is respect for the individual, the classroom atmosphere of a Quaker school is relaxed. Discipline depends on friendliness, not on authority. Opinions are expressed, disagreements are voiced when there is need to voice them, and occasional banter is expected and allowed. . . .

On this central quality all, or nearly all, Quaker schools are rated high. It is their *raison d'être*. It is the heart of all their efforts. It is the core of their existence. It is their chief strength.

**B. Clarity of Aims, Self-Analysis, and Self-Image.** Constantly Friends schools and colleges are struggling with their aims. Yes, a few are content to rest on their laurels and thrive on their reputation from the past. But most are frequently examining their current status and their potentialities as related to some constantly shifting goals.

A few have special sub-committees of the school committee or board of trustees, often called Committees on Development. All are challenged to self-examination by the analyses demanded by such evaluating bodies as the Middle States Association of schools. An occasional institution is goaded into self-questioning when it undertakes to justify its existence in connection with a drive for funds.

One of the most thorough and rigorous self-examinations has taken place recently at the Friends Select School. Over a period of several months every segment of that institution was involved in a vigorous analysis of itself—past, present, and future. With help from professionals from outside the school, they looked at the emerging society in the United States and envisioned the ideal Quaker school. Then they used that yardstick to assess the school plant, the student body, the school program, its personnel, its finances, its fund-raising, its constituent relations, its institutional services, and its admission and recruitment program. The result was a stunning publication entitled *Friends Select—Plans for Its Future: A Progress Report to the Community*—a remarkable document.

**C. Interpreting the Institution to the Public.** The best interpretation of any institution to the public is by word of mouth—what parents, teachers, and others say to persons in the wider community. Linked with that is the observations of on-lookers as they view individuals and groups from a given School. Then there is the reputation achieved by graduates of the school or college. And there are the contacts made by students through service activities in the community.

But there is need today, especially, for written and visual presentations. On

occasion it seems as if such publications are terribly slick, reflecting a “Madison Avenue” approach, but most of the publications emerging from Quaker schools and colleges are relatively frank, simple, and attractive in design.

One commendable approach has just been cited in the comment above about the publication growing out of Friends Select School’s self-analysis.

Then there is the highly commendable series of brief booklets for parents and others published by Germantown Friends School under the title *Studies in Education*. Two or three are prepared each year, containing articles by teachers, administrators, committee members, parents, alumni, or others on various aspects of the school’s activities. Each issue contains five or six such essays on a wide range of subjects. Thus, over the years, many aspects of the school’s experiences are surveyed and interpreted to interested persons. Several have been cited in this book; others could have been quoted because of their excellence. That is an especially commendable practice and one which other Friends schools and colleges might well emulate.

Then there are the histories of various Friends schools and colleges, some of which are extremely well written and frank. Sometimes there is national exposure to the events in a Friends school or college—occasionally because of the athletic prowess of a winning team but also because of a celebration at a school or college such as the English May Day held every four years at Earlham College. Once in a long time there is a film which can be shown on national television such as the one on the intergenerational music at the Brooklyn Friends School, called *Close Harmony*.

In these and other ways Quaker schools and colleges can present their aims and activities in an honest but appealing way to the wide community.

**D. Diversity.** From the beginning of Quaker schools they were purposely exclusive. They were for the children of Friends and were established to teach boys and girls the way of life of Quakers. Eventually other schools were established, but they were separate institutions for the poor or Blacks.

As the number of Quaker children has dwindled, the demand for education in Friends schools by non-Friends has increased, and the Quakers have become more inclusive in their philosophy, the enrollments in Friends schools and colleges have altered radically.

In only a few schools and in one college are there substantial numbers of Quaker. In many of the elementary and secondary schools the percentage of Friends is miniscule.

But the costs of a private or independent education have risen, too, making them exclusive in a financial sense.

For decades some Friends have been critical of the schools and colleges run by various segments of the Society on the grounds that they are elitist institutions—largely for the children of white, middle and upper middle class, Anglo-Saxon, well-educated parents.

Mildred Young, a prominent Friend who lived for many years by choice with

share-croppers in the southern part of the United States, commented crisply on the exclusiveness and elitism of Quaker schools when she said in her Pendle Hill pamphlet *What Doth the Lord Require of Thee?*

Is there anything uniquely Quaker, or Quaker at all, about concentrating upon those young people who are most capable of success?

In the short book on *The Three M's of Quakerism*, Paul Lacey, a well-known professor of English at Earlham College, raised related issues about the nature of the student bodies of Quaker schools, saying:

But if we continue educating an elite, in the elitest fashion and with the elitest attitudes which at present mark so much quality education, we will be contributing to the further decay of public education while we are educating a class of students who will be incapable of understanding the life situation of 90 percent of the people they must work with the rest of their lives. What is our responsibility as a religious group which has always emphasized the value of education to the schools of the larger society? What have we to share for their benefit? What might we look for to our own benefit?

Howard Brinton raised a question, too, about the role of Friends schools when he wrote in his book on *Quaker Education*:

Quaker educators are faced with a dilemma. Shall they allow Quaker schools and colleges to develop solely as institutions of excellent standing, meeting the needs of families who can afford the luxury of private schools, or shall they appeal to a more limited constituency by discovering and applying the distinguishing characteristics which a Quaker school ought to embody today?

Perhaps the answer lies in the word which we are highlighting in this section—diversity. Perhaps some schools and a few colleges will remain true to their Quaker traditions while others become less Quakerly in their governance and emphasis, earning the designation of Quaker-related schools and colleges.

Stephen Collett, now the head of the Quaker Program at the U.N. but a former college professor, spoke on this general theme at the 1986 conference of the Friends Association of Higher Education when he said:

I look upon the diversity of Friends colleges as a great strength for the Society. We are born of different needs and serve different communities, and that is as it should be. Similar to the way in which early Friends were content to put different words on their individual spiritual experiences, our schools may speak with different voices to the world about what it is to add the word Quaker to the word education.

Certainly there have been some Friends and some schools which have accepted more minority students because of guilty consciences or what they have



done on the issue of race in recent years—or even because such students would bring larger enrollments and increased revenues. Too few, unfortunately, have viewed the greater diversity in Quaker educational institutions as a plus value.

As pointed out earlier in this book, a few schools have wrestled with the question of whether they should move when more minority families moved into the areas adjacent to their schools—To their credit, they decided not to move. Places where this has been done are at Brooklyn Friends, Friends Select, and Germantown Friends.

But too few persons connected with Quaker schools and colleges have seen the admission of students from minority groups as a positive value. Richard L. Mandel, the current headmaster of Friends Select School expressed this view forcefully in a talk to the parents of children in that institution at a meeting in October, 1985. In that talk to parents, he said:

There is one more theoretical notion I want to mention. That is the notion of the value of diversity. If a community is going to support individual excellence, it must be in a diverse community. It is through diversity, through the interaction of individual differences, that a community will improve because it has the resources of a variety of individual excellences to draw upon. And individuals will grow through productive, sometimes challenging, interaction with other, different individuals. In this way a community can be strong as its strongest link, and each student can mature intellectually, artistically, morally, and spiritually from an interaction with others.

This was not some moralistic platitude he was speaking about nor an idealistic educational theory. He was speaking out of his experience in a Quaker school which is rich in its diversity. Hear him as he describes that school:

The diversity of the Friends Select parent and student body is extraordinary. Our students come to us from many neighborhoods. More than half of them can walk to school from Fairmount and Society Hill, from South Street and Rittenhouse Square; from Franklinton and Chinatown. Many take public transportation or are driven to school by their parents from homes in West Philadelphia and Chestnut Hill, Swarthmore and Jenkintown, Radnor and Powelton. Some students come from as far away as Deptford and Turnerville, New Jersey, and Newtown Square and Levittown, Pennsylvania. We have students from France, Hong Kong, India, Puerto Rico and Saudi Arabia, although these students do not commute on a daily basis! . . . Approximately 35 percent of our students are Jewish and 5 percent Quaker. We have families who are evaluated by the School Scholarship Service as requiring full financial aid and we have families who contribute gifts to Friends Select in tens of thousands of dollars. We have parents who own French restaurants, Italian restaurants, Chinese restaurants, as well as one Siamese restaurant; Pat's Steaks, and a Wendy's

franchise. Twenty percent of our mothers neither work nor go to school, while 80 percent are engaged in one of those occupations either full or part-time. Over 90 of our students are Black. Including Asian and Hispanic students, 23 percent of our student body is minority. We have parents who work in the Philadelphia Navy Yard and parents who work for Philadelphia Yearly Meeting. And we have parents who are executives with major corporations as well as those who are executives with labor unions. So—Friends Select has an extraordinarily rich diversity of students—a diversity found in few public or private schools, a diversity especially suited to the positive growth of each of our children.

Few Quaker schools or colleges have that type of diversity although there are far more minority students in those institutions than there were even a few years ago. In the Philadelphia Yearly Meeting area, for which figures are available for 1986-1987, the ten schools with the largest percentage of minority students were Greene Street (Germantown)-51.6, Lansdowne-50, Stratford (Lansdowne)-47.6, Atlantic City-28.6, Media-Providence-21.1, Moorestown-18, Haddonfield-17.1, and Westfield-15.

Some schools have no minority students, largely due to their location.

Minorities, however, have not yet made their way into the ranks of the administrators of Quaker schools and colleges. There are some such persons but they are few and far between, such as a dean at Swarthmore College, the dean of Oakwood School, and a top administrator at the Detroit Friends School, and the newly appointed principal of the Haverford Friends School. That is an area in which Friends need to pioneer in the near future.

Girls and women have fared better than minorities, both as students and teachers. And many of the heads of the small, elementary schools have long been women. But, until recently, no woman has been the head of a school with students from kindergarten through grade 12. Then Kay Edstene was appointed as the head of the Brooklyn Friends School and shortly thereafter Joyce McCray became the head of Friends Seminary. Since then Dulany Bennett has become the head of the Wilmington Friends School. So that barrier has at long last been broken.

With the exception of Bryn Mawr College and the appointment of Wanda Mitchell as head of the Friends Bible Institute, no Quaker institution has ever had a woman as its head. So that is another area in which Friends might well work in the near future.

One of the most curious—and lamentable—aspects of Quaker education over the centuries has been the neglect by Friends of the physically handicapped and the mentally impaired—or even those with special learning disabilities. Taking very seriously their belief in the Divine in every human being, Quakers have reached out to prisoners, women, children, the victims of war, refugees, and others. But they have done almost nothing over the decades with the handicapped. That is, until recently. Within the last few years four schools have been

started for children with learning disabilities. Three are for younger children: The Quaker School at Horsham in Pennsylvania; the Mary McDowell Center in Brooklyn, New York; and the Stratford Friends School in Lansdowne, Pennsylvania. The newest is the Delaware Valley Friends School for older boys and girls with learning handicaps, located temporarily at the Harcum Junior College. In addition to the usual emphasis on the basic learnings of schools, there is a stress on physical therapy and/or on psychological counselling. So this is a real gain for Friends in the field of education.

**E. The Caliber of the Staffs and the Enrichment of Teachers.** Over the years there have been many outstanding teachers and administrators in Friends schools and colleges. Some have remained in a single institution most of their lives; others have come and gone. Of them Henry Scattergood, long the principal of Germantown Friends School, has written:

Quakers have no corner on virtue or truth, but Friends education has been and continues to be blessed with a large share of dedicated individuals who give unselfishly of themselves and set examples of devotion, energy, and character in their professional and private lives.

Some have taught in these schools and colleges because of their basic belief in the principles of Friends as applied in education. Others have taught there to escape the bureaucracy of many public schools, because of the small classes, and because of the caliber of the students and their colleagues. Still others have taught in Quaker institutions because they could thus escape the education courses in most colleges which are so theoretical, not realizing that the most up-to-date teacher education programs now are much more school-oriented, with student teaching experiences required with every course in education.

Thus the caliber of teachers and administrators is definitely a plus factor in Quaker schools and colleges.

Added to that, today, is the fact that a few more men are teaching in elementary schools and that society in general is more accepting of men in that role. In fact, men are now sought after as teachers in elementary schools.

But there are many minus factors, too, in the area of the caliber of the staff members in these institutions.

One is the number of young, inexperienced teachers, especially in the small, elementary Friends schools. Most of them need considerable expert supervision and the principals of those schools just cannot spare enough time to give them that much-needed help. Then there is the abominable pay of teachers in Quaker educational institutions. Actually the superb education given children and young people in those places is largely underwritten by the teachers and faculty members. Furthermore, there is the "burn-out" factor; teaching is demanding and eventually many of the instructors are likely to become jaded and discouraged after years of teaching. Earl Harrison of the Sidwell Friends School referred to this a few months ago in a talk to the Friends Association on Higher Education, saying that "at the secondary level schools are struggling with the continuing fact



Friends University is Well-Known for its Singing Quakers

that rapid growth in teaching skill diminishes after five years of classroom experience.” The pool of prospective teachers is also diminished by the fact that women are now accepted, even sought after, in many fields where they are not welcome a few years ago. And there is the added negative that many young Friends find other fields more attractive for their social consciousness.

On the plus side is the realization by most principals and college presidents and many school committee or board members that the recruitment of Quakers and like-minded individuals is crucial to the continuance of the excellence in Friends schools and colleges. Speaking for his colleagues, Byron Forbush of the Baltimore Friends School said not long ago:

I do know this, that I share with every past Headmaster of Friends, and every Head of a school today, the knowledge that probably the most important part of our job is the recruitment and nurturing of the adults who work with our students. The highest priority must remain the creation and maintenance of the most positive learning and growing environment possible, so that the special hallmark of a Friends school education will remain the quality of the people who invest themselves in the education of our students.

On the same theme, Earl Harrison of the Sidwell Friends School said recently:

We must find means to stimulate and lengthen creative teaching careers. Renewal opportunities for every faculty member on a regular basis must be built into the budget. Study grants, sabbatical leaves, altered job descriptions, stipends for summer course revision, exchange programs with top independent schools, Friends Council seminars, tapered course loads for aging pros before and after the age of 70, financial and pedagogical preparation for retirement, and . . . imaginative forms of recognition, are needed to sustain the calling of teachers over the long run.

What a tremendous program to enhance teaching is packed into that paragraph. But it will cost money to implement—and where is the money (and the time and energy of administrators) to come from?

It is certainly true that all these suggestions need to be carried out in the near future but it is doubtful if teachers and professors in Friends schools and colleges will ever be paid what they could receive in public or non-Quaker institutions. But there are compensations now, and there will be compensations in the future. Many of us who have had the privilege of teaching in Quaker institutions certainly agree with Rufus Jones when he said, “To be a teacher who knows how to enlarge the depth and scope of a person’s life is the best gift there is.”

Fortunately a few schools and colleges are working on ways to enrich the lives of their teachers and faculty members. A few are now awarding sabbaticals with half pay for a year off or full pay for a half year. Most are matching the

money invested by their staff members in pension plans like the Teachers Annuity Insurance Association.

One idea for strengthening the teaching staff of a school was developed at Oakwood School several years ago and is certainly worth mentioning here. At that time Oakwood had several young and inexperienced teachers and the principal and Board of Managers felt they needed more guidance than the principal had time to give. At that time Walter Mohr, an outstanding teacher at the George School, was retiring and so he and his wife, Beulah, were brought to Oakwood as "Quakers in Residence." They were provided with an apartment and a small stipend. Walter Mohr led an all-school discussion of current events once a week, spoke frequently in the school Meetings for Worship, and visited the classes of several teachers, counselling them in his inimitable quiet and supportive manner. Meanwhile Beulah Mohr organized a sewing circle for the American Friends Service Committee, entertained seniors at Sunday morning waffle breakfasts, and did some low-keyed counselling.

Such persons are difficult to find but that is a plan worth considering in other schools, especially those with many young and inexperienced teachers.

A very different approach to the enrichment of the experiences of teachers, especially young ones, is being carried on currently by Barclay Palmer, the head for ten years of the Upper School of Friends Seminary. He is devoting his sabbatical largely to the video-taping of outstanding teachers in the hope that many persons can thereby "visit" their classrooms who otherwise would not find that possible.

In the realm of published materials for enhancing and enriching the teaching of instructors, especially beginning teachers, there is the *Friends School Handbook: For Beginning Teachers and Those New to Friends Schools*, written by Rachel K. Letchworth; the excellent and very practical volume by Eric Johnson on *Teaching Schools: Points Picked Up*; and other relevant literature.

Then there are the stimulating seminars sponsored by the Friends Council on a wide variety of themes. Several of them are arranged by David Mallery, a highly imaginative pro in teaching and in teacher-education seminars and workshops. Four arranged for the school year 1987-1988 should suffice to show the wide range of those offerings.

The first is to be a seminar for teachers new to Quakerism and to Friends schools. Its opening session is to be on What I am Bringing to My New School—What I Am Seeing These First Days There—What I Am Hoping to Do, to Make, to Learn, and to Share There. Viewing and discussion of the film *The Great Santini* is an added feature, as well as a session led by Joyce McCray of Friends Seminary on Welcome: Join the Adventure, Enjoy It and Enrich It. The second seminar is for the Experienced Pro, a two-and-a-half-day celebration of pros, featuring a variety of learning and sharing sessions led by David Mallery and Douglas Heath—formerly of Haverford College and the author of such volumes as *Humanizing Schools*, *Growing Up in College*, and *Maturity and Competence*. The third is a Treat for the Heads of Schools, featuring a discussion of the film

Goodbye Mr. Chips and the books *The Good High School* and *The Headmaster's Papers*. The fourth is to be the 25th Friends Council seminar on teaching, including a session on Project Adventure, a viewing of the film *Love and Pain* and the *Whole Damn Thing*, and Chuck Stone's presentation of the book *The Man*, starring James Earl Jones as the first black president of the United States.

Surely enough has been written in this section on The Caliber of Staffs and the Enrichment of Teachers to keep the heads of schools and colleges and the members of school committees and boards of trustees busy for months (possibly years) to come.

**F. Academic Excellence.** Almost everyone concedes the academic excellence of Quaker schools and colleges. Almost all are rated by educators, parents, alumni, and others as superior in this regard; a few are accorded top ranking by disinterested, non-Friends groups.

Two such testimonies are cited here. The first came from an independent survey of independent schools which said::

By far the most productive of the denominational schools are those sponsored by the Society of Friends. While some of the productivity . . . may be attributable to their selecting students of high academic standards, and while only a minority are Quakers, these schools are so superior that a specific Quaker influence is at work.

The second came in 1985 in a feature article in the *U.S. News and World Report* magazine entitled *The Best Colleges in America*. That survey was based on the ratings given by college presidents across the U.S.A. In the category of national liberal-arts colleges, they rated Swarthmore second and Haverford fifth. Other surveys have also included Earlham and Guilford among the top, small, liberal arts institutions in the United States today.

**G. Size and Enrollment.** For many decades Quaker schools and colleges tended to be small institutions. Their size was often dictated by the fact that they served a relatively small Friends group geographically and because people felt that many of the values of Quakerism could be promoted best in small, intimate groups.

In more recent times, however, many Quaker institutions have grown in size, partly because a larger student body seemed to provide a better financial base and partly because the needs of different students could be met with a larger faculty and better facilities. In a few places the demand for a Quaker education by non-Friends has also been a factor.

Very little has been published on this important aspect of Quaker schools and colleges. But two writers can be cited with profit. The first is Howard Brinton. In his address in the Ward Lecture series at Guilford College, he said:

One other desirable characteristic may be selected for consideration. If the ideal of a Quaker college as a religious-centered community of students and teachers . . . is to continue to exist, then the college should not be too

large. As the college grows, a certain point is reached at which it ceases to be an integrated community and becomes an aggregation of individuals who create small, often competitive communities within the larger whole. A college created for the purpose here outlined must be small enough for every member to become well acquainted with every other member. When the freshmen do not have the opportunity to study under the leading teachers on the faculty, the college is too large.

A few years later Douglas Heath of Haverford College wrote in his Pendle Hill pamphlet on *To Educate for Today's Needs: Why a Friends School?*:

(Another) cultural trend that has had an erosive effect on our schools . . . had been the national accession to the seductive philosophy of bigger and bigger, greater and greater. Our criterion of value is more and more, or euphemistically, increasing growth, but growth defined more by expanding affluence than by increasing coherence of purposes or integration between our more affluent means and purposes. If only we had more money, more teachers, more researchers, more knowledge, more Nobel Laureates, we could really begin to educate our students. To grow is to present a larger budget each year, to become bigger and more chaotically complicated, like the University of California,—the educational ideal of many faculty. Too many of us believe our schools stagnate if they don't grow, that is, become bigger and more complicated. . . .

Quakers have always distrusted bigness and the inevitable impersonalization that it produces. If a Meeting for Worship becomes too large, it divides into smaller Meetings. Friends value direct and responsible participation in communal affairs. The current student demand for "participatory democracy" has long been a Friends slogan. Friends also distrust complicatedness and incoherence that accompanies increasing size. By so simplifying one's life, they hope one's central values will emerge more clearly and forcefully. The power of the Quaker tradition to give a distinctive character to a school is effectively diminished when the school becomes so large it no longer is a coherent community. Most Friends schools do not have enough dedicated Quaker educators and students to serve as the "critical mass" that brings that communal coherence into being. Expansion of a school dilutes further the Quaker presence.

Finding students in a competitive market is a continuing problem for most schools and colleges and some of the colleges have fairly large staffs to work on that situation. But a few are blessed with more applicants than they can possibly accept. Swarthmore is undoubtedly the most sought-after among the Quaker or Quaker-related institutions of higher learning as it has 12 applicants for every one they accept.

Some of the smaller Friends schools can easily fill their classrooms. But others have to scrounge for students. A variety of situations affect their enroll-



ments. Among them are the economic situation in their locality in a given year, the status of the public schools and especially the caliber of the teacher of a certain grade, and the current stability of the Quaker school—especially as regards its head. Still another factor in some periods is the number of children born in a given span of years.

Hence enrollment continues to be a topic of concern for the heads of schools and colleges and their school committees or boards of trustees.

**H. Receptivity to Change.** With change such a dominant factor of modern society, how do Friends schools and colleges react to it? The only fair answer is that there are representatives of a wide range of reactions. A few are resistant. Some are relatively receptive to most changes. A few welcome some of the changes—even anticipate them.

Some examples of outstanding innovative features have already been cited, such as the pioneering work of Baltimore Friends School, the Sidwell Friends School, the Buckingham Friends School, and Earlham College in language training, not only in their own school but beyond. Then there is the work of Germantown Friends School in its basketball and reading clinic for the community in the summer. But there are others; three will be mentioned briefly here—chosen from three different levels of learning.

One is the Educating for Parenting Program of the Lower School at Sidwell Friends, conducted by Patricia Froelicher and Elizabeth Zinner. In that program children in the third and fourth grades become acquainted with very young children and observe them, learning thereby not only about those infants but also about themselves.

A second innovative project has been developed in recent years at Friends Seminary for seniors in their final semester. Often nowadays that is a restless time for many seniors. They have found out about the college or colleges which will accept them and they are familiar (often too familiar) with the routines in their own high school. Those last few weeks seem to last forever and sometimes their motivation for further study is not very high.

To make that restlessness an asset rather than a liability, Friends Seminary has two plans for seniors in that final term. One is called “15/10.” In it a senior in his or her last semester may perform ten or more hours of learning activity out-of-school, working each week at a job, project, or academic pursuit. To be eligible for that plan one must have passed all the required courses in the fall semester. During that period of work on a special project each participant takes part in a weekly class to discuss their experiences and review their progress, giving the students support and suggestions for increasing their effectiveness. Preliminary proposals for such “15/10” projects must be submitted early in November and reviewed by the Senior Semester Committee.

In the spring term of 1986 seniors took part in such activities as doing volunteer work with the blind, taking part in a Model United Nations Assembly, serving as a nursery school teaching intern, carrying on a writing seminar with

one of the teachers, assisting in the play therapy work of the Hospital for Joint Diseases, and being an intern at the Riverwest Theater.

The other option for seniors at Friends Seminary is the release of a student for the month of May to carry on some significant project outside the school. Recent projects have included attending another school, visiting the Soviet Union, doing advanced work at Columbia University, working in a medical research laboratory, or concentrating on a work of art at the Seminary.

The third innovative program is the creation at Friends University of a Center for Christian Writers, which was established in the fall of 1986 as the culmination of a dream of Richard J. Foster, their Writer-In-Residence. The center is intended "to provide a context in which significant ideas can be generated, the crafting of words can be taken seriously, and the publication of quality literature can be realized. The hope of its founders is to encourage a renaissance of Christian writers who will explore vigorously the relationship of the Christian faith to modern society."

In counselling, most Quaker schools and colleges now are active, especially in personal and college counselling. Vocational counselling is carried on in a few schools but is not emphasized in most; perhaps it should be.

In the preparation of boys and girls and young people for living in the new world community which is slowly and sometimes painfully emerging, most Quaker educational institutions have made a start; much more could certainly be done in most schools and colleges.

The same can be said about education about alcohol and drugs, for those are difficult contemporary problems in our society and problems which a few schools have had to wrestle realistically in recent years.

One area in which no school or college has really pioneered is the idea of a unique Quaker educational architecture. The closest that any institutions have come have been at the Scattergood School and at Oakwood School. At Scattergood an intense interest in alternative energy sources led to the construction of a solar-heated gymnasium and laundry and also of a passive solar greenhouse, built as a student project. A solar-heated corn dryer utilizes excess heat from the gymnasium's solar collectors. And Oakwood is planning a new building which will also feature solar energy. Those are not examples of specifically Quaker architecture but they do represent Quaker concern about the environment.

Whether Friends schools, especially the small, elementary ones, have really considered seriously the concern of Elise Boulding and others for solitude for children, is open to question. But it is a concern which might be cogitated by administrators and teachers.

A few other examples of adjustment to a changing world will be cited in the remaining sections of this chapter.

**I. The Philosophical, Religious, and Quaker Dimensions.** Several years ago when Wilmot R. Jones was the principal of the Wilmington Friends School, he asserted that:



The Sidwell Friends School Develops Its Relationships With China in a Consortium of Schools in the District of Columbia.

It appears that our first and greatest problem continues to be that of interpreting to the boys and girls in our schools the conception of religion as a way of life.

Perhaps that same comment could be made today. As we have already pointed out, that is a central but difficult task—and it will probably always be.

One advantage in the past was that most of the teachers or professors in Friends schools and colleges were Friends. That does not make them automatically able interpreters of the philosophical, religious, and Quaker dimensions of education. But at least they were well acquainted with the Quaker way of worship, the Quaker methods of doing business in a worshipful mood, and the Quaker testimonies. They did not need courses of study or seminars on Quaker ways, although they might have profited by them.

Thus the depletion in the ranks of Quaker administrators and teachers is in some ways a major loss.

But there have been two gains in this regard in recent years. One is that some of the non-Friends in Quaker educational institutions are more interested in examining the bases of Quakerism and its relevance to the contemporary scene and education than many birthright Quakers. And they often bring fresh ap-

proaches to those themes. Thus some of the best Quakers are non-Quakers. Certainly a gain in recent times is the willingness and concern of many to examine ways of strengthening the religious and philosophical dimension of Quaker schools and colleges and of exploring ways of improving Quaker ways of worship, a movement to which many non-Friends or new Friends have contributed greatly.

Then there is the question of whether the hiring of religious education directors in several Quaker schools is a plus or a minus. It is a minus in that the concern for the philosophical, religious, and Quaker aspects of a school are often considered the specialty of one person—the religious education director. It is a plus because persons steeped in the knowledge and methodology of religious instruction and ways of meeting the needs of boys and girls and young people are entrusted with this dimension of the school's work.

Finally, there is a noticeable gain in recent years in the concern of some schools and colleges that they serve their Quaker constituencies better. Testimony to the contribution of Quaker schools to the Religious Society of Friends was expressed a few years ago by a committee of London Yearly Meeting which noted that:

The Society of Friends, as well as society, would lose something valuable if Friends schools were not there. A Friends school performs a service for the Society of Friends. The schools are centers for Quaker outreach. I have no statistics for the numbers drawn into the Society through the schools. In a sense this does not matter because the communication of values and attitudes is much wider than the membership. There are not other Quaker groups able to make significant contact with so many non-Quakers. The schools, then, are both a witness and an opportunity to witness. The Society would be poorer without them.

Several years ago Clyde Milner, the president at that time at Guilford College, reported in his booklet on *Quaker Education in the Carolinas* that 11 of the 14 North Carolina Yearly Meeting executives were Guilfordians. Furthermore, he pointed out that 20 out of the 31 chairpersons of standing committees in that group had attended Guilford College and that 24 of the 37 pastors in that yearly meeting with college training were from that institution.

An equally impressive record of Quaker connections and service has been achieved in recent years by the George Fox College. From a Memorandum prepared by its president, Edward F. Stevens, and the well-known professor-at-large, Arthur Roberts, the editor of this book has culled these interesting facts:

1. Among the well-known Quaker writers who graduated from George Fox College are Ralph Beebe, Richard Foster, Elmore Jackson, Howard Macy, and Arthur Roberts.
2. Several of the alumni, faculty, and staff of the College have served or

are now serving in positions of prominence in American Quakerdom. For example, one is Kara Cole who served for several years as the executive secretary of the Friends United Meeting, and Lewis Hoskins, who was for many years the executive secretary of the American Friends Service Committee. In addition, the current superintendents of the Northwest, Rocky Mountain, and Southwest Yearly Meetings are from the George Fox College. Several faculty and staff members are currently active in such national Quaker organizations as the Friends Association for Higher Education, the Friends World Committee for Consultation, and the Quaker Theological Discussion Group.

3. Furthermore the clerk of Northwest Yearly Meeting is a Fox College product—Ralph Beebe, and Arthur Roberts serves on the Council of Elders.
4. In the college itself 55 percent of the faculty are Quakers or attend local Meetings, while 63 percent of the administrative staff have such affiliations.
5. In an enrollment of just under 500 students, 100 to 200 over the past few years have been members of the Religious Society of Friends, a percentage ranging from 16 to 22.
6. Each year the Department of Religion sponsors jointly with the yearly meeting a leadership retreat for junior high school young people.
7. Many of the pastors in the northwest, as well as some elsewhere, were educated at the George Fox College and many of the alumni are giving leadership to mission and service activities abroad.
8. Several students serve in the summer in ministry abroad programs—in such places as Haiti, Japan, and Mexico, not necessarily in Quaker outposts but in religious work.
9. The college has an active Center for Peace Learning and a program of student study abroad has recently been launched.
10. Students from the college serve as counsellors and teachers in summer programs of the yearly meeting and in its regular year-round youth program.

William Penn College points with pride, also, to the many leaders it has educated who have been prominent later in the Religious Society of Friends. Among them have been Willard and Christina Jones, Paul McCracken, Clarence Pickett, Alexander Purdy, and Elton Trueblood. Among the more recent graduates who show considerable promise of becoming widely recognized Quaker leaders are Mark Minear, the pastor of the First Friends Meeting in Des Moines, and Steve and Marlene Pedigo of the Chicago Fellowship of Friends.

Those connected with William Penn College were heartened when the Evaluation Team of the North Central Association of Colleges and Schools made this comment after their visit in the spring of 1987 on the current reemphasis upon Penn's Quaker heritage and values:

The William Penn effort to reaffirm its Quaker origins and ethos is a strength that promises more than mere survival. The Quaker ethos promises quality. It can quiet the panic that seeks a quick fix, quiet the fantasy that a gadget or a gimmick, something that it doesn't have, is what the school needs. What it probably most needs is to recognize that it has what it needs and that it will become its best if it can be faithful to its Quaker heritage and to its own history. The team notes that the present leadership has already grasped, and has begun to communicate that to its various constituencies.

One wonders if similar statements could be made by all Quaker colleges. For example, there was a period in which William W. Comfort, Rufus M. Jones, Douglas Steere, Thomas Kelly, Hornell Hart, Richard Sutton, Wroe Alderson, and others were prominent in the Meeting at Haverford College and in the Philadelphia Yearly Meeting (Arch Street). At approximately the same time there were such individuals in the Meeting at Swarthmore College and active in Philadelphia Yearly Meeting (Race Street) as William I. and Hannah Clothier Hull, Frank Aydelotte, Jesse Holmes, Everett Hunt, Harold Speight, Brand and Frances Blanshard, Pat Malin, and Frederick Tolles. One wonders if future historians will be able to match those lists of outstanding Quakers from our day.

In his annual report in 1987, Robert Stevens, the current president of Haverford College, faced this recurring problem in an insightful and illuminating manner, saying in part:

I am often asked whether Haverford is still a Quaker college. That is one of those questions to which there can be only a Delphic response. Suppose one takes the Haverford of fifty years ago, the Haverford of, say, 1937. The president was a Quaker, in addition to all but four members of the Board, roughly a third of the faculty, most senior administrators, and between a tenth and a fifteenth of the student body. The student body was remarkably homogeneous and there was an enivable spirit of trust. At the same time there was a quota on Jews; Catholics often did not feel welcome; there were no American blacks; there were no women; and students from outside the region were rare. There were no Jews or Catholics in the faculty, and certainly no minorities. Faculty were recruited rather informally, and while the quality of the faculty was still high, Haverford did not have the reputation for academic excellence that it had had thirty years previously or was to have thirty years later. . . .

The Haverford of today is a very different place. We talk about Quakerism a great deal, but we do not have mandatory Meeting (indeed, Fifth Day Meeting has almost died out), and our students' knowledge of the Religious Society of Friends is based more on assertion than on information. Nearly half of our students are women; almost a fifth are minorities. In place of a predominantly Protestant student body, students describing themselves as Protestants, Catholics, Jews, and those professing no re-

ligion exist in approximately the same numbers. In fact, the actual number of Quakers in the student body is about the same as in 1937, but they now make up only 3-4 percent of the student body. We have few Quakers in the administration, and few in the faculty. It is more likely that a faculty member or an administrator would be Jewish or Catholic than a member of the Religious Society of Friends, while, in the world at large, it has become increasingly unclear what it means to be a Quaker.

**J. Community Outreach and Service.** An important aspect of Quaker schools and colleges today is in the field of community outreach and service. Forty, fifty, or sixty years ago there was very little such outreach by elementary schools, only a little by Quaker secondary schools, and not much from Friends colleges. Today there is considerable outreach by the students from all those levels of learning. Certainly that is a plus for contemporary Friends education.

Two examples of the changes which have taken place may suffice to illustrate this point. One is the fact that Wilmington College has 400 special students enrolled in courses taught in a nearby correctional institution. The other is the fact that when Friends Select School started to collect material for the celebration of its 300th anniversary, they began to interview their graduates about their recollections of their years in that institution. Almost all of them recalled the College Settlement Fair as a major feature of their years at Friends Select. But, crucially, most of them could not recollect what that flawlessly planned, highly successful event was all about. Undoubtedly that was because very few students from Friends Select ever went to that settlement house in South Philadelphia and no one ever came from that center to the school. Consequently that Fair was a "Lady Bountiful" charitable project.

Today that would not be true. The students there and in almost all Friends schools are personally involved in service activities. Surely there have been remarkable gains in that regard in recent years.

Yet, even though the practices of most Quaker schools and colleges in community outreach and service are highly commendable, one wonders if such programs don't fall short of a rigorous examination of the faultlines in American society—and in the world community—which permit abject poverty in the midst of appalling plenty and by-pass the needs of billions of handicapped persons around our globe. Unfortunately the Religious Society of Friends has not faced up to its responsibilities in this regard by placing pronouncements and programs on poverty alongside those on peace and other concerns. Perhaps, then, one should not expect its schools and colleges to do better than the Society as a whole. Or—should one hope that in this instance the Quaker educational institutions could actually lead the Society of Friends in a rigorous examination of the causes of poverty and in a crusade in our time comparable to the anti-slavery movement of centuries ago?

## Chapter 13

### Quaker Education in the Future

And what about Quaker schools and colleges in the future?

Of course that will depend in large part on the future of the United States and of the world as there are many possible scenarios for the years ahead. They range from the total destruction of the world by nuclear and/or biological means to the rapid creation of a more peaceful, just, and humane global society, with the likelihood of a situation between those two extremes.

The future of our educational institutions will also depend upon a cluster of other factors: the state of the economy, the quality of public education in a given locality, population changes, the costs of financing our schools and colleges, and the attitude of the public (or some segments of it) toward the importance of spiritual factors in the raising of girls and boys and young people.

More specifically, it is possible that some or all of the following changes will take place in the foreseeable future:

1. The erosion of Quaker control in some of the larger and more expensive educational establishments.
2. The establishment of new Friends schools, particularly at the elementary school level, in regions where Friends groups have been forming, especially in the southwest and in the far north.
3. The move to widen the basic support of elementary and secondary schools from one monthly meeting to a cluster of meetings or a quarterly meeting.
4. The formation of more informal national groups of teachers and professors, organized by subject fields.
5. Increased attention by Quaker educational institutions to adult education, with more summer sessions and weekend programs.
6. More learning at home with computers and video programs, but continued emphasis upon the value of learning in groups.
7. Because of the rapid changes in knowledge, more and more emphasis upon training in skills, attitudes and values.
8. More attention to the global dimensions of education.
9. More opportunities for direct experiences by students, with occasional work periods during the 13 or so years of formal education.



10. More mobile education, with trips or on-the-spot education more common than in the past.
11. Continued education about the past but much more emphasis on the future than has been common.
12. Some education for life-long hobbies.
13. More interdisciplinary education and different forms of team teaching.
14. Even greater exposure to greatness in art, music, literature,—and human beings.

Readers will undoubtedly have other ideas to add to that short list.

However, Friends will continue, hopefully, to emphasize some of their basic beliefs, although approaching them in new as well as old ways. Among them will be:

1. The enormous potentialities in people, enabling them to become not just ordinary, but extraordinary individuals.
2. The linkage of the secular and the spiritual aspects of living.
3. The enormous strength made possible by private and group worship.
4. Concern for the well-being of others, with skills to help construct a better world for everyone.
5. The importance of developing a satisfying personal philosophy of life.

Other basic beliefs of Friends are noted in several part of this volume, especially in the chapter on the aims of Quaker educational institutions (Chapter 4).

Quakers have not done a great deal of writing on the future of their educational institutions except in the field of general aims. However, there are a few short excerpts which can be quoted here and then a few longer passages or talks.

For example, Landrum Bolling had this to say not long ago about the future of Quaker colleges:

The future of Quaker colleges is not guaranteed to be easy. But I am convinced that it remains promising. There is something distinctive about Quaker colleges as I have seen them across the country. . . . I have great confidence in the future of Quaker colleges. I think they will survive. But that is really not the question. The real question is can they survive with significance? Can they survive and have a real impact on the lives of individuals and on a troubled, chaotic society and a dangerous, divided world?

At a recent conference of the Friends Association for Higher Education, Ruth Olmstead, a member of the Campus Meeting in Wilmington, Ohio, commented:

Certainly we owe our children instruction in the skills that will enable them to survive in the present system. But every new generation of children has the potential to become change-agents, and such catalysts are desperately needed in this nuclear age.

At the celebration of the 100th anniversary of the small Haverford Friends School, Bert Mason, the executive secretary of the Friends Council on Education, looked back and ahead in his address on Stewardship for the Future. Part of that talk read as follows:

1. **Stewardship of our World.** What does it mean to be human, i.e. human in all of the implication of who we are and what we inherit from our ancestors?

First is the responsibility for being caring of our natural world, the world's beauty, and its abundant resources. This requires developing constant vigilance to refrain from polluting it. Even small children can be taught the first steps of respect for our environment.

In this avenue of stewardship will we be able to say that when we leave this earth, our world as a result of what we have done will be in as good or better condition than when we were born into it?

2. **Stewardship of Our Possessions.** The second principle underlines the value of working for, maintaining, and not wasting what is our due share of "things," and recognizing that there is a danger in unhealthy ownership of material possessions that may tend to possess us. This relates closely to the longheld Quaker concern for simplicity of our life style. A comment of John Woolman may be pertinent in this regard: ". . . to turn all we possess into the channel of universal love becomes the business of our lives."

3. **The Stewardship of Time.** The third aspect of stewardship is that of time. John Wilhelm Rowntree, a young Quaker businessman, minister, and author around the turn of this century, made this observation: "Geologic examination of ourselves will reveal the fact that our character is a stratified rock, each day laying a layer."

The emphasis here is not so much on quantity of time as on quality of time. Do we protect prime time for prime tasks. How often do we teachers speak of the necessity of prime time for teaching reading, math, science,—and I might add even for Meeting for Worship? What will we convey to our children about the use of time when time may in short measure for any of us or for all of us? It was William Penn who remarked: "Time is what we want, most, but what, alas, we use worst, and for which God will reckon with us when time shall be no more." It is well to remember that our time on earth is but a tiny segment between two eternities.

4. **Stewardship of Giving and of Talents.** The fourth reflection on our obligations has two major aspects : (a) to share cheerfully, intentionally, and proportionately to that which we possess in a material sense, and (b) to give of ourselves in a such a way that others may benefit from our knowledge, understanding, talents, and sensitivity. In this connect let me suggest four simple queries with all their implications to develop among the children we teach:

- A. How do I enjoy spending my time (for, remember, learning, play, and service should reflect some sense of pleasure and joy).
- B. What do I really feel good about having accomplished?
- C. What are the things I do that are most appreciated by others?
- D. (and more important)How do I synthesize these three queries for the enrichment of my own life and for all about me whose lives I touch?

If these principles of stewardship seem too lofty for the practicality of the three R's and other foundations of elementary education, I suggest there lies within them enough to challenge the growing minds of youngsters through all the disciplines for the next century.

Since this is a Friends school, a very particular kind of religiously-oriented school, I see in these principles of stewardship a remarkable opportunity to develop a linkage between the sacred and the secular, an unwritten tenet of the Religious Society of Friends. Underlying these principles is a "constant interplay between interiority and community," as one wise teacher put it. There is a temporal and eternal message implicit in these principles. And isn't that what underlies the best in all education and religion?

Howard Brinton, in his *Quaker Education in Theory and Practice*, reminds us that 240 years ago the Philadelphia Yearly Meeting strongly urged the monthly meetings "to encourage and assist each other in the settlement and support of schools," and to employ "such masters and mistresses as are concerned not only to instruct your children in their learning, but are likewise careful in the wisdom of God and a spirit of meekness, gradually to bring them to a knowledge of their duty to God and one another."

The opportunity and challenge are still in the continuum of this remarkable school. I congratulate all of you on being blessed by the foresight of those who have led the school to where it is. Godspeed to you all in your desire and determination that the momentum continue.

The next passage does not refer specifically to Friends schools and colleges but is a pertinent selection from the autobiography of Elizabeth Gray Vining entitled *Quiet Pilgrimage*, and contains ideas worth reflecting upon in connection with Quaker education. Elizabeth Vining is an active Friend, known for her many children's books and novels' and more particularly for her special work as tutor to the Crown Prince of Japan after World War II. She is a graduate of the Germantown Friends School, Bryn Mawr College, and the Drexel University Library School. Here is what she has to say about education for the future:

There are . . . three main purposes in education for the world of the future. The first is to interpret the world truthfully to the child, to tell him about the past so that he might understand not only his own heritage but

those of other nations, to explain to him the nature of the world he lives in, and to open his mind to its beauties, to the laws which govern it, and the ways in which its benefits can be made to serve the greatest number of people. To interpret the world . . . calls for loyalty to the truth above all other things, including the pronouncements of official bodies; it requires a sincere and devoted search for the truth on the part of the teacher—and though we can never wholly attain truth, even the search for it is ennobling.

The second purpose of education . . . it to help the child to develop his full capacity of mind, body, and spirit. Each child is unique, like a leaf or a flower; each child must be allowed to grow to his flowering in his own way. A morning-glory must be encouraged to climb, a carrot to plunge deep. We must not expect the morning-glory to give us food or scold if its petals fold up when the sun is off them, nor must we labor over the carrot to make it produce fragile blossoms. Our aim is to develop the best morning-glories and the best carrots possible.

Much of our teaching . . . is unconscious; the genuineness of our respect for the dignity of the individual and his unique gifts will be revealed not by what we say but unconsciously, countless times a day, by the way in which we meet the least and the greatest of our fellow men, the most troublesome imps in our classroom, as well as the most promising pupils. . . .

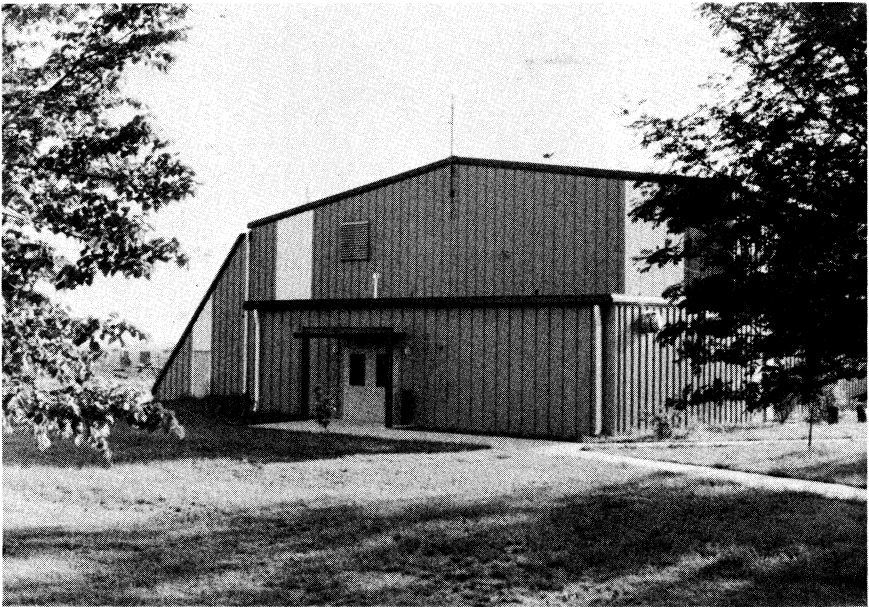
The third great purpose is to give the child the tools which he needs to do his work in the world. The gardener is helpless without spade or hoe; the carpenter must have his saw and hammer.

In the last few years Elise Boulding has spoken and written powerfully and imaginatively on *Imaging the Future*. Here is a lengthy section of an even longer talk to the heads of Friends school, given in 1983, on that theme:

Braced by despair, armed with hope, how shall we use time as an instrument in our educational work. I have suggested that we consider the lifespan of our pupils as we think about the tasks of the present. Now I will propose that we go beyond their own personal lifespan, yet keeping the immediacy of the extended “moment” of their lives. The concept of the two-hundred-year-present is one that I have evolved to try to capture more of the social process in teaching and learning about the world around us.

Social changes are happening too rapidly for sense to be made of a reality bounded by its immediate yesterdays. The two-hundred-year present is bounded on the one side by the fate of February 6, 1883—the day on which those celebrating their hundredth birthday today were born. It is bounded on the other side by February 6, 2083—when babies born today will be celebrating their hundredth birthday. There are people alive among us who have lived or will live all the years accounted for in that span. We are organically connected through the lives of those people—the very young and the very old—with this entire lifespan.

The world as we know it has been shaped in that extended present.



Scattergood School Looks to the Future by Utilizing Solar Energy

And the next half of our two hundred year present? There is a profound generational difference in perspective on those years to come. Those of us who were born in the teens and twenties know that wars come to an end, depressions come to an end, that serious social problems get solved (some of them), and that there is a reservoir of human experience to be drawn upon for the future. The baby boom children and *their* children know only a threat of holocaust that never goes away. This comes from every side and from our own experience as teachers, that young people cannot imagine any future at all. Their imaginations are crippled by fear. They are afraid of what they will see if they look.

Giving to young people as their *present* what they have thought of as *history* gives them more materials with which to respond to social events. That part of the 200-year-present is not easy to convey. But what of giving them the future—their future? How shall we deal with their fears? By an active cultivation of what I shall call the social imagination.

One of the casualties of the electronic age is image literacy. Children grow up having fewer first-hand experiences of reality and more second-hand, preprogrammed presentations of reality, so they have fewer raw materials in their minds for image-processing. Because they drive more and walk less, they don't know their neighborhoods as well as earlier generations of children. They also read less and therefore have less practice in generating imagery to match words. At school all training is in easily tested rational-analytical thinking, and day dreaming is punished. Since image literacy is one of the few literacies we can foster in children, that will help them claim their own futures, the recovery of that literacy (more highly developed in previous centuries than in our own), is important.

Fred Polak wrote the *Image of the Future* at the close of World War II to help unfreeze his fellow Europeans from the despair they felt at seeing all their world in ruins. Going back into history, he showed how each society that had powerful images of a different and better future pervading its art, literature, music, and social philosophy, came to intend what was imagined and acted to bring about the envisaged future. (For example) Greece and Israel responded in Antiquity to their own visions, as did Europe in the Enlightenment, producing the highly inventive nineteenth and twentieth centuries. By the same token societies without vision decline and decay. Polak pointed out that post-war Europe had stopped visioning and was living in the moment-bound present. Without beginning to picture another and better future, there could be no future for Europe. . . .

Our task is to help them (our children and young people) to use their imaginations on behalf of their own futures. Giving them back their past is a first step, but helping them to feel at home roaming the future in their own minds will be much harder.

One cannot plunge straight into imaging. Preparatory work has to be done. Trying out other ways to think about topics studied in the classroom

can be a good way to begin. How many ways can a phenomenon be perceived? Whether the topic is cell mitosis or fractions, students can be asked to present the subject in a series of different modes: (1) verbal-analytic description, (2) dance, (3) mathematical equation, (4) sound, (5) diagram, (6) poetry, (7) color, and so on. Each mode of presentation will bring new dimensions of the phenomenon to the fore and a much richer understanding of the topic will have been reached than would be possible in the traditional analytical assignment. Doing this in the classroom frees the young person's mind for other imaginative activity.

A second approach, more specific to the futures imaging task, can be to invite pupils to enter their own past memories and recapture the sights, sounds, smell,—the “feel of happy experiences in the past, and then write or draw about them. This is something everyone can do, no matter how “poor” their imagination.

A third approach is to use and discuss Utopian stories. By utopian I mean those of occasions when people made a good happening out of a potentially bad one, or acted on a social dream and made it come true. Quaker lore is full of such stories, from the Indian stories of colonial times through the Underground Railroad stories down to the American Friends Service Committee tales of World War II and since. Discussions of how people were able to picture in their minds that which they subsequently acted out will help them make daydreaming seem like serious and valuable work—particularly *social daydreaming*.

A fourth approach is to make use of the human body as a metaphor for complexity. Not only do young people have difficulty imaging; they also fear complexity. The planet is very complex, but so are our bodies. We can use the complexity of the body, which we can feel because it is our own, as an aid to getting to achieve an intuitive feel for the complexity of the planet.

First the students are asked to close their eyes and try to become aware of the thousands of systems at work within their bodies: the circulatory system, the respiratory system, the neural system with its continuous neuron firings each second throughout the bodily functioning. Every system has a cycle. Feel the micro cycles of the neural firings, the minicycles of the heartbeat, the breath indrawn and expelled. Feel the 24 hour cycle of sleeping and waking, the monthly hormonal cycle, and finally feel the totality of the body's lifespan cycle stretching back to conception and forward to the moment of bodily death. Know all that goes on within you with no conscious input on your part. The body does its own work, but it is a work you can feel when we put our minds to work.

Now take that feel of the body system at work and apply it to other systems. Imagine that your skin encloses another set of systems, the systems of the family in which you grew up. All the interactions between your parents, your siblings, and yourself—all the lifespan used by your family,

all the ways it maintains and repairs itself are all within you. Look inside and watch your family playing out its life. Your skin is the envelope within which your family lives.

Now imagine that your skin encloses the entire town in which you live. . . . People walk and drive up and down streets inside your skin. They congregate at work, study, and play, and disperse to their homes. All that business goes on inside you,—look at it.

Now let your skin envelope the whole of the United States. Make sure you don't lose any part of it—hold on to Alaska up north and Hawaii out there in the Pacific Ocean. Its greatest cities and its tiniest hamlets, its tallest buildings and its most isolated farms, are all in you. Great railroad arteries rumble through you, planes streak inside you.

Finally, let your skin enclose the planet itself. The great mountain ranges of each continent and those on the deepest sea floor tower within you. Their volcanoes rage within you. The oceans roll, the desert sands heave, fields of grain wave, cities reach tall with gleaming spires. Everywhere there are people moving on land and sea and air, on foot, by car, by train, by boat, by plane. A constant flow of information and decisions streams through the airwaves of the planet. . . . All the business of the planet goes on within you.

You cannot isolate all the separate elements of this great planetary complex with its geological, biological, and social systems in continuous interaction, nor can you analyze all the interactive subsystems within that complex. But you can “feel” the whole and know intuitively its interrelatedness. There is no more reason to be overwhelmed by the complexity of the planet than to be overwhelmed by the complexity of your body. It is a complexity to be lived within, and to be understood in more detail in those parts that you choose to come to know more intimately through your life choices. Be comfortable with your planet.

Above and beyond any particular type of mental exercise that one can plan, there is a basic message to get across—that the world is in process. All structure is frozen process. Examine structures of all kinds with students, from ice crystals to local governments, to help them understand that without process there can be no structure and that the social order is forever unfinished.

All of these suggestions are for engaging young people in the task of world-building, for expanding their own concepts of how they can use their faculties in the task, and for giving them courage to roam into their own future.

There is a practical workshop technique for imaging a future in which a particular set of problems has been solved and for subsequently working back from the future to the present in an imaginative remembering.

That technique was developed about 10 years ago by Warren Ziegler, the founder of Futures Invention Associates in Denver, Colorado. The use



of this approach in a classroom would have to be in the context of a specific social problem—a big one like nuclear war, or a more limited one like environmental pollution, racial violence, or drug abuse in a local community. Once the problem has been sufficiently studied so that facts in the present are sufficiently exercised by assignments such as those mentioned in the previous section, then you can take the students into a time 20 or 30 years into the future.

You declare that you are now living in that time and that the problems you have been studying have now been solved. Never mind how. Simply accept that fact. Eyes should be closed; bodies relaxed. Now the imagination must go to work, that same imagination that went into the past and resurrected earlier childhood memories. How does this world of 2003 or 2013 look, sound, smell, feel? Look for specifics like what children and families are doing, what schools are like, where people work, where they play, where they live. Look at the pictures in your mind. Step into them, be a part of them. Do not try to make explanations.

The imaging must be done alone, individually. But when students are ready, they can write and draw what they have seen. Next is work in small groups, telling stories to one another about what each has witnessed, filling out details as more and more of the future is “seen.” Implications and consequences are spelled out as the analytic mind is brought to bear on critiquing the work of the imagination. People with similar compatible imagery may develop groups images of this future time. Eventually the picture of the future-present moment is complete enough for the task at hand. Then students are asked to go off individually again, to begin the work of remembering the past history of the future. Looking back from 2013, what happened the previous year? Five years before that? And so on back to the present. (No cheating by trying to work from the present to the future in the history. That only produces the familiar rationally constructed scenario). Happenings emerge that no one had imagined before and when the present is reached, new action ideas are usually immediately obvious. A group history can be constructed out of the individual histories. If there are contradictions in it, remember that the historical record of the past is also full of contradictory “facts.”

Because it is very difficult and demanding to go through these exercises on such a big topic as imaging a world without weapons, I do not recommend that with school children unless you have already participated in a world without weapons workshop. On the less complex topics, there is no reason why the experiment should not be tried, even without prior experience. You and your young people can learn together. Whatever the topic, the future will have been claimed by those to whom it belongs.

Another important use of the imaging tools is for you yourself to work with your teachers to visualize your school as it could be when pressing present problems are solved. It is very important to have a clear goal

statement of how you would like your school to be functioning before beginning the imaging. Then move to 2003, close your eyes so you can see more clearly, and describe it. Your imagination and the imagination of your colleagues will generate images you have not thought of in the ordinary present analytic mode. Your future history will also give you action ideas in the present which you might not have thought of.

The imaging I have been talking about is learning in the sense that I spoke of earlier; an opening of the self into a larger space where new relationships are seen, and the incorporation of the new seeing into one's own becoming.

In closing, I invite you to join me in "learning" new futures for Friends schools, and may we all become what we learn.

A very different approach to the topic of Quaker schools and colleges in the future is represented by the following talk which Elizabeth Watson gave at Pendle Hill in 1987 which she titled *Looking Into the Future with Friends: A Dream of Quaker Education*. Elizabeth Watson is known to many as one of the most original thinkers and interpreters of Quakerism of recent years both as a speaker and writer of such volumes as *Daughters of Zion* and *Guests of My Life*.

By the end of the 20th century, if not sooner, the majority of Friends will be those in the underdeveloped nations—people of color, poor, pastoral and programmed in their worship, and with a theology that makes many of us in the unprogrammed tradition uncomfortable. Yet, as I read the Gospels with the lens of Liberation Theology, I see that Christianity is about these people. Christianity is "good news to the poor," it is the announcement of God's Realm, where things are up-side-down, and the last are first.

Numerically, at least, the future of Quakerism belongs to these people. Certainly they have much to teach us. But what of us?—we who come out of the geography, the history, the traditions of George Fox and John Woolman?—we who feel that our unprogrammed tradition is the "real" Quakerism? How can we help build a world family of Friends, and beyond that, how can we contribute to the growth of world community?

I believe we have a tool for doing this in our Friends schools. I want to share my dream of Quaker education in the future, and not the distant future, for the technology involved already exists today, though it is still prohibitive in cost.

Leap with me, then, into the future. It is the end of the century—the year 2000. We have made some progress in disarmament, and children are no longer afraid that they have no future. World regulation of multi-national corporations has begun, but there are still large discrepancies in standards of living in the world.

We are at a Quaker school in the neighborhood of Philadelphia, not far

from Pendle Hill, visiting a class of young people, 12 and 13 years of age, who were not born yet in 1987—the rest just babies. Their large, attractive classroom has a wall of windows in which are sliding glass doors, giving out on the spacious grounds and the woods beyond. The room has comfortable, moveable furniture. This morning the chairs and tables are all pushed against the wall. Large, colorful cushions are scattered on the floor. Some students are already sitting on them.

This school is a sister school of one in Kenya for a period of two years. It is the second year of that arrangement. We had to get up early this morning and it is not quite 8 a.m. This is the day of the simultaneous video communication between this class and its counterpart in Kenya. It is already 3 p.m. there.

The American students are excited. Each has a Kenyan video-pal with whom they keep in touch by letters as well as face-to-face contacts. At the end of the first year of being paired with this school, the American class travelled to Kenya, saw the school, and the villages where the students live, and visited the Quaker headquarters in Kaimosi with them. Together the classes took a 10-day bus trip, visiting Kisumu on Lake Victoria, spending a few days in Nairobi, and then went on to Mombassa on the Indian Ocean, and Lamu, an island off the coast of Kenya which is a Muslim Sufi village and home of the Swahili language. The students visited a game park and caught a glimpse of Mount Kilimanjaro in neighboring Tanzania. The Kenyan students were proud of their beautiful country and the Americans were enthusiastic about their trip.

At the end of this year the Kenyan students will visit the United States and our American students are already planning this. The hosts and hostesses are a little concerned as to what their Kenyan friends will think of their large, comfortable homes and well-equipped school.

The American students have studied Swahili and can converse quite well in it; their Kenyan friends speak Luragoli, a local language, but they also speak Swahili and English.

After what seems ages, the Kenya class appears on the screen and it seems as if they are in the room with us. Greetings are exchanged but the teachers remind us that our time together is short and many things are planned.

Both classes have been studying energy and they show each other what they have done. They Kenyan students describe the simple solar-heated showers they have built outside their school. They are simple, cylindrical structures with hoses bringing water up to a flat pan on the roof. Most of their homes do not have bathrooms and some students are building these simple showers for their families. For those without these new conveniences there is a schedule for taking showers at school.

Then the American students explain the solar device they have built for their classroom, using materials that cost around \$35. Meanwhile they are

keeping records of how much fuel they are saving the school on sunny, winter days.

Other on-going projects are explained and then both groups join in singing songs in English and Swahili, ending with *Kum ba ya*. A short period of silent worship ensues and a Kenyan girl speaks briefly on the text, "I have called you friends." Soon the hour is over and the students call out their farewells as the screen grows dark and empty.

This is world education and the world office of the Friends Council on Education has worked out the arrangements for pairing schools on a rotating basis with funds obtained from foundations, Meetings, and individuals. Prior to this Kenyan partnership, our American school was paired with the Quaker-related Hanna-Skolen in Denmark and with The Mount and Boot-ham in England. The cost of these simultaneous broadcasts is gradually coming down.

Ahead lies a sister relationship with the Friends School in Monteverde, Costa Rica and with the two schools in the West Bank at Ram Allah. Other students in the future will be paired with the Quaker schools in Australia and in Japan.

In this current exchange the American students have learned much from their Kenyan friends. Over and over the students from Africa have challenged the affluent standard of living in the United States, saying that they do not understand why people need so many gadgets. They have said they were good at improvising what they cannot afford.

On the other hand, the American students have frequently asked, "Why do there have to be so many poor people?" Out of that question has grown the social studies program for two years with the American students exploring the root causes of poverty and studying multinational corporations, American industry abroad, protective tariffs, and much more. These American students went to Washington to talk with their representatives in Congress and to learn about the work of the Friends Committee on National Legislation. They became interested in worker-owned cooperatives and saw a film on the Mondragon coops in Spain.

They also went to New York to talk to representatives of UNICEF and UNESCO about programs in East Africa. And they had lunch at Quaker House with the Kenyan representatives to the United Nations. They can now discuss intelligently child care facilities in Kenya, infant mortality rates, and the per capita expenditures on health care and education in the U.S.A. and Kenya. They have been learning how to do meaningful social research and have the beginnings of a working knowledge of statistics. Moreover, they have many ideas of ways in which to alleviate poverty.

These young people are already concerned, responsible world citizens. It is difficult for them to understand that only a dozen years ago, when they born, that their country was spending billions of dollars every year on a foolhardy arms race. They know that peace is the only real security and that

peace depends upon economic justice. They see the world wholistically rather than divided into enemy camps.

Their education is experiential. Their knowledge, concern, and vision grow out of their experiences of friendship with people in other parts of the world. They do not need to tell you what they know; they are full of it.

This is, indeed, a Quaker school, concerned with the whole person. Each student is encouraged to keep a journal. Each day opens with a Meeting for Worship, with longer periods upon other occasions in which the entire school shares. Over the years the students have learned how to settle into quiet worship, appreciating it as a time to reflect on all they are learning. Some speak out of the silence and the depth of their concern for others, and their awareness of their country's role in various parts of the world. They look unblinkingly at reality and are willing to go where truth leads them.

These American students are curious about the programmed worship of their Kenyan Friends. They love the way the Kenyans sing with their whole bodies, with complicated rhythms that make even simple hymns exciting. They have begun to sing that way, too. And they admire the articulate way in which the Kenyans speak in their worship with a rich background of the *Bible*. They have asked if they might study the Gospels and have begun to catch a vision of God's realm as the establishment on this earth of a just society "without exploiters and without exploited." A new appreciation and love of Jesus has been growing in them as they begin to catch this vision.

Earlier this year the American students asked their Kenyan friends about the religion of their ancestors before Christianity was introduced. The Kenyans were interested, too, and finally found some old people who remembered hearing their grandparents talk about the old ways of worship. Theirs was a religion rooted in the natural world. Each tree, plant, and animal had a spark of the divinity. If one cut down a tree to build a house or for firewood, or if one killed an animal for food, one asked forgiveness of the spirit within it. One did not take life lightly. For the Kenyans that means a new appreciation of their heritage.

The Americans listened thoughtfully and one student commented that everything has the Light of God as it is not limited to people. The American teacher read them John Woolman's words about the principle that is pure, placed in the human mind which in different places and times has different names. Echoes of this whole experience surfaced again and again in the worship on both continents.

Meanwhile the Kenyan students began to appreciate unprogrammed worship and to understand what is meant by "centering down." And the American students have discovered that singing can be worship and often sing hymns learned from their Kenyan friends. All of them are growing in the knowledge and love of God.

Friends, the future belongs to the children. Can we help them to be a part of the solution of the world's problems by providing an education that is global, experimental, and rooted in our heritage and faith? If we as teachers could see how much *they* have to teach *us*, we might find our way into the future with them.

Undoubtedly the one aspect of Quakerism that most people in the United States and in the wider world know about is Penn's Holy Experiment in the colony of Pennsylvania—an experiment in government in the past. Perhaps each Quaker school and college today and in the future can be an extension of that experiment in education—with every Friends educational institution a “Holy Experiment.”

## **Chapter 14**

# **Friends in Public Education and in Other Educational Institutions**

Although this book is devoted primarily to Quaker education in a fairly strict sense of that term, attention needs to be called to the large number of members of the Religious Society of Friends who have been or are now engaged in public education or in other educational institutions or educational movements.

In terms of numbers certainly at least 90 percent of the Quakers currently engaged in education are teachers in elementary or secondary schools or professors in two-year community colleges or four year institutions of higher learning. Most of the schools and colleges in which they are teaching or working in other capacities are run by the public. But some are run by other religious groups or by non-sectarian boards.

Yet, despite this overwhelming preponderance of Quakers in public or non-Quaker educational institutions, almost nothing is available in print about them or their enormous contribution to the broad field of education.

It is true that there are a few books, largely doctoral dissertations, which tell the story of Friends and their part in the establishment of public education in New Jersey, Pennsylvania, North Carolina, Ohio, and Indiana. But there is nothing available so far as this writer can find, on the work of Quakers in education in the 20th century outside Friends schools and colleges. Obviously, then, this is a ripe field for research by interested and enterprising individuals and/or groups of people.

So, for now we must rely on bits and pieces which have been gleaned from articles in Quaker publications or the histories of some of the Quaker schools and colleges. With that apology on the part of the author of this volume, we will proceed to record some of the scattered information he has been able to assemble on Quakers in the wider field of education in the United States, largely in recent times.

In the early part of this century Walter Jessup was president of the University of Iowa and later of the Carnegie Corporation. Robert Kelly, president of Earlham College for several years, became secretary of the Council of Church Boards of Education and then of the Association of American Colleges. Joseph Swain of Swarthmore was president of the National Council on Education and in 1913 the president of the large and powerful National Education Association.

A little later Carleton Washburne brought fame to the school system of Winnetka, Illinois for the innovative work done there, making it at one time the best-known public school system in the United States. Later he was in charge of the massive re-education movement in Italy after World War II. Toward the end of his life he was chairman of the department of education and dean of the graduate school at Brooklyn College of the City University of New York.

As pointed out elsewhere in this book, three presidents of the Progressive Education Association at the height of its power and prestige were Quakers—Arthur Morgan of Antioch College, Carson Ryan of Swarthmore, and Carleton Washburn.

Likewise, when Frank Aydelotte resigned as president of Swarthmore College, he became the head of the Institute for Advanced Study at Princeton University.

In her lively account of *Guilford: A Quaker College*, Dorothy Lloyd Gilbert records the fact that in the 1930s three of the trustees of that institution held important positions in public and private colleges. They were Dudley D. Carroll—dean of the School of Commerce at the University of North Carolina. D.A.W. Hobbs—dean of the College of Liberal Arts of the University of North Carolina; and Elbert Russell—dean of the School of Religion at Duke University.

Undoubtedly a long list could be assembled of Friends here and there who have distinguished themselves as superintendents of state or local school systems, as principals, deans, and as effective teachers—often applying Friends ideals in those posts.

For example, in the 1950s there were 40 members of the Unesco National Commission who represented various nation-wide scholastic groups on that prestigious body. Of them four were Quakers who were a part of that commission not because of their religious affiliation but because they were chosen by their professional organizations. Those four were Kenneth Boulding—representing the American Economics Association, Barrett Hollister of the American Political Science Association. Paul Braisted of the Hazen Foundation representing various foundations, and this writer—representing the Association for Supervision and Curriculum Development.

In his chapter on Quaker education in the volume on *Friends Face the World: Continuing and Current Quaker Concerns*, Eugene Mills, the current president of Whittier College, mentioned several Friends who have been prominent in recent years in public or non-Quaker education. Among them were Clark Kerr—who was president of Cornell University and then the University of California at Berkeley. Ernest Boyer who was successively Commissioner of Education of New York State, the United States Commissioner of Education, and is now president of the Carnegie Foundation for the Advancement of Education; Kenneth and Elise Boulding and their involvement in many educational movements; and Landrum Bolling—who was executive secretary of the Lilly Foundation after his years as president of Earlham and has held other important educational posts since that time.



A similar list could be assembled of Friends who have pioneered in the 20th century in various aspects of education. Among them would be the following:

Intercultural Education: Rachel Davis DuBois.

Work-Study Programs: Arthur Morgan of Antioch College and Samuel Marble of Wilmington College.

Peace Education and Research: Kenneth and Elise Boulding, and Robert Gilmore of the Global Perspectives in Education organization.

Sex Education or Human Sexuality: Mary Calderone, Eric Johnson, and Vera and David Mace.

Labor Education: Bayard Rustin of the A. Philip Randolph Institute.

Mention should be made, too, of the writings of a few Friends who have influenced public education perceptibly. Among them would be J. Russell Smith in geography; Ralph Preston in reading, science, and social studies education; and Carleton Washburne, Ralph Preston, and this writer in international education.

It is amazing to most people to realize how widely some Friends have written not only for a Quaker audience but for non-Quakers as well, or even primarily.

Rufus Jones, probably the most influential Friend in the world in this century, wrote 56 books in his life, plus many pamphlets and articles. And those publications were read by thousands of non-Friends as well as by Friends. All his writings were simply constructed and easy to read, filled with arresting and quotable material, and often laced with his “downeast humor.” Without doubt he was the most able and most widely read interpreter of mysticism in the world in this century.

In more recent times the influence of Elton Trueblood has been tremendous, too, in a very wide circle outside Quakerism. Sometimes it is said that he is the most frequently quoted religious writer in recent times, not only for his thoughts but for his incomparable style of writing.

Powerful, also, are the writings of other Quaker philosophers and interpreters of everyday religion, such as Douglas Steere, Richard Foster, and Parker Palmer. And Thomas Kelly’s *Testament of Devotion* has already become a classic of devotional literature, read very widely beyond Quaker circles.

Then there are several other writers of recent times, known to large readerships, who are Quakers, such as James Michener, Daisy Newman, Elizabeth Vining, Jessamyn West, Janet Whitney, Elizabeth Yates, and Margaret Bacon. Surely that is an impressive list.

Of the many college professors who have written, we will single out only one for mention here. That is David McClelland, a professor at Harvard University who has penned several books on personality, human motivation, and the achievement motive. One of his most striking volumes was *The Achieving Society* in which he attempted to treat Arnold Toynbee’s theory of the challenges and responses of various civilizations, doing what Toynbee did not do—account for the reasons for the response of some and the failure of others to respond.

Representative of the way in which concerns arise and have been developed in part in educational institutions has been the work of a few New York Yearly Meeting Quakers in introducing the topic of conflict resolution in public and private schools in that area. Then their work was expanded in other states, in large part because of the publication they printed, entitled *The Friendly Classroom for a Small Planet: for the Children's Creative Response to Conflict Program*.

Friends have not been very adept so far in the field of education through the mass media. But there are a few films produced by Quakers or about Quakers which are worth citing here. One of them was the widely acclaimed film based on Jessamyn West's novel *Friendly Persuasion*, showing the dilemma of many Quakers during the Civil War when Meetings and families were sometimes torn between their abhorrence of slavery and the desire to have the North win the war between the states, and their abhorrence of war itself. A much more recent film has been the documentary *Witness to War*, telling the life of Charles Clement and his concern for the victims of the fighting in Central America. Less powerful but nevertheless important in winning a nation-wide audience was the documentary *Close Harmony*, showing the children of the Brooklyn Friends School and their singing with senior citizens in a nearby center for older people. Mention should be made, too, of *Future Wave, a 2020 Vision*, produced by the Quaker filmmaker, Arthur Kenegis.

But it is at the local level that most Friends have performed their greatest services in education. Four localities should show how Quakers in local communities have served and are serving in public schools, colleges and universities, and other educational organizations, institutions, and movements. Those four have been selected from different parts of the United States—Ohio, New York, North Carolina, and Colorado, and from Quaker groups affiliated with different yearly meetings: one from New York Yearly Meeting which belongs to the Friends General Conference and the Friends United Meeting; the second from the North Carolina Yearly Meeting; the third from the Intermountain Yearly Meeting; and the fourth from a group in the Evangelical Friends Alliance-Eastern Region.

In the mid 1980s the Brooklyn Friends Meeting had a resident membership of 165, of whom 113 were adults. Of them 24 were engaged in some form of education, largely in public institutions. Four were professors in Brooklyn College of the City University of New York—two in English and two in education. In addition, one was a psychology professor in the Kingsborough Community College. Five had full-time or part-time positions either in the Brooklyn Friends School or its nearby neighbor Friends Seminary. Another was the adviser of students from abroad at the Pratt Institute. One was a teacher part-time in the Mary McDowell Center, affiliated with the Brooklyn Friends School and specializing in assistance to children with average or above average intelligence but with some learning disabilities. In addition there were seven men and women who were working in the city-wide Board of Education or in public schools, including four who had retired. But there were also teachers or administrators in

a Catholic parochial school, the educational director of the Hebrew Arts School, a teacher in an independent school in Manhattan, and a teacher in the public schools of Westchester County. One member was also the director of development for the Brooklyn School for the Blind. One was the principal of a school for disturbed children. Still another was a part-time instructor in the Brooklyn School of Music.

In addition several members were on the School Committee of the Brooklyn Friends School and one was on the board of managers of Oakwood School, the New York Yearly Meeting secondary institution in Poughkeepsie.

It is an impressive list, representing a wide range of interest levels of learning—and contributions.

Our second example of Friends in public education comes from the Rich Square Monthly Meeting in Woodland, North Carolina. For decades there was a Quaker school there, known as the Olney Friends School. But it was closed many years ago. However, the local citizens have perpetuated its name by calling their local school the Woodland Olney School. Our account of that Meeting and its educators was furnished the writer of this book by Elizabeth Parker who is retired, having served as P.T.A. president and secretary at the Woodland Olney School and for 16 years on the Board of Trustees of Guilford College.

According to her tabulation the Rich Square Monthly meeting has 75 members of whom 68 are adults. Of them 27 are now teaching or have taught in the past. In fact five of them taught 30 or more years, one serving 42, one —41, two —38, 1—35, and 1—30 years. That means 224 years of service locally by those five individuals and what a record that is. A few have taught or are now teaching at the college or community college level—at William and Mary, the James Madison University, Chowan College, and the Halifax Community College. But they have not only taught in North Carolina; they have taught in Delaware, Pennsylvania, and Virginia. And while there are teachers of mathematics, history, science, social studies, English, and other subjects, most of them have served at the elementary level.

That, too, is an enviable record for the members of one relatively small Meeting. One wonders how many other Quaker groups there are with similar stories of service to the world through education.

Our third example comes from the Friends Meeting in Boulder, Colorado, with a full report by Ann White, from which a few facts have culled.

Four facts stand out regarding the educational work of the 105 resident adult members and the approximately 95 adult attenders of that Meeting. They are (1) the large number of individuals engaged in education, (2) the fact that of the eight members of the United States National Academy of Science, three are members of that group, (3) the number of members and attenders who serve now or who have served on the faculty of the University of Colorado, and (4) the many individuals who are or have been connected with the the Boulder Valley School District. Thus there are 34 members or attenders who have been or still are associated in some capacity with public education.

Of that number, 18 have been connected with the University of Colorado—seven of them being retired at present. Their fields of concentration have been extremely varied, ranging from electrical engineering to the theater and dance. from mathematics to economics, sociology, and government; and from chemistry to Italian and French.

In addition, five members or attenders have served or still serve with other institutions of higher learning: the Colorado School of Mines, Dartmouth College, Metro State, the University of Illinois, and the University of Wyoming.

Furthermore 11 members or attenders have served or still do so in a variety of posts in the Boulder Valley schools, including such varied positions as an instructor in calligraphy, third and sixth grade teachers, a secretary, a former member of the Board of Education, an art teacher, and an adult basic education instructor.

In the First Friends Church of Salem, Ohio—affiliated with the Evangelical Friends Alliance-Eastern Region—there are 12 Quakers who are engaged in public education as teachers, four others serving as administrators (a principal, two vice-principals, and a curriculum coordinator), plus two who are on boards of education.

Undoubtedly such statistics on many other Quaker Meetings would prove as revealing—and perhaps as surprising—as those from the four Friends groups cited in this essay. Many readers might be intrigued with the idea of collecting such data on the members and attenders in their Meetings, eventually sharing their findings with others through the newsletter of that group and/or in other ways.

## Chapter 15

### Some Related Quaker Organizations and Institutions

Most of this book has been devoted to Friends schools and colleges as representing Quaker education. But those institutions represent only one aspect of the education of and by Friends, albeit an important one.

There are many other settings in which the education of children, young people, and adults occurs. There are the homes, the first "school" of all of us. Then there are the First-Day Schools or Sunday Schools, and various groups for young people. There are daily vacation Bible schools and the summer camps several yearly meetings maintain. The various Quaker magazines and other publications come under this category, too. And there are numerous conferences which add to the education of Friends, including yearly meeting sessions. So the list might be continued.

In this section we will concentrate on nine organizations, institutions, and movements which bear very directly on Quaker education. They are, in alphabetical order: the American Friends Service Committee; the Earlham School of Religion; the Friends Association for Higher Education; the Friends Committee on National Legislation; the Friends Council on Education; Pendle Hill; the William Penn House in Washington, D.C.; the Quaker Conference Center in Richmond, Indiana, and the work camp movement.

Each of these has made a distinctive contribution to many individuals, to the Religious Society of Friends, and to the world. All or nearly all of them have had meaningful contacts with the many Quaker schools and colleges in the U.S.A.

#### A. The American Friends Service Committee (A.F.S.C.)

A novel approach to Quaker education was suggested by Eric Johnson in a talk to the Westtown Alumni Association in the spring of 1948 and then printed as a talk in *The Westonian* for the summer of that year. In that talk on the American Friends Service Committee: Our Largest Quaker School, he said in part:

Most people think of the American Friends Service Committee as an organization primarily engaged in relief. Actually, its work is now shifting rapidly into the educational field. Even its relief work has always been considered by those who planned it as education by example in the field of

reconciliation. Now, however, as events call for a more direct expression of its religious message of the power of good will to overcome evil, the A.F.S.C. is becoming a great, free, sprawling, somewhat disorganized, striving, changing educational organization, perhaps somewhat unconsciously.

I believe it is true to say that the A.F.S.C. is by now our largest Quaker school. Possibly there are more people "going to school" with the A.F.S.C. than with all other Friends schools put together. True, their schooling is not as long nor as intensive as that, say, of a student at Westtown, but at times the short contact with the A.F.S.C. has an impact on character and motivation which leaves those of us who are devoting our lives to the more conventional type of Quaker school amazed, pleased, puzzled, and inclined to ask, "Why can't we do as well?"

At the time of the 35th anniversary of the formation of the American Friends Service Committee in 1952, it issued a special bulletin on The Educational Role of the A.F.S.C. In one of the articles in that publication A. Burns Chalmers wrote as follows:

If there is still a chance for the open society, it will involve new attention to education for democracy. We believe that democracy is a logical outcome of the religion of the prophets of Israel and of Jesus. Stemming from this heritage, Quakerism has stressed individual liberty, the dignity and worth of men, and universal brotherhood. In 1757, a hundred years before the Dred Scott decision, John Woolman wrote that he "believed that liberty was the natural right of all men equally." When this belief is applied, it is obviously far-reaching and revolutionary. . . . We have always regarded the project method as a proving ground of principles. This is a method characteristic of the Service Committee. In this way the ideal is related to the actual.

From the many aspects of the work of the American Friends Service Committee of an educational nature, the editor of this volume asked Stephen G. Cary to comment briefly on four of special significance, namely their Institutes of International Relations, their Peace Caravans, their Workcamps, and their Conferences for Diplomats. Steve Cary is a graduate of Germantown Friends School and Haverford College and has contributed much to the Religious Society of Friends and the world through such positions as the vice president and acting president of Haverford College, longtime service as the chairman of the Board of Directors of the American Friends Service Committee, and service on the school committee of the Germantown Friends School. Here is what he has to say about:

*Institutes of International Relations.* The first program that the American Friends Service Committee initiated after its major relief efforts in the wake of World War I were terminated was in peace education. The United States was preoccupied in the mid 1920s with Harding's "return to nor-

malcy," had rejected the League of Nations, and was retreating into isolation from the rest of the world.

To combat that mood and encourage citizen interest in world issues, the A.F.S.C., in cooperation with local Friends groups throughout the country, began to organize summer Institutes of International Relations. Those events, lasting from three days to a week or more, and usually held on a college or university campus, featured a faculty of experts who addressed a timely international topic and discussed the realities of life beyond our national borders.

Participants were recruited to attend on a full-time, residential basis, and the program included plenary sessions and small group discussions of the Institute's theme and other subjects of special interest to the attendees. There were also recreational opportunities to increase the appeal of the Institutes as vacation settings, as well as special occasions when the wider public was invited to hear a particular presentation.

Those Institutes, convened year after year in the same community, were the genesis of the regional offices that transformed the A.F.S.C. from a parochial, Philadelphia-based organization to a national agency. They often aroused local controversy in communities isolated from the outside world, but they also introduced new ideas and new insights to thousands of citizens and made a useful contribution to national maturity.

That Institute program continued for more than half a century, with some interruptions during the years of World War II. A number of hybrids were developed that carried the same approach to special constituencies. High School World Affairs Camps helped teen-agers become acquainted with international issues and the quest for world peace. Family camps did the same for family units in settings that combined vacation and recreational issues.

The Vietnam War brought new challenges to the A.F.S.C. and other concerns replaced the Institutes of International Relations as a major expression of A.F.S.C. peace concerns. But they are still sponsored occasionally by regional offices and certainly have been a strong motivating factor in the lives of many peace activists.

*Peace Caravans.* Shortly after the Institute program was launched in the 1920s, the A.F.S.C. initiated a second experiment in international education in its peace caravan project. In that program young men and women were recruited to spend a summer travelling from community to community in the United States, meeting in church basements, community centers, and private homes with those who could be persuaded to listen.

The role of peace caravaners was to try to awaken Americans to their responsibility as citizens of a world power, to understand better the world they lived in, and to become active in working for peace. The Caravaners began their service with ten days of training at Haverford College where

authorities on international affairs briefed them on issues they would be discussing throughout the summer.

Following that training, the peace caravaners were paired, provided with model-T Fords, and sent up and down the east coast and into the midwest. Each team was assigned a particular area and given the names of ministers, Friends, and others they could contact to arrange meetings. Depending upon the size and degree of interest in a community, the caravaners stayed in one place for two days to a week or more, visiting the local newspaper office, being interviewed on the local radio, and meeting for lunch or in the evening with townspeople called together by their contact persons.

How much these travelling ministries carried on by inexperienced young men and women of college age accomplished in terms of broadening the parochial views of their largely rural and small-town audiences is uncertain. But there is no doubt of the impact the caravan experience had on those who participated in it. Caravaners greatly increased their own understanding of world issues, sharpened their organizational and public speaking skills, and in many instances developed interests in peace education which were life-long.

*Workcamps.* For many years workcamps were a major part of the A.F.S.C.'s youth service programs. Most of them were nine week summer projects in which young people of high school and college age, paying their own way, volunteered their summer time to work in group projects in community service. There were also weekend workcamps and year-round projects. In later years the workcamp movement became international.

The first A.F.S.C. workcamp, drawing on the pioneering experience of Pierre Ceresole in Europe and India, was organized in 1934 and involved a diverse group of young men and women helping to build a reservoir and water main for a government homesteading project in western Pennsylvania. David Ritchie, who later became a key figure in the international workcamp movement, was one of the student campers in the 1934 project.

From that beginning the A.F.S.C. continued to sponsor workcamps for the next 35 years, diversifying its youth program to include other forms of service opportunities, including internships in industry and agriculture, service in mental hospitals, and two-year international community service programs. These projects reached several hundred young people every year. In the 1961 domestic workcamp program alone there were four college-age camps and six high school-age camps, located across the U.S.A. from New York to Montana and California, working with seasonal farm workers, Native Americans, inner-city residents, and disadvantaged children. International workcamps beginning in Mexico in 1939, were organized in later years in Europe, Asia, and Africa, as well as in Latin America. In 1966, for example, 102 young Americans participated in 15 overseas



camps sponsored by the A.F.S.C. and 57 more were volunteers in the Mexican program.

During the more than three decades of A.F.S.C. workcamp programs, thousands of young people shared for the first time an experience in interracial group living and deepened their awareness of the economic and social problems that afflict society at home and abroad. Many found in that experience a source of spiritual growth that had an important influence on their later lives.

The A.F.S.C. continues to have a significant outreach to youth, focusing now more on disadvantaged and minority young people in the United States and overseas, but it no longer conducts group projects as it did for so many years. A number of factors led to the discontinuance of those programs. By the late 1960s most young people had to earn money in the summer for their education and could not pay to volunteer their time. The advent of the drug scene and the sex revolution vastly complicated the administrative role of the A.F.S.C. in youth projects. Simultaneously there was a growing sentiment against the paternalistic dimension of several work projects and a reluctance to sponsor camps in which only middle class young people could afford to participate.

All of these problems are real but a way needs to be found within the framework of the Religious Society of Friends for new generations of young Quakers and others of high school and college age to experience the group projects that meant so much to their parents and grandparents.

*Conferences for Diplomats.* In 1952 the A.F.S.C. initiated a program of private, unofficial conferences for mid-career and higher-ranking diplomats. The idea was to provide a relaxed and attractive setting where foreign service officers could get away from their official duties to meet and become friends with their counterparts from many countries and join with them in discussing matters of common interest.

Participants were invited individually and formally released by their foreign offices to attend, but they came as individuals and not as national representatives. The setting provided an uninterrupted opportunity for the exchange of views in unreported personal discussions as well as in larger group sessions. One unifying theme that colored much of the substantive discussion of specific issues was the dilemma so often faced by diplomats between the demands of national interest and their personal perceptions of international responsibility.

Over the 25 year life of this program, more than 90 conferences were convened in Eastern and Western Europe, Asia, and the United States, and they reached over 2000 diplomats from 66 nations. Each conference included resident consultants with broad experience and international stature, as well as a Quaker staff, to lead the discussions over a full week or more.

In that time frame diplomats from the wide range of countries repre-

sented at each conference, usually including some whose relations were sorely strained, had an opportunity to form personal friendships that would serve them well in later, more formal, official contacts. The informal setting also broke down barriers and sometimes made possible striking role reversals as occurred, for example, when a prominent U.S. State Department officer and a ranking Soviet diplomat engaged in a role-playing exercise at a conference at Clarens, Switzerland, in which each was required to explain and defend the other's position on a major issue then in conflict between the two nations.

The impact of that program is difficult to measure since it is based on the personal and subjective feelings of the participants toward each other and the insights gained into vexing problems. But it is significant that an analysis of the 480 delegates to the 1965 General Assembly of the United Nations showed that 20 percent had attended one of the A.F.S.C.'s Conferences for Diplomats, indicating that the program had reached a significant portion of the world's diplomatic community.

## **B. The Earlham School of Religion**

In the quarter century of its existence, the Earlham School of Religion has become one of the most influential educational institutions among Quakers in the United States, providing training for many of the current and future leaders of the Religious Society of Friends. The story of its founding and development is told in this section by Wilmer A. Cooper who was more closely associated with it from the beginning than any other individual. For those interested in a fuller account there is his volume entitled *The ESR: A Quaker Dream Come True*.

Wilmer Cooper grew up in Ohio Yearly Meeting (Conservative) and graduated from the Olney Friends School, winning then degrees from Wilmington College (A.B.), Haverford College (M.A.), the Yale Divinity School (B.D.), and Vanderbilt University (Ph.D.). During World War II he served in various Civilian Public Service camps run by the American Friends Service Committee. For a time he was the Administrative Secretary of the Friends Committee on National Legislation. In 1959 he went to Earlham and when the Earlham School of Religion was formed, he served as its dean from 1960 until 1978. Upon retirement in 1985 he was awarded an honorary D.D. by Earlham College.

Here is his brief summary of the Earlham School of Religion:

It was under the presidency of Landrum Bolling of Earlham that this dream came to fruition. By 1975 ESR had become a fully accredited seminary, granting both the M.A. in religion and the Master of Ministry degrees. In recent years the student body has ranged from 60 to 85 students, with as high as 75 percent coming from the Society of Friends.

One cannot begin to enumerate everyone who helped get this school started but the persons who had the most to do with this venture in the beginning were Landrum Bolling, Tom Jones, Elton Trueblood, and



Celebrating the Tenth Anniversary of the Earlhan School of Religion with Several Well-Known Friends at the Head Table

Wilmer Cooper. Initially it was through the financial support of the Lilly Endowment that the ESR was launched, but then it became the responsibility of Friends to keep it alive. Among the best remembered Quaker families who supported the school were the Replogles, Wares, and Marshburns. One also has to remember the early teachers, such as Alexander Purdy, Hugh Barbour, and Charles Thomas. Most important were the students who entrusted their education to this new Quaker seminary.

Earlham today consists of three affiliated institutions under the Earlham Board of Trustees: Earlham College, the Earlham School of Religion, and the Conner Prairie Pioneer Settlement. ESR has had its own Board of Advisers from the beginning, with membership derived from a broad spectrum of Friends. The dean of ESR is the chief administrative officer who is accountable to the president of Earlham and the two boards. Following Wilmer Cooper's deanship, Alan Kolp and Tom Mullen have served subsequently in that capacity. There are approximately ten teaching faculty and five administrative/secretarial persons, some of whom are shared with Earlham College. The majority of them are active members of the Society of Friends.

Students come from a broad range of Quaker backgrounds. Each year a dozen or more denominations, other than Friends, are represented, making up 25 to 40 percent of the student body. Many students are married and have families. Women students have increased from 10 percent in the beginning to 50 percent in recent years. Foreign countries most frequently represented have been Kenya, Japan, and England. Whereas the majority of students in the beginning came from pastoral/programmed Meetings; over half come now from non-pastoral Meetings, mostly in the East.

In addition to the two degree programs (the two-year M.A. and the three-year Master of Ministry) ESR has always welcomed students for shorter periods of study. That eventually became formalized in the TRY program, known as Theological Reflection Year. Altogether more than 600 students have been enrolled at ESR, 232 of whom have graduated with degrees. They are now working in many different capacities and places, both at home and abroad, including Friends and non-Friends graduates 50 percent are in pastoral ministry. Several are serving non-pastoral Friends in administrative and Meeting secretary roles. The remaining 50 percent are in many different kinds of work: teaching, writing, hospital chaplaincy, counselling, social work, business, mission and service, etc. A number of key Quaker positions are now held by graduates of ESR so that they are having a positive influence in many places.

The curriculum of ESR is not unlike most seminaries accredited by the Association of Theological Schools of the U.S. and Canada. This includes the classical biblical, theological, historical, and applied studies. ESR has emphasized two other areas of special concern: spiritual preparation, and peace and justice studies. Classes are small, and intimate student and

faculty relationships develop, resulting in a strong sense of community. An Active Listener group of students, under faculty supervision, serve as listeners for persons in need. The school has its own Monthly Meeting for business, clerked by students. Worship (programmed and unprogrammed alternate) is held daily while classes are in session. A weekly Common Meal is held every Tuesday noon, with a program following. Although many students live nearby, others commute from a distance, often serving Meetings or Churches while going to school. A majority of the students undertake gainful employment as a source of income. Every ministry student is required to do a Ministry Project away from the school, which is an on-the-job training experience.

During the first 27 years (except for the first two), ESR has been housed in a small cluster of college houses on the northeast corner of the Earlham campus. Plans have been drawn, however, funds are being raised, and work has begun on renovation of the Robert Barclay Center and the removal of two houses to make space for a new ESR building. Barclay Center will become the administrative and faculty headquarters, and the large new facility will include class, Meeting and worship rooms, and food service.

Educationally ESR has always focused its primary attention on preparation of students for ministry and service. Beyond this, it aims to serve other denominations in ecumenical spirit, while maintaining a Quaker identity. A second focus has been to reach out and serve the wider Meeting and Church constituency at the local level. In the early days ESR sponsored a non-credit extension program called Adult Education in Religious Studies, reaching into Friends communities in Indiana and western Ohio. Summer school has been held intermittently through the years, as well as occasional extension courses for credit at some of the Quaker college locations. A new educational venture has been launched with the merger of the Yokefellow Trueblood Academy with the School of Religion. Meeting membership education will be the focus of non-credit courses offered to deepen faith and improve ministry in local Meetings. This will be financed separately and staffed under the administrative oversight of the ESR.

The Earlham School of Religion began as a venture of faith and it continues in that mode, believing that there is need for this kind of educational center to serve the future of the Society of Friends, as well as provide a Quaker witness to the wider world.

### **C. The Friends Association for Higher Education**

The newest of the Quaker organizations in education is the Friends Association for Higher Education, founded in 1980, due in large measure to the efforts of Charles E. Browning of Whittier College and T. Canby Jones of Wilmington College. In this essay Canby Jones describes briefly the origin and early development of that association. Canby Jones is a graduate of Westtown, Haverford, the

Yale Divinity School, and the Yale Graduate School. During World War II he was in the Civilian Public Service program of the American Friends Service Committee and after the war he worked with the A.F.S.C. in Norway. From 1955 until the present he has been a professor of philosophy and religion at Wilmington College. Here are his comments:

The Friends Association for Higher Education was born of the burning concern of Charles E. Browning, professor of sociology at Whittier College. Charles is a convinced and profoundly committed Friend who found himself as one of the two remaining Quakers on the Whittier faculty. There was also convincing evidence all around him that Quaker values were diminishing to the point of no return.

At the Faith and Life Conference held in Indianapolis in 1974 and sponsored by the Friends World Committee on Consultation, Charles Browning shared this concern with me. I assured him that a similar erosion of Quaker spiritual and educational values was also occurring at other Quaker colleges.

To do something to meet this need we called together eight or nine concerned Friends on the faculty of widely scattered Quaker institutions of higher learning. The group included two administrators, one trustee, and Adelbert Mason, the Executive Director of the Friends Council on Education. We met at the Fellowship Farm in Pennsylvania in 1978 and came to the conviction that we had to establish on the level of Friends higher education an organization similar to the Friends Council on Education which had done so much for the Quaker elementary and secondary schools for 50 years.

Our planning group met three more times in succeeding months and eventually held a national conference for Quakers working in Friends institutions and in "the world's" colleges and universities. That founding conference for the F.A.H.E. met at Wilmington College in 1980 with the theme Strengthening Quaker Values in Higher Education. Ward Harrington, a retired professor of philosophy, served as our volunteer executive secretary. He and I welcomed over 90 Friends to that gathering. At that conference the Friends Association for Higher Education was formed, a "constitution" adopted, a similar conference planned at Guilford College in 1981, and plans made for an office at Guilford, with the volunteer services of Anne and Nate Shope as executive secretaries.

Since that time the annual membership has been around 250 and the major activity an annual conference—at Earlham College in 1982, at Haverford College in 1983, at Friends University in 1984, at William Penn College in 1985, at Malone College in 1986, and at Whittier College in 1987. The 1988 conference will be at Guilford in conjunction with the Friends International Conference on Education.

Each year the *Proceedings* of the annual conference are published. In

addition, a viewbook of all 16 of the Quaker institutions of higher learning was printed in 1981 and in 1983 the F.A.H.E. published a directory of Friends scholars and administrators in higher education, including 488 names from our mailing list of 1800.

Since our 1982 gathering we have established on-going Task Forces to implement concerns common to Quaker educators, including such topics as Internships and Faculty Exchange, International Education, Campus Quaker Intervisitation, College Services to Quaker Meetings and Peace and Quaker Studies Programs. From 1985 through 1987 we were blessed with the leadership of Harold C. Cope as executive secretary.

The Friends Association for Higher Education seeks to restore Quaker values and their spiritual basis to Friends institutions of higher education; to reconcile them to their Meeting constituencies; to discover, affirm, and apply the unique essentials of the Quaker teaching process; and to create a supportive fellowship and sense of community among Quaker higher educators everywhere.

How far has F.A.H.E. succeeded in reaching these goals? Before 1980 both Wilmington College and Friends University had gone most of the way toward reconciliation with their constituent yearly meetings. F.A.H.E. could only help them complete the process and celebrate. In the case of Guilford, William Penn, and Earlham colleges F.A.H.E. has given needed help in the on-going reconciliation with their yearly meetings. But Whittier is the stunning success story. F.A.H.E. has been the primary vehicle of the recovery there of its Quaker ethos.

In another area we have seen the supportive fellowship among Quaker educators afforded by the F.A.H.E. grow into a living thing. Also new Peace Studies Programs in a few Quaker campuses owe their existence at least in part to the influence of the F.A.H.E. We look forward to the mutual sharing of outstanding Quaker teachers with other campuses, both Quaker and non-Quaker. We also envision the establishment of a teacher internship program which will build a clientele of qualified Quaker college teachers to fill the long-standing shortage.

## **D. The Friends Committee on National Legislation (F.C.N.L.)**

In the 20th century American Friends have carried on much of their public peace education activities through four Quaker or Quaker-related organizations: the American Friends Service Committee, the Friends Committee on National Legislation, the National Council for the Prevention of War, and the Peace Association of Friends in America. The FCNL as it is popularly known was formed in Richmond, Indiana in 1943 with Murray S. Kenworthy as its first chairman and E. Raymond Wilson as its first—and longtime—executive secretary. It has had a tremendous impact in the national capital and several denominations have used it as a model for similar organizations.

Its current executive secretary is Edward F. Snyder who has written the following brief account of the educational nature of the work of the FCNL. Ed Snyder was born in Iowa and reared in Maine. He graduated from Yale University and worked in a law firm in Connecticut before joining the FCNL staff in 1955 as its legislative secretary. In 1962 he became its executive secretary, succeeding E. Raymond Wilson. Here is what he has to say about the FCNL:

Another Quaker organization which has several educational aspects, especially in the adult education field, is the Friends Committee on National Legislation. Formed in 1943, it attempts to be a Quaker witness in Washington, bringing to the attention of Representatives, Senators, and others the views of Friends on public issues—both national and international.

Its overall aims as stated succinctly in one of its brochures is “to seek a world free from war and the threat of war, . . . a society with justice for all, . . . a community where there is opportunity for each person’s potential to be fulfilled, . . . and an earth restored.” In another statement the FCNL is described as “composed of Friends who feel a concern as Christians and as seekers after truth that the social, economic, and political aspects of life be undertaken with love and justice.”

Every five years a large group of Friends representing all the yearly meetings in the United States discusses the priority issues according to Quakers and decides on which issues to concentrate in the next few years. Annually those decisions are reviewed by a smaller group of representative Friends.

Despite the small number of Quakers in the United States, the impact of Friends on some issues has been strong; many officials in government listen with respect to the views of Friends, in part because of the intellectual efforts, good judgement, and compassion of Quakers in the past.

Although primarily viewed as a lobbying group, the FCNL carries on considerable education in at least four ways:

1. First, there is the education of members of Congress and their staffs through interviews by FCNL representatives and constituents on FCNL priority issues. Conversely there is the education of Friends and friends of Friends on the views of influential legislators and of the legislative process.

2. Many Friends and others become better informed about issues and impending legislation through the *FCNL Newsletter*, its supplemental documents, and staff studies, as well as through many seminars and conferences.

3. A few carefully selected interns obtain a remarkable education through their 11 month work with the FCNL. To a lesser degree that is also true of the many people who volunteer for short periods in the FCNL office.

4. Friends from different parts of the USA, and sometimes with differ-



ing backgrounds and beliefs, also learn from each other in the various gatherings held under the auspices of the FCNL.

5. To a lesser degree some of these educational features of the Friends Committee on National Legislation apply to the various state-wide committees which have been formed in recent years in various parts of the United States.

## **E. The Friends Council on Education**

The following account of the Friends Council on Education was written by Clayton Farraday who was born in Pennsylvania, graduated from Friends Central School and Swarthmore College, and has devoted himself to FCS his entire adult life until his recent retirement. Currently he is chairman of the Friends Council on Education.

In 1981 the Friends Council on Education celebrated 50 years of service in education with Quaker schools across the United States as 1931 was the year of the founding of that group. Its purpose was to bring 34 of the existing diverse Friends schools under an integrating canopy of educational services. Among those schools two had their beginnings in 1689 and 1697. Thirteen were started in the 18th century and 15 more came into being between 1800 and 1900. Today there are 75 schools within the Council. Some of the earlier schools have been laid down but several others have been formed. Presently two new schools are on the planning board. Many of the original 34 are still alive.

The Council was born in the Depression years by the thinking and planning of Hadassah Moore and Morris E. Leeds just prior to the union of the Orthodox and Hicksite yearly meetings in the Philadelphia area. Those two groups had been formed by the schism within the Society of Friends in 1827. The Council was to be a national consultative organization dealing with education from the kindergarten through college. In 1971 Hadassah Leeds wrote a statement of what she felt was the chief purpose of the Council: "to keep before our eyes the fact that there can be spiritual unity in the educational aims of Friends from nursery school through college." John Lester, a distinguished teacher of English, became the part-time executive secretary. He began his assignment by writing *The Place of the Quaker School in Contemporary Society*. With the appearance of that pamphlet the Council began its continuing program of educational publications.

As a start in assisting schools with beginning teachers who had been employed as interns, the Council set out to organize an informal self-communicating group. John Lester became the master teacher and critic. That program provided for inter-school visitation, observing talented teachers, and watching others manage students in classroom and out-of-class

situations. In 1958 that program was developed further under the expert direction of Irvin C. Poley, a master teacher at the Germantown Friends School. Through that program it was possible for future teachers to obtain education credits at the University of Pennsylvania. That extremely valuable program continued for six years.

During World War II a concern of the Council developed for the young conscientious objectors in the Civilian Public Service camps and representatives were sent to visit those camps to foster the ambition of future teachers.

As the Council became more involved with the schools, it realized that most of them had little or no retirement provisions for faculty members. Hence a thorough study was made of the Teachers Insurance Association of American (the TIAA) and schools were urged to join it.

The post-war years brought the organization of two meetings each year for the heads of secondary schools run by Friends. That was followed by the introduction of conferences at the beginning of each school year for teachers new to Friends schools as beginners or with experience in teaching. The first of those conferences was held at Pendle Hill in 1949. Today, because of the increase in the number of individuals attending (often 100), they are held at the Temple University Conference Center (Sugar Loaf) in Chestnut Hill, Philadelphia. In the early years Irvin Poley was the director; in more recent years they have been conducted by David Mallery, the Council's able program director.

At one point in the evolution of the Council an experiment was tried with the public school system of Philadelphia whereby one of their institutions was used for the sharing of ideas and for teaching assignments. That was a noble attempt to bring private and public education together but, after two years, that plan was abandoned.

From the beginning of the Council there has been a deep concern to find enough money to carry on its many plans and services. For several years each school paid a small assessment and many monthly meetings sent in contributions. Then, in 1967, the Council received the announcement of a large bequest from the estate of Susan Vanderpool Clark who left a trust fund whose income amounted to approximately \$120,000 a year which was to be used "for maintaining, improving, or enlarging the academic curricula, the faculty, and the institutional facilities in the elementary and secondary schools of the several Meetings in the United States of the Religious Society of Friends, and in assisting needy and worthy students attending such schools."

With the availability of such funds the Council had a vision which that money could bring to fruition. Thomas S. Brown was selected as the full-time director of the Friends Council on Education and he and his wife, Nan, became an indefatigable team in forwarding many programs. Tom led the Council through a survey of possible plans: a master teacher-in-

residence circuit, an ecology center, integrated-day workshops, and a center for education in Germantown-Philadelphia. During his administration he gave priority to the Meeting for Worship as the center of school life, the importance of informed leadership by trustees and administrators, and the pursuit by each Friends college of its own unique Quaker dimension—all under the aegis of the Council.

Alice Brodhead, an instructor in education at Swarthmore College, brought her wisdom and vision to the Council for the formation of clusters of Friends schools in various geographical regions. She helped organize them and showed them how they could enrich each other. She was also deeply interested in greater assistance to the small, elementary schools. In all these activities Holly Locke, a former teacher at Germantown Friends School, became a consultant for the elementary schools, dividing her time between work for the Philadelphia Yearly Meeting Committee on Education and the Friends Council on Education.

In keeping with the persistent reminder of the QUAKER in our schools, an annual grant from the Towe Foundation was used to support a Quaker-in-Residence in the Friends boarding schools.

When Tom Brown retired from the Council in 1977, Adelbert Mason, the headmaster of the Abington Friends Schools, became the new executive director. The groundwork laid by John Lester and the vision of Tom Brown have been carried on under his leadership. The presence of the Clark Fund which placed the Council in an enviable position financially, has been strengthened by an endowment fund begun in 1981 at the time of the Council's 50th anniversary, and by an annual-giving program. School heads, faculty, and staff members now profit from a series of workshops, seminars, and conferences each year. Here are some of the variety of those gatherings: nursery school teachers, school secretaries, old pros, mathematics and writing, education dealing with violence, coaches, trustees, administrators who teach, and school heads. Under the vibrant leadership of David Mallery each conference sends its participants back to their respective schools to help spread the dynamics with their colleagues. Through the years the conferences for beginning teachers and the West-town Conference (the 25th is to be in 1988) have made a vital contribution to education in Friends schools.

Additional services to the schools include interviewing and listing potential teachers, aiding in the selection of school heads, responding to calls from schools to assist in controversial matters, and to promote harmony in their interpretation and in their search for truth. Intermittently there is a Pilgrimage to the George Fox country in England in which the Friends Council and the Committee on Education cooperate.

From the beginning of the Council there has been a desire to bring important Friends and friends in education to those conferences and meetings so that teachers might meet them and hear them speak. Among the

earlier leaders who enriched those gatherings were Bliss Forbush, the headmaster of the Baltimore Friends School; Clarence Pickett, the executive secretary of the American Friends Service Committee; and William Wister Comfort, the president of Haverford College. They were followed by such well-known persons as Colin Bell of the A.F.S.C.; Elise Boulding, head of the sociology department at Dartmouth College and a well-known Quaker writer; Douglas Heath of the psychology department of Haverford College, Sarah Lawrence Lightfoot, the author of *The Good School*, Richard Hawley, the author of *Headmaster's Papers*, and Dulaney Bennett, the principal of the Wilmington Friends School.

The final statement in Rachel Letchworth's story of the Friends Council on Education, entitled *Yesterday, Today, and Tomorrow*, is this choice passage:

To the end the Council can help in the creation of more and more creative and dedicated teachers, it will continue to fulfill the vision of its founders and to dream dreams for the next 50 years. Here we are, send us out on educational quests, for we are ready for new adventures.

## F. Pendle Hill

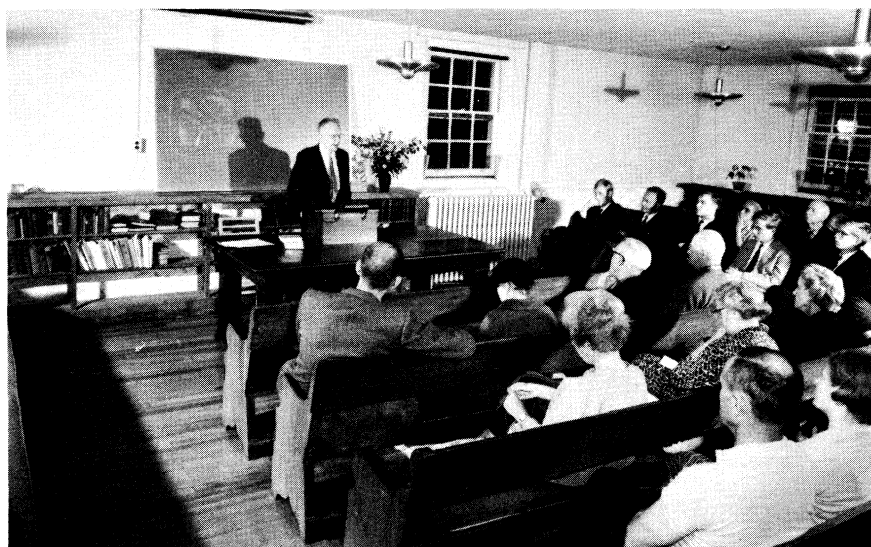
For more than 50 years Pendle Hill has played a pre-eminent part in Quaker education in the United States—and beyond our land. It is an educational institution without exams, without grades, and without diplomas. People go there to learn because they want to learn and to grow mentally, spiritually, and psychologically. It has served hundreds of students, hundreds more who have been sojourners there, hundreds more who have come to its campus for conferences and special meetings, and other hundreds who have been influenced by its extension programs in many Friends Meetings. Patterned after Woodbrooke, in England, it is an adult study center, retreat, and location for conferences. It is described vividly and lovingly by its new clerk or director, Margery Walker. Here is how she has described that important locale:

The modest sign at the old stone gate leading off Plush Mill Road in the quiet Philadelphia suburb of Wallingford reads, "Pendle Hill, A Quaker Center for Study and Contemplation." The name bespeaks a place where people can come, in the words of Henry Hodgkin, its first director, "to see deeper into the meaning of life and farther out into the great world, and come down, as George Fox did from Pendle Hill, with a fresh zest for the service which reaches to that of God in all."

Pendle Hill began as a vision of Quaker leaders in the early 20th century who saw the need for a center of religious and moral purpose where students could plumb their faith and its applications to emerging world problems. They understood that the fundamental Quaker query, "What canst thou say?" called for widespread personal knowledge and



Howard and Anna Brinton at Tea Time at Pendle Hill



Henry Cadbury Speaking in the Barn at Pendle Hill

experience. Founders sought an education for the whole person where scholarship would inspire the spirit, and spiritual development would be informed by scholarship, where work of the highest quality would be expected, unhampered by academic constraints, and where Friends of all persuasions could function together, bridging rifts and contributing to unity in the Society.

In the ensuing decades Pendle Hill indeed became a crucible for personal and social change as many gifted and dedicated individuals took part in implementing the vision. Following the inspired but brief leadership of Henry Hodgkin—the founding director—Howard and Anna Brinton brought to bear their remarkable spiritual, scholarly, and administrative gifts in guiding the development of the institution for the next 20 years, establishing most of its present forms.

A veritable galaxy of prominent Friends has taught at Pendle Hill, beginning with Rufus Jones, Henry Cadbury, Clarence Pickett, Douglas Steere, and Henry Sharman, as well as Henry Hodgkin, the first year only.

Over 160 individuals have authored pamphlets and hundreds more have taken part as conference leaders and lecturers. Still others, such as Robert and Elizabeth Yarnall and Douglas and Dorothy Steere have devoted decades of service on the Board, laboring in Spirit-guided Quaker business sessions to assure the financial and ideological foundations of the institution. Pendle Hill's logo, contributed by Fritz Eichenberg—the well-known artist—is an example of myriad other talents that have contributed to building and sustaining this Quaker study center.

## **1. Resident and Extension Programs**

The basic elements of Pendle Hill programs have not changed substantially over the years. The “Pendle Hill experience” is planned to give to those who come an awareness of the close relationship between the inner and outer aspects of life and an understanding of how the inner dimension of life speaks to the needs and issues of our time. Yet every year the Pendle Hill experience takes on unique characteristics, reflecting the current participants and the times. “Meetings for learning” encompass the study of the *Bible*, Quaker faith and practice, world religions, social concerns, literature and the arts. In the resident program, 35-40 adult students reside on the Pendle Hill campus for one or more of the ten-week terms beginning in October, January, and April. Lectures, short courses, and conferences throughout the year meet the needs of those who come for briefer periods.

Learning at Pendle Hill, whether in small or large segments, occurs in a total context of worship, work, study, and community sharing. Classes, usually held in spacious living rooms, are times of deep intellectual exploration as well as compelling arenas in which students are encouraged to

face the impact of new insights in their lives. Classes often seem like a mere beginning, however, as students and staff meet in a host of other activities. Learning goes on through cooperative work on meals and grounds, through laboring for consensus in meetings for business, and through much sharing and study. The library, open 24 hours a day, and the Pendle Hill bookstore, wedged between the offices and meeting room, provide many enticing selections for reading and discussion.

The daily Meeting for Worship is a time when the Spirit seems to seep through the community, affirming oneness, opening up wider circles of understanding, healing rifts, and engendering courage. The caring community begets allowing which in turn, creates the opportunity for growing. The Pendle Hill experience which former participants typically report as a time of dramatic change and growth is the fruit of many interlocking parts.

Pendle Hill students range in age from 18 to 84 and come from dozens of different countries as well as from all over the U.S.A. While over half are affiliated with Quakers, others represent a great variety of faiths. It is not unusual to have clergy from other denominations spend their study leaves at Pendle Hill, such as the Lutheran and Presbyterian ministers and a Trappist monk who were recently in residence.

Some participants come with specific research or study interests. Others come seeking to resolve questions or to chart new directions in their lives. Group emphases have ranged from the training of conscientious objectors for overseas service and labor relations in the 1930s and 1940s to preoccupation with tax resistance, responsible investing and sanctuary in the mid 1980s. Diversity is valued within the context of a Spirit-centered community.

Pendle Hill does not grant academic credit or award degrees; however, on occasional request of students, other institutions of higher learning have accepted for credit work performed at Pendle Hill. The Immigration Service has certified Pendle Hill as an authorized institution to enroll international students.

In addition to its small resident teaching staff, Pendle Hill invites each term one or two experienced Friends who have witnessed in their own lives to Quaker faith and practice, to share in the life and teaching of the community as Friends-in-Residence. Research Fellows are also welcomed at Pendle Hill to conduct specific investigations such as the current historical study of Friends' concerns and care for the aging, funded under a grant from Philadelphia Yearly Meeting.

People may come to Pendle Hill as sojourners for periods of a few days to a few weeks. Sojourners are free to follow their individual programs or to take part in current Pendle Hill activities. Additionally, Pendle Hill offers a ministry of hospitality to other groups who hold their conferences, retreats, and workshops there.

## 2. The Publications Program

Pendle Hill publications, too, are an integral part of the learning program, reaching out to nourish an even wider circle of seekers. In the words of Janet Whitney, an early editor of the pamphlet series, "They will feed the springs of that inward life which is our only hope of survival, both as persons and as a Society." Six pamphlets are published each year and up to two books. Pendle Hill publications are not solicited but arise out of the concerns and leadings of their authors. They are non-profit, carry no advertising, do not pay royalties, and stress original manuscripts.

The pamphlet series, begun in 1934, has offered a continuing stream of refreshment and stimulation to individuals and Meetings. Now numbering 273, they present the work of both well- and little-known authors. Early pamphlets tended to emphasize social action while later ones have tended to be directed toward the interior life.

Some of the pamphlets with the widest appeal over the years have been #20—Howard Brinton's *Guide to Quaker Practice*; #91 and #240—Simone Weil's *The Iliad or the Poem of Force* and *Two Moral Essays*; Laurens van der Post's *Patterns of Renewal*, and #142—Bradford Smith's *Dear Gift of Life*. Among the more recently published pamphlets, those for which there has been the greatest call are #230—Helen Luke's *The Life of the Spirit in Women*, #242 and #241 Elaine Prevallet's *Reflections on Simplicity* and *Interconnections*, #226—Walter Barnett's *Homosexuality and the Bible*, and #271—Jim Corbett's *The Sanctuary Church*.

Pendle Hill's activities are guided by a General Board of 66 Friends from across the U.S.A., and an Executive Board of 12, with many Friends serving faithfully in the important work of committees. A staff of 35 implement the Pendle Hill programs in a spirit of religious service. Although divided into functional tasks of editing, cooking, maintenance, teaching, and administering, the staff also forms a stable community which provides the continuing basis for a fellowship of the Spirit, affecting all who come.

Quaker faith and practice undergird all of Pendle Hill's activities. It strives to be open and experimental in the deepest sense as it continues to provide a focus for what Friends and others can say to our times.

## G. The William Penn House

A very valuable educational resource for Friends and the students of Friends schools and colleges is the William Penn House, the Quaker seminar and hospitality center on Capitol Hill in Washington, D.C. A brief sketch of its activities is provided here by its current director, John F. Salzberg:



William Penn House provides Quakers and the students of Quaker schools and colleges with seminars on peace and justice issues. It provides the participants with first-hand experience with the issues by utilizing as speakers persons who are directly involved in such issues. Those speakers include officials in the executive branch of our national government, members of Congress and/or their staff members, embassy officials, and representatives of public interest organizations who are seeking to influence the course of legislation and administrative policy.

A special effort is made to incorporate in each seminar program at least one speaker who can represent a Quaker perspective on the issue. Frequently the Friends Committee on National Legislation and the American Friends Service Committee are called upon to provide such speakers. Quakers who are employed by the Congress, the executive branch, or public interest organizations also serve as speakers. The seminars also seek to include speakers representing varied perspectives on the issues under consideration. By providing a balanced program, the participants should be able to consider all the major perspectives on the issue before reaching their own conclusions.

The ultimate objective of these seminar programs is to enable the participants to be more effective in representing their own views to their members of Congress and to the executive branch. For groups from Quaker Meetings, especially, this means presenting a Friendly perspective on issues. Often the William Penn House seminar participants serve to reinforce the work of the F.C.N.L., the A.F.S.C., and other Quaker organizations.

In recent years seminars have been focused on the following topics: the conflict in Central America, arms control, U.S.-Soviet relations, South Africa, the Middle East conflict, civil rights and civil liberties in the U.S.A., and poverty there, too. The latter topic has often included a work experience in a local soup kitchen or shelter.

During recent years an average of 20 to 25 groups have participated in such seminars yearly, including Quaker secondary schools and colleges; Quaker monthly, quarterly, and yearly meetings; as well as seminars open to Quakers generally. This seminar program is also open to non-Friends and often it is a Quaker associated with some educational institution that brings a group here.

When the center is not being utilized by a seminar group, hospitality is provided to groups, individuals, and families; the center can accommodate up to 20 guests overnight. Breakfast is provided to all overnight visitors and some other meals are arranged for various groups. Contributions are received from those who utilize the services of the William Penn House, as well as from Quaker Meetings and individuals. A newsletter, *Penn Notes*, describing the activities of the center is published several times a year. The center is under the care of the Quaker Meetings in the Washington area.

## **H. The Quaker Hill Conference Center**

The current director of the Quaker Hill Conference Center in Richmond, Indiana, Eldon Hartzman, writes about the activities of that institution in this report:

The Quaker Hill Conference Center, located in Richmond, Indiana, serves several different but similar purposes as Pendle Hill and the Earlham School of Religion. Instead of having a long-time resident group of students, it brings together Friends, and to some extent others of a somewhat similar approach, for short-term conferences and meetings. Its purpose is to provide a setting for individuals, Meetings, and organizations to explore, deepen, and expand their Christian lives.

Groups of 50 persons can be accommodated with conference-style meeting rooms, overnight lodging, and meals. The light and gracious dining room can seat 64 persons and often doubles as a meeting room for larger groups.

Some of the conferences are conducted in conjunction with the Earlham School of Religion and many as an integral part of the many-faceted tasks of the Friends United Meeting, with its headquarters next door.

Among the topics explored in recent months at the Quaker Hill Conference Center have been:

- Ministry and Counsel Member Training
- Discipleship Training
- Enabling Ministries Seminar (15th annual)
- Prayer Retreats
- Living the Quaker Experience
- Workshop for Clerks
- Growing in the Body of Christ
- Consultation Series (9th annual)
- Solitude Room for Personal Retreat and Prayer

Enhancing this location as a conference center are the 30 acres on which it is set, fronting on the West Fork of the Whitewater River and adjacent to hiking trails in the nearby wooded area. A small staff attempts to facilitate the purposes of such group meetings. Thus the Quaker Hill Conference Center is another of those related educational centers so important to Friends today.

## **I. The Work Camp Movement**

After teaching for a few years at the Moorestown Friends School, David Richie devoted himself for the rest of his active life to the work camp movement. Ably assisted by his wife, Mary, they conducted weekend workcamps in Philadelphia for many years in which students from Friends schools, as well as other young people, were often exposed for the first time to some of the ills of society. Often their consciences were quickened by that experience. Then David and

Mary branched out to work camps in several parts of the world, counting other thousands of young people among their friends through those experiences together.

In a very brief form here is what David Richie has said about the work camp movement as an educational experience:

At the close of World War I a remarkable idea was created. That was the idea of international work camps. In them men and women from different nations would work voluntarily in disaster areas, restoring the havoc wrought by war, floods, earthquakes, and other disasters. To the participants this was a positive alternative to war; an affirmation of their devotion to peace. In a sense this was a peace army—what William James had called “a moral equivalent to war.”

Originally conceived by members of the International Fellowship of Reconciliation, the idea was developed in the ensuing years by Pierre Ceresole, a remarkable Swiss citizen who eventually joined the Religious Society of Friends.

In the 1930s the American Friends Service Committee adopted and adapted this creative idea by establishing summer work camps primarily as educational opportunities for growth in social awareness, understanding, and concern. They were organized for both college-age and high school young people in areas of social need in various parts of the United States, and after the war, abroad. Thousands of young people took part in those camps and the lives of most of them were strongly affected by this realistic experience.

Then, in the 1940s, the idea of work camps was adapted still further to weekend experiences, largely if not exclusively for boys and girls of high school age—many of the participants coming from the Quaker high schools in the Philadelphia area.

For most of the workcampers this was their first exposure to conditions in poor housing areas and was a far more realistic lesson than the textbook account in their schools. Hard work on some practical project was combined in these weekend workcamps with discussions of social, economic, and political issues, and with square dancing, singing, and other forms of fun.

The values in all these different types of work were many and varied, depending upon the individuals participating, the leadership, and the project. But they usually included simple and cooperative living, hard and often “dirty” work, friendly contacts with persons of other ethnic and racial groups, and exposure to economic and social problems in a challenging situation.

Today the voluntary workcamp movement is very much alive around the world. From it came the idea of the Peace Corps, championed by President Kennedy, and a few years later, the United Nations Volunteers.

## **Chapter 16**

# **Quaker Education in Other Parts of the World**

Ask a typical group of English or American Friends about Quaker education in the world today and they will probably respond solely or almost exclusively, in terms of educational institutions and movements in England and the United States. That is probably understandable, although regrettable, as most Quakers in those two areas have not yet begun to think of Quakerism as worldwide family or in terms of the global Society of Friends, with a wide variety of schools in several places around our tiny planet.

Nor would their reply to the question of the involvement of Friends in educational endeavors be correct in terms of our history as a Religious Society. Actually there have been educational efforts by Quakers in many part of the world in the past as well as at present. Within the past 100 years there have been Friends schools in all of the areas which are usually regarded as continents—North and South America, Europe, Asia, Africa, and Australia. Many of the schools Friends established no longer exist, especially in Asia. But there are still Quaker schools in all six continents.

In this chapter we will try to give an overview of Friends schools and related educational organizations and movements in the past and at present in various parts of our globe. To do that we will have to sketch the picture of Quaker education globally in very broad strokes.

On some parts of the world information is available but on other places there is not a great deal of data in print. Hence this writer would like to encourage individuals and/or groups to gather information on Quaker educational efforts in various parts of the world in the past as well as at present, making their findings available to interested readers. That should be fascinating undertaking for those involved in it and of value to many others. Of special importance are the stories of recent educational work of Friends in East Africa, in Central America, and in Bolivia and Peru.

On our quick spin around the globe to learn about Quaker schools and other educational enterprises, we begin with our next door neighbor—Canada.

The only educational institution of Canadian Friends for many years was Pickering College, located in Newmarket, Ontario, Canada. It was started by members of the Religious Society of Friends in 1842 at the suggestion of Joseph

John Gurney and Elizabeth Fry of England. In 1871 it was chartered by the Canada Yearly Meeting of Friends.

Unfortunately it has been plagued with problems over the years. It was closed in 1885 but reopened in 1892. In 1905 it burned but was rebuilt in New Market in 1908. During World War I it was used as a hospital for shell-shocked soldiers but was reopened in 1927. At that time it changed from being co-educational to being for boys only. And, despite its name, it has never been a college. Again, in 1981, it experienced a fatal fire but has been rebuilt since then, with much more adequate facilities.

Although no longer under the care of Canada Yearly Meeting, it has some tenuous ties with that group. For example, its headmaster, Sheldon Clarke, is a Friend and a few of the faculty are Quakers. Every other year Canada Yearly Meeting is held at Pickering College. And there is a substantial Quaker Collection at that location. Its student body is increasingly international.

In a recent statement by the Long-Term Planning Committee, they stated that:

Pickering College (1842) a Quaker-founded independent day and boarding school offering an advanced academic program to boys in grades seven to thirteen, emphasizes intellectual endeavor, physical health and training, social awareness and spiritual development, in its approach to maturing adolescents.

The key to a Pickering College education is strong interpersonal relationships built by faculty and students living, learning, working, and playing together.

The goal for the Pickering College community is to combine sound cultural education with practical activities in which respect for the individual is recognized and cooperation with the group is expected so that traditional human values, personal responsibility, self-discipline, and self-confidence are promoted.

In the 1950s a special development among Quakers in Canada brought about the formation of the Argenta Friends School. At that time some California young Friends were distressed with such matters in the U.S.A. as materialism, violence, and loyalty oaths. So they decided to move to Canada where they joined a small group of Friends in British Columbia, in Argenta which had been a mining town which had fallen on bad times but was a beautiful location on a lake in the Purcell Mountains.

Wanting a special type of education for their children, they started a high school (grades 10–12), mostly day students. Later there was a junior high division and most of the pupils in the school were boarders. In its day it carried on several interesting projects as an experience-centered school, including the construction of buildings by the students and the running of a small press.

As those families grew older and their own children no longer needed an education locally, that group decided to close the Argenta Friends School, which was done in 1982.

We move on, then, to England and our account of the Friends Schools there currently will be brief as some information on them was given in earlier chapters of this volume. Suffice it to say that the radical changes in the educational efforts of the government, brought about by the Reform Act of 1944, and subsequent developments, caused English Quakers to wrestle long and realistically with the question of the place of Friends schools in their land, including such questions as religious education, education in a multi-ethnic society, and violence in those establishments.

Eventually Friends retained control of only nine boarding schools: Ackworth, Ayton, Bootham, Leighton Park, The Mount, Saffron Walden, Sibford, Sidcot, and Wigton.

As in the United States, however, a large majority of teachers who are members of London Yearly Meeting, are engaged in government institutions, holding such jobs as those in educational research and administration, in the inspectorate and advisory service, and in further and higher education. Friends serve in a variety of types of schools; county and voluntary; primary, middle, and secondary; grammar, modern, and comprehensive. In fact, it was estimated a few years ago that around 20 percent of English Friends were engaged in education.

One of the outstanding contributions of English Friends in education has been Woodbrooke, an informal Quaker educational, spiritual, and extension center in Birmingham. In addition to serving Friends and non-Friends in the British Isles, it has added much to the lives of many people from abroad who have studied there. And it became the “model” for the establishment of Pendle Hill, a similar center in the United States.

Then there are the extensive educational efforts of Friends, too numerous to list in detail, including *The Friend* and other journals, the books and pamphlets of the Quaker Home Service and other groups, and the working parties of the Friends Service Council, the East-West Committee, and other organizations and groups.

Next we move to Ireland. Through the good offices Alan Pim, we have this abbreviated account of the activities Irish Friends in education, written by Maurice J. Wigham, the headmaster of Newtown from 1964 until 1981:

From the early days of the Society of Friends in Ireland, the education of the children of Quakers was considered of great importance and several small schools were established. Then, in the 18th century individual teachers, often with the encouragement of Friends, set up secondary boarding schools. Of them the most famous was Ballitore, set up by Richard Shackleton in 1726 and continuing until 1836. That institution was supported by more affluent Friends but had many pupils from outside the Society. A similar school was founded for girls by Sarah Grubb at Suir Island in Clonmel.

By the end of the 18th century there were a number of such schools and

a strong concern for education beyond the Society of Friends led to the formation of three Provincial Schools established by the three Provincial or Quarterly Meetings in Ireland. Lisburn in Ulster was the first. After 150 years as a coeducational boarding school, with up to 120 pupils, it became the Grammar School for the area and now has around 1200 pupils, only a few of whom are Friends.

At Mountmellick in Leinster, the school was at first co-educational, but in the latter part of the 19th century and up until 1921, when it was closed, it was a girls school. Since that time Friends in Leinster have cooperated with those in Munster in the management of the Newtown School in Waterford. That school is the youngest of the Provincial Schools and was started in 1798. It continues as a coeducational, boarding and day school for approximately 350 pupils, most of whom are from outside the Society of Friends.

In 1950 a group of Friends in the area north of Dublin took over the management of Drogheda Grammar School. Although it is not an official Quaker school, Ireland Yearly Meeting is represented on the Board of the school which reports to the Educational Committee.

In the primary section, Rathgar Junior School, in Dublin, is under Quaker management and is now about 65 years old. In Waterford the Newtown Junior School has around 75 pupils.

Another school of historic interest in connection with Ireland Yearly Meeting was the agricultural school at Brookfield in County Down. It came under the care of the yearly meeting in 1856 and lasted for about 100 years.

Crossing the Channel, we arrive in The Netherlands. Although a very small group numerically, Dutch Friends maintained for many years an international school in the Eerde Castle in Ommen, leased from Baron Philip van Pallandt. It became not only an educational center but a refuge for many children from Germany whose parents were Jewish or anti-Nazis, although not Jewish. For a part of the time the early grades were conducted in Dutch, the middle grades in German, and the upper grades in English.

In 1943 the school was requisitioned by the Nazis and most of the persons connected with it went underground. Ten boys were deported and nothing heard from them after that.

Due to the efforts of Piet Arlens Kappers, Fritz Philipp, and others, the school was restarted in 1946 under the management of the Stichting voor Quakerscholen, with Dutch and English "tracks," and under the direction of Horace Eaton, an American Friend. An elementary school was also started in the 50s near Ommen with Dutch and English speaking tracks and in 1959 the Beverweerd Castle near Utrecht was acquired by the Stichting and remodelled as a school. By the 1970s the school proved to be too big an undertaking for Dutch Friends and they withdrew from it, although a few Friends remain interested in it.

In the meantime another Dutch Friend, Kees Boeke, was one of the leaders in the international progressive education movement, known as the New Education

Fellowship, in which Quakers in England, Australia, the United States, and elsewhere, were active.

Friends have never had a school in Switzerland but they have been extremely active in three international organizations and movements there. One has been the International School in Geneva. For several years the chairman of its board was Bertram Pickard, an English Friend working in that city on peace issues. William Oats of Australia taught there for two periods and Robert Leach of the United States has spent much of his life as a teacher in that school.

Many of the Swiss Friends have been—and still are—associated with the Service Civile International, the work camp movement started at the close of World War I by the International Fellowship of Reconciliation and given stature and strength by the lifetime efforts of Pierre Ceresole, who eventually became a Quaker. It can well be considered a quasi-educational organization, especially in education for international understanding. Readers who are interested in the life of that great Swiss Quaker may learn more about him in Leonard Kenworthy's *Twelve Citizens of the World* and in *Living in the Light: Volume II In the Wider World*.

The third organization in which a few Friends were active was the International Bureau of Education, an intergovernmental body established long before Unesco and eventually absorbed by it. Included in the very small staff of the International Bureau of Education were two Friends—Marie Butts of England and Blanche Shafer of Switzerland. Later in life Blanche Weber Shafer became the executive secretary of the Friends World Committee for Consultation.

At the time of George Fox there was a very small Quaker group in Germany and they organized two schools in the latter part of the 17th century. But nearly all of the Quakers migrated to the American colonies and those schools were closed.

Since the organization of the new German Quaker movement following the child-feeding days after World War I, German Quakers have not felt that education was one of their chief concerns as a group; as individuals several of them have been active educators. Among them in the 1930s were men like August Fricke, a secondary school administrator and the editor of *Der Quaker* and Wilhelm Hubben, another secondary school head. But Hubben emigrated to the United States where he taught briefly at Westtown School before joining the faculty at George School, later becoming the editor of the *Friends Intelligencer* (the forerunner of the *Friends Journal*).

With one or two possible exceptions, German Quakers were anti-Nazis and they found various means of meeting that vicious regime—from emigration to concentration camp to partial adjustment to it. Some, like Greta Sumpf, refused to take the loyalty oath required of teachers and for a while she worked in the office of the American Friends Service Committee in Vienna. Willie Wohlrabe started a film company, concentrating on German fables for children—a non-controversial industry. Kathe Jurgens (later Tacke) started to work with mentally defective children when she discovered that their lives would be spared by the



Nazis if they could contribute to the country by making baskets and other useful materials.

Today several German Friends are teachers but there is no Friends school in that country—either in the East or West.

In Scandinavia there are three small yearly meetings today—one for Denmark, another for Norway, and a third for Sweden and Finland. Friends do not have any regular schools in that large region.

However there are some educational institutions started by Quakers in which Friends are still active. One of those is a home for girls who have been in trouble in Denmark. In Norway the birth of a child with Down's Syndrome to Sigrid Lund led to her interest in establishing a home for such children and adults which she was able to do and in which Norwegian Friends retain a strong interest. And in Sweden Per Sundberg started an experimental school in the suburbs of Stockholm which has been famous for many years and in which some Friends still maintain an ongoing interest. That institution is the Vigbyholme School.

In the Middle East there have been two Quaker schools with long and illustrious histories. The first was the Daniel Oliver Orphanage in Syria in which English Friends were interested for several decades. The other is the cluster of Friends Schools in the West Bank in which American Friends have been interested from its inception, due to the efforts of Eli and Sybil Jones, the aunt and uncle of Rufus Jones. Here is what Susan Smith has to say about the two schools in Ram Allah which are making a tremendous contribution in that troubled part of the world:

Ten miles north of Jerusalem in the Christian town of Ram Allah, Friends Girls School, the first educational institution for girls in Palestine, opened in 1889. Soon families wanted their sons to have the same quality of education, so in 1901 the Friends Boys School was opened one mile away in El Bireh. Boarding sections were opened to accomodate the influx of students from distant villages, too. Many of the early graduates returned to their villages as influential teachers, leaders, Bible teachers, and medical workers.

Operating those two Friends Schools has never been an easy task for the administrators. Since their formation, those institutions have functioned under Turkish, English, and Jordanian rule. Today they are in an area known as the West Bank which has been under Israeli military rule since the occupation in 1967. Living under occupation has deprived the Palestinians of many freedoms and rights—the right to self-representation, freedom of speech, freedom of assembly, freedom of movement, the right to trial by jury, etc. In addition, their land is being taken and settled by the occupying forces and their homes are being demolished or sealed off of these areas in violation of international law.

In this troubled setting the Friends Girls School and the Friends Boys

School provide education for nearly 900 students. Those students are from Christian and Muslim families who place a high value on the Quaker education tradition. Although the boarding sections were closed in 1967, the schools continue to attract Palestinian students who spent their early lives in other parts of the world but want to experience Palestinian culture and learn Arabic during their high school years. Due to the fine reputation of those schools, the maximum enrollment is easily reached, with many students turned away for lack of space and teachers.

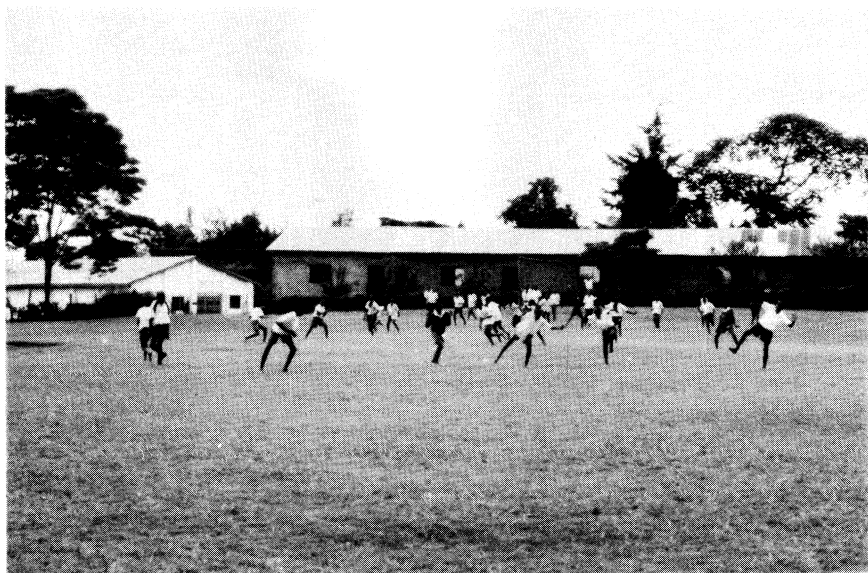
The Friends Girls School enrolls students from the preschool years through the 12th grade while the Boys School has classes from the third grade through the 12th. A double English-Arabic curriculum and religious education and ethics program are unique offerings for this multireligious student body. The administrators and teachers strive valiantly to create an environment where academic excellence is achieved through the integration of a strong curriculum and the development of the creativity and non-academic achievement of each student, despite difficulties. The staff also works hard to nurture a sense of belonging to the local and international communities and to develop responsibility and leadership skills in all the pupils.

A new development for the schools in 1985 was the formation of a new Board of Trustees composed of representatives of the alumni, the local Friends Meeting, and the parents to oversee the administration of the two institutions.

Many of the graduates of the Boys School and the Girls School have attained key positions in several professional fields over the decades and today many of them are counted among the top Palestinian lawyers, educators, doctors and surgeons, architects, and government officials in that troubled part of the globe. But an even greater testimony to the effectiveness of the two Friends Schools is the fact that many graduates testify publicly and privately to the powerful impact of their years at those institutions on their later lives. Both the Ram Allah Quakers and the community at large firmly believe that it is essential for the Quaker presence to remain in the Middle East. The challenge, as stated by Fuad Zaru, the FBS principal for 18 years, is "To see this Quaker service in the field of education continue, develop, expand, and dig its roots deeper and stronger in this troubled part of the world.

But it is in Central and East Africa that the largest Quaker educational undertaking in the world has taken place in this century and continues today.

Friends were interested in Liberia and there is still an educational fund in Philadelphia Yearly Meeting, started in the early 19th century to assist Blacks there, an outgrowth of the Back to Africa Movement in which some Quakers were interested. English Friends were involved in education in Pemba and Madagascar and at one time the largest school in that latter country was admin-



Students in one of the Many Elementary Friends Schools in Kenya



The Friends Bible Institute at Kaimosi, Kenya

istered by Friends. But then the Quaker group there decided to join the united Christian movement in that nation and Quaker influence and involvement has almost disappeared.

It is in Kenya that the largest and probably the most influential effort in education ever exerted by Quakers has been made. It is an incredible story and little known by American Friends. Here in capsule form is the story of that extensive effort as told by Harold Smuck, an American Friend who worked in Kenya several years. In the preparation of this brief account he was assisted by William Wagoner, the Associate Secretary of the World Ministries Commission of the Friends United Meeting. In a low-keyed tone, here is what they have said:

Very soon after arriving in what is now the Western Province in 1902, American Friends became involved in education of two kinds—in addition to their more strictly religious work and their medical efforts. Industrial arts, such as carpentry, brick-making, and masonry were taught for practical reasons. More academic instruction developed in part to teach people how to read so that they could read the *Bible*. Its translation into Luragoli, the language of that area of Kenya, began very early and eventually the entire book was available in Luragoli.

Local people, particularly the Maragoli, accepted formal schooling very early and eagerly. By the 1930s they were exerting a strong pressure on the missionaries and government authorities to expand the educational facilities. It is reported that at one stage teachers were instructed in the morning and then dispersed to their villages to teach in the afternoon what they had just learned.

In the late 1950s there were nearly 400 elementary schools operated by Friends. Then came the push for secondary education. In 1960 the Kaimosi Girls Boarding School began upgrading to the high school level. In 1957 the Boys School at Kaimosi was moved 75 miles north and became the Kamusinga Secondary School. That was one of the points at which English Friends joined with American Friends in this educational venture.

In 1960 the Chavakali High School (for boys) was founded as the first rural day high school in Kenya. It was distinguished also by offering industrial arts and agriculture as academic subjects. Later the school opened boarding facilities. Shortly after 1960 the Lugulu Girls High School only a few miles from Kamusinga, was opened. Thus, in a very short span of time, Friends were operating four quality schools at the secondary level—two for girls and two for boys.

Soon after national independence in 1964 the Kenya government provided for local communities to develop secondary schools on their own initiative and not assisted financially by the government. Those “Harambee (self-help) Schools” sprang up quickly in the areas of the Western Province where Quakers were numerous and influential. The government’s policy was to come to the aid of such schools if they achieved a reasonable level of

quality and local support. The government would then assign one or two qualified teachers and pay their salaries. Over 100 such high schools exist today under the sponsorship of Friends.

The Quakers also developed one of about 30 teacher training colleges in the country. At first they took eighth grade graduates and provided them with two years of education as elementary school teachers. (Some may have been teaching already.) In 1957 the Kaimosi Teacher Training College joined other similar institutions in Kenya in offering training for secondary school teachers.

One American instructor reported his experience with the first step in preparing teachers for high schools, saying, "Of all the classes I have taught in my 36 years, this was the best." Twenty were then selected for a third year of training. Two of that class became chiefs, another an assistant chief, and two became prominent leaders among Friends.

Today one Friend with a Ph.D. in education is the senior lecturer in education at the Nairobi University and another is on the faculty of the Kenyatta Teachers College, upgraded to university status. Hundreds of Friends are teachers, headmasters, headmistresses, and Ministry of Education officials.

In 1971 the Friends College was opened with the staff and facilities provided largely by Friends and various foundations. Later it began to receive substantial annual grants from the government. It operates at the junior college level, emphasizing secretarial and accounting courses. A venture was also made into the area of food and nutrition. Today the student body has reached 300, severely taxing the present facilities. And the staff is completely African.

The early Friends missionaries were committed to the training of Kenyans to become effective pastors and evangelists. Consequently short classes were started in 1932, offering courses in *Bible* study, Christian Doctrine, Quaker History, and Methods of church work. Then, in 1942 a Bible Institute was established at Lugulu under the leadership of Jefferson and Helen Kersey Ford. Four students completed the entire course. In 1949 the school was moved to Kaimosi as more human resources were available there. It has been closed from time to time but is now open under the leadership of Josiah Embego, the principal. There are around 30 students and an urban ministry component is now offered.

When Kansas Yearly Meeting (now Mid-America Yearly Meeting) withdrew from the Five Years Meeting (now the Friends United Meeting), it started its own mission work in what is now the nation of Burundi in East Africa, with a strong educational component to that program.

A survey of the work of two schools in which American Quakers have been active is contained in the following account by Maurice A. Roberts, the general superintendent of Mid-American Yearly Meeting, written in 1987:

In 1947–1948 a school was begun in Burundi by five mission societies, including the Friends, for the purpose of training teachers. Ralph Choate, a Quaker missionary under the sponsorship of Mid-America Yearly Meeting, from 1935–1974, was the organizer and its first director. He patterned the school after an existing institution in the Belgian Congo (now Zaire) and it opened at the Kibimba Friends Mission Station with 42 students. Eleven subjects were taught and final examinations were given at the end of three terms. The school was in session all year, with vacation breaks at the end of each term. The school year consisted of 220 days and it was inspected regularly by the government Bureau of Education.

Kibimba Normal School has continued to operate uninterrupted since that first year. Most of the time since its formation, a Friend has been the principal. Its academic level has been roughly equivalent to the last two years of high school and the first two years of college.

However, the school is now controlled by the Burundi government. It is now coeducational, with 500 students enrolled.

In addition, a school was begun in 1944 in what is now Burundi which has been run by three mission groups—Friends, the Free Methodists, and the World Gospel Mission. Its purpose has been to educate pastors. Two men, one of them being Ralph Choate of the Friends Mission, developed a well-rounded curriculum and classes have been conducted in Kirundi, Kiswahile, French and English. Enrollment has been open to students from all Protestant groups and after a four-year program, the graduates have been ready to preach in their respective churches. In recent years a modest seminary program has been added. Likewise, Burundi nationals have been added to the teaching staff. However, due to the government's policy today of forbidding American missionaries to teach, the staff consists entirely of Burundi nationals representing the three churches already mentioned. The enrollment ranges from 60 to 80 students.

Over a period of more than 100 years English and American Quakers have worked in India in various capacities. Some went as missionaries and established small, elementary schools and/or worked on adult literacy programs. Others worked closely with Gandhi and Tagore in their movements to achieve political independence, to bring about a renaissance in Indian culture and to improve health and agriculture. Still others have done relief work, especially in the tumultuous times when India and Pakistan were separated or later, when Pakistan and Bangladesh became separate countries.

In the more specific educational work one of the names that stands out is that of Marjorie Sykes, a British Friend, who spent most of her life in India, especially with Rabindranath Tagore at his ashram, international school, and in his village education movement. Another British Friend was Hilda Cashmore who did much to develop village schools, modelled on the Wardha Plan which emphasized handicrafts and the close relationship between schools and rural India.

Outstanding, too, was the education work of Ranjit and Doris Chetsingh—Ranjit becoming later in life the chairman of the Friends World Committee on Consultation. But there were others, described by Marjorie Sykes in her volume on *Quakers in India: A Forgotten Century*.

For many years there was a large school run by Quakers in New Zealand but in recent times it has been closed and the facilities turned into a Friends Center for the Friends and friends of Friends in the New Zealand Yearly Meeting.

For a few years in the latter part of the 19th century and the beginning of the 20th, English Friends worked in Ceylon (now Sri Lanka), establishing among other activities the Clodagh Mount School. But that work was eventually terminated.

The work of English and American Friends in China was extensive and too involved to tell here. But Friends worked largely in Szechwan, a western province, setting up a boarding school for girls in 1904 and then a high school for boys. They also took part in educating teachers for the new China which was rising. And several Friends were active in the establishment of the famous West China University, an ecumenical undertaking. Perhaps the best known name is that of Henry Hodgkin, an English Friend who spent much of his life in China especially as a leader of the ecumenical Christian movement. Then, late in his life, he became the first director of Pendle Hill in the United States.

One of the newest Quaker groups in the world is located in Seoul, South Korea—primarily the result of the Quaker work done during and after the Korean War. At the heart of that group is Sok-Hon Ham, one of the truly great educators of modern Korea in the broadest sense of that term. He is a poet, philosopher, scholar, interpreter of religion, and political leader. His efforts for freedom and social justice have brought him imprisonment several times and his writings have been widely read in his country. Augmenting that small group of Friends recently have been Yoon Gu Lee and his wife, Shin-Ai Lee, who have returned to their homeland in recent years after many years abroad, largely with the United Nations Childrens Fund. Currently he is a professor of social welfare at the Han-shin University.

Quaker education in Japan has been marked especially by the life of a great educator—Inazo Nitobe; by an institution—the Friends Girls School in Tokyo, and by the presence of an American Quaker woman, Elizabeth Gray Vining, as the tutor to the Crown Prince, following World War II.

Inazo Nitobe joined the Society of Friends in Baltimore when he was a graduate student at Johns Hopkins University. Marrying Mary Elkinton, a member of a prominent Philadelphia Yearly Meeting family, they returned to Japan where he taught several subjects, including English and German. But his specialty was agriculture and eventually he became an agricultural administrator in what is now Taiwan. Later he became the president of the First National College and then the first president of the Tokyo Women's Christian College.

When the League of Nations was formed after World War I, he became its under-secretary. In that post he was able to promote the work of its International

Committee on Intellectual Cooperation, the forerunner of Unesco—the present educational arm of the United Nations.

He was a remarkable man and his life is told in some detail by a fellow Japanese Quaker in a chapter in *Living in the Light: Some Quaker Pioneers of the 20th Century: Volume II—In the Wider World*.

The Friends Girls School in Tokyo has been the most visible educational work of Quakers in Japan for 100 years. It was started by the Women's Foreign Missionary Society of Philadelphia Yearly Meeting (Orthodox or Arch Street). That project was launched because there were several secondary schools for boys but none for girls, especially those from country districts.

Gradually it grew until it consisted of six years of high school work, with over 800 girls. But to do so it had to weather many storms, including the Russian-Japanese War, World Wars I and II, and the destruction of its property twice—by a fire in 1902 and as a result of World War II.

But it has educated some of the leading women of Japan in that century of service, making a distinctive contribution to the life of that entire nation.

Among the many Americans closely connected with that school have been Esther B. Rhoads and Edith Sharpless.

One of the most fascinating stories of Quaker education, at least indirectly, is the saga of the selection of an American Quaker woman, Elizabeth Gray Vining, as tutor to the Crown Prince of Japan. When the Emperor of Japan asked George Stoddard, the head of the American commissioners making recommendations for the reeducation of the Japanese after World War II, for the name of an American woman to fill that post, Dr. Stoddard turned to the American Friends Service Committee for nominations because of the reputation of Quakers for peace, reconciliation and education. They suggested Elizabeth Vining—a graduate of the Germantown Friends School, Bryn Mawr College, and the Drexel Institute Library School,—a novelist and prize-winning author of books for children, and a librarian. She was accepted by the Emperor over other candidates partly because she had gone through the shattering experience of losing her husband in an automobile accident, an experience the Emperor thought would make her more sensitive to the shattering experiences through which the Japanese had recently passed. For four years she worked closely with Crown Prince Akihito, his family, and friends. She has told the story of those years superbly in her volumes on *Windows for the Crown Prince* and *Return to Japan*.

Our worldwide flight then takes us to the Western Hemisphere, with quick visits to Mexico, Cuba, Jamaica, Costa Rica, Guatemala and Honduras, and finally to Bolivia, with a side trip to Alaska and educational work there. In the days before it became a state in the United States. With the exception of the small school in Costa Rica, the educational efforts of Quakers in those places were combined with their evangelistic programs.

Friends work in Mexico began in 1871 and over the succeeding years it consisted largely of establishing Friends churches and schools. The earliest missionaries were Samuel A. and Gulielma Purdie, New York Yearly Meeting



Friends sponsored by the Friends Foreign Missionary Association of Indiana Yearly Meeting.

One unique contribution of the Purdies was the publication of a magazine called *El Ramo de Olive*—The Olive Branch—which was produced for the next 40 years by a series of editors and distributed fairly widely in Spanish-speaking countries. Samuel Purdie also wrote several textbooks which were used by the missionaries of several denominations; some were even adopted by the government schools.

Eventually several small schools were started in such places as Quintero, Antiguo Morelos, and Palmillas, usually alongside a Quaker Meeting House—in traditional Friends practice. In 1887 the Quaker headquarters was established in Victoria, the state capital. There a school for boys was opened, supported by Baltimore Yearly Meeting, while a school for girls was organized and financed by New York Yearly Meeting. In 1903 a boarding school for boys was opened in Victoria, supported by Indiana Yearly Meeting and called the Juarez Institute after Mexico's outstanding reform president. Other outposts were established in such places as Mateguala and Mexico City by Western Yearly Meeting Friends.

In this century there have been several revolutions in Mexico against the autocratic rule of some leaders, against the domination by the Catholic Church, and against foreign businesses and missionaries. Although educational efforts by Friends were consequently curtailed, local Friends like Maria and Fortunato Castillo carried on some work. However, as the Mexican government began to form more and more schools, those conducted by Friends were closed.

In more recent years educational work of a broader nature has been conducted in Mexico through the international work camps of the American Friends Service Committee, through the Quaker International Center in Mexico City, and through the study centers of Quaker colleges there.

In Cuba, too, educational and spiritual work went hand in hand, beginning in 1900 when six Quakers under the leadership of Zenas Martin of Iowa Yearly Meeting undertook outreach in that island.

For many years the activities of the Friends churches in Cuba were paralleled by the outstanding Quaker schools which were developed there, taught at first by missionaries from the United States and then almost solely by Cubans. The Quaker secondary schools were established at a time when there were few such institutions and they made a special contribution over the years to hundreds of students. At its peak the Holguin School enrolled more than 450 students and the one at Banes reached the 400 mark. In addition, there were several small, elementary schools.

When Castro came to power in 1959, all of the educational work of Friends in Cuba came to an end as the government turned all private schools into public institutions. After that shift, many Friends fled to Miami where they established a Friends Church which is a part of North Carolina Yearly Meeting. But they have no Friends School there.

The story of Friends in the island of Jamaica parallels that of Cuba at some

points. Its history goes back, however, to the beginning of the Religious Society of Friends. By a curious fate it was William Penn's father (no Quaker by any stretch of the imagination) who captured Jamaica for the British in 1652. It was only three years later, in 1655, that a group of Friends from the Barbados came to settle in Jamaica. It was in part to visit that group that George Fox made his trip to Jamaica in 1671.

In his *Journal* he recorded that there were "large and mighty Meetings" there when he travelled hither and yon. One writer has said that there were as many as 9,000 Friends and friends of the Friends in Jamaica then, although that figure has never been substantiated. Eventually, however, the Quaker group died out in that area.

But there is an interesting story which happened in the years between that early history and the later establishment of a new Quaker group on that island. In 1837 there was a movement to obtain land for the former slaves that had been emancipated throughout the British Empire in 1833. It was a well-known English Quaker, Joseph Sturge—a social reformer and political leader who raised those funds. As a consequence, that new settlement was named Sturge Town.

The story of the modern Quaker movement in Jamaica started in 1881 when Evi Sharpless visited that island to conduct evangelistic services. Returning to Iowa, he obtained the support of that yearly meeting for his concern, and others joined him. Eventually most of the work was carried on in the eastern sector of Jamaica and can be divided into four regions. In the Eastern Division was the Amity Hall Meeting, Seaside, the Happy Grove School, and Long Road. In the Central Division, on the northern coast, were Port Antonio, Burlington, Fellowship, Cascade, Spicy Grove, Orange Bay, Orange Hill, and Buff Bay. The Northern Division included Albany, Quaker Hill, Bellfield, and Highgate. In the South was Kingston which in recent years has had both programmed and un-programmed Meetings.

Several elementary schools were started, primarily for under privileged children and East Indian orphans, plus an orphanage founded in 1898.

As the years rolled by, Friends obtained 143 acres where a group of educational enterprises were established. One was the Swift-Purscell School for Boys. A second was the Highgate Continuation School where children who had been unable to gain admission to the high school could nevertheless study. A third was the Friends Craft Industries where young men were assisted in learning various trades.

Probably the best-known institution was the Happy Grove School for Boys which was blessed with a succession of able headmasters. Among them were Montclair Hoffman, the first such school head, and Kenneth B.M. Crooks, a Jamaican with a Ph.D. from Harvard and teaching experience at Hampton Institute in the U.S.A. Eventually those institutions were brought together under a central administration, known as the Friends Educational Council.

In addition to such efforts, a few Jamaican Friends have been active in education outside the circle of Friends. One such individual was George Minott,

the principal of Pennington Academy, a secondary school he founded. He was also a recorded Friends minister. Another was Clarence Webb-Harris who was prominent in the establishment of the University of the West Indies.

Another story of a Quaker migration concerns a group of Quakers in Alabama who were troubled in the early 1940s about raising their children in a country which approved conscription and spent much of its governmental revenues on wars—past, present, and future. So this group of so-called Conservative or Wilburite Friends decided to leave the United States permanently and finally decided to settle in Costa Rica because it seemed to them the most peaceful country in which they could reside. Soon after their arrival, they set up a small Friends school for their children. More recently those and other Friends have started a Peace Center in San Jose, the capital of Costa Rica, which is a significant educational enterprise in the broad sense of the word education.

A much larger involvement of Friends in Central America has transpired since 1902 when concerned Quakers from California Yearly Meeting (now called the Southwest Yearly Meeting) began a multi-faceted program in Guatemala, El Salvador, and Honduras. That has included evangelistic efforts, agricultural assistance, and medical ministrations. But it has also included the setting up of elementary schools and work in adult education. Here in an overall view is the story of the work in Central America as told by Sheldon Jackson of the Southwest Yearly Meeting:

The mission work of Friends in Central America was started by Thomas J. Kelly and Clark Buckley in 1902. Four years later, Southwest Yearly Meeting officially adopted the mission and in 1908 it opened a primary school for girls in Chiquimula with an enrollment of nine. In 1912 a primary school for boys was established in the same city. Until 1934 the two schools functioned separately. In that year the two schools were united into one coeducational institution and given the name Amigos (Friends) School in Chiquimula. That significant year also saw the appointment of a Guatemalan as assistant principal and saw the formation of an Education Committee to assist in the management. In later years a Guatemalan was named principal and a secondary department was added. By 1966 the enrollment had increased to 265 and in 1982 it had reached 400.

The Friends churches in Honduras operated an Amigos School in San Marcos, Honduras for 20 years, from 1949 to 1969 when new, tuition-free government schools forced the closing of the Honduran Amigos School.

Then the need for new national workers provided the impetus for the establishment of a Bible Training School in 1921 with Mae Burk (Stanton) as the principal. In 1954 the Bible course was expanded to four years, including two years of academic training, a year of practical experience in the ministry, and a fourth year of academic work for the completion of a diploma.

In the past three decades the program of Berea was expanded with the

opening of 22 extension centers. The school also sponsored a yearly post-graduate seminar for Berea graduates. Similar Bible Institutes were started in Honduras and El Salvador.

The devastating earthquake of 1976 damaged or destroyed most of the mission buildings in Guatemala but since that time a new campus has been in the process of being constructed, with the educational work continued in temporary facilities.

Friends were also active in Alaska in educational as well as in evangelistic work. Here is the story of the efforts of California Yearly Meeting (now the Southwest Yearly Meeting) in Alaska as told by Sheldon Jackson:

The first work was among the Eskimos of northwest Alaska. That work was started in 1897 by Robert and Carrie Samms and Anna Hunnicutt at Kotzebue. During the first 30 years of that mission the most effective agency for evangelism and the expansion of Quakerism was education. Anna Hunnicutt started a school in Kotzebue in the very first year of the mission. As the stations increased in number, other schools were established at Deering, Kobuk, Kivalina, Noatak, and Noorvik. The teachers were Quaker missionaries in an era of close cooperation between missionaries and the government. However, during the 1930s the government took over the schools and the mission adopted a new goal—the ultimate establishment of a native, self-propagating Quaker church in Alaska.

In 1924 a Bible Training School was founded in Kotzebue with special emphasis on the training of Christian workers. The school was moved later to Noorvik where it continued to send out a stream of ministers and church leaders. Later still it moved back to Kotzebue.

Also from 1958 until 1965, the missionaries operated a Friends High School at Kotzebue. Then the opening of a government high school made the mission school unnecessary.

In 1970 Alaska Yearly Meeting was set up and in 1982 the last missionaries came home. Surely the educational work of Friends in Alaska for 85 years has borne fruit. It has been said that “nowhere in Alaska was there comparable advanced leadership among the natives” as in the Kotzebue area of Friends.

Finally, then, we end our global journey to Quaker educational institutions by a quick visit to the Indian Friends of Bolivia and Peru—an estimated 18,000 members and adherents. In addition to that interesting, devoted, and growing group of Quakers are hundreds of students in 29 schools sponsored by the Iglesia Nacional Evangelica de Los Amigos (the National Church of Evangelical Friends).

As we have done at several points on this trip, we meet one of its most capable leaders, Javier Tite. In a piece in the *Friends Journal* for 1985 Charlotte Fardelman gave us a sketch of him, saying:

What struck me immediately about him was his centeredness that seemed to flow from a solid grounding in both his native culture and in the Bolivian form of Quakerism. His dark eyes were steady, his smile was warm, his pace steady, his answers convincing.

Friend Tito was once the director of those 29 Quaker schools in South America and he is currently a professor of Indian education in the Universidad Pedagógica Nacional de Mexico.

Undoubtedly many readers of this book will meet him and other Indian Quaker educators in the years to come as we gradually come to learn about our counterparts in other parts of the world who are fellow members of the worldwide family of Friends.

This is indeed a very brief survey of Quaker education in many parts of the world but it is hoped that it has been a provocative and challenging story about which many readers will want to learn more and to contribute even more creatively in the foreseeable future.

## Bibliography

### Books and Booklets on Quaker Education

- Arnold, Benjamin F. *History of Whittier*. Whittier, Ca., Western, 1933. 383 pp.
- Brinton, Howard H. *The Function of a Quaker College*. Greensboro, N.C., Guilford College, 1951. 23 pp. The Ward Lecture.
- Brinton, Howard H. *Quaker Education in Theory and Practice*. Wallingford, Pa., Pendle Hill, Undated. 135 pp.
- Brown, Thomas S. *A Theology of Quaker Education*. Issue of *Quaker Religious Thought*. Winter 1968-1969.
- Brown, Miriam Jones *Friends School: Haverford: 1885-1985*. Exton, Pa., Shiffer Publishing Company, 1985. 128 pp.
- Comfort, William Wistar *Quakers in the Modern World*. New York, Macmillan, 1949. 212 pp. Chapter 10 - Education for Character.
- Committee on Education, Philadelphia Yearly Meeting *Handbook for Committee Members of Friends Schools*. Philadelphia, Pa., Committee on Education, Philadelphia Yearly Meeting, 1986 edition.
- Committee of George School. *A Man and a School*, (George Walton) George School, Bucks County, Pa. 1965. 76 pp.
- Cooper, Charles W. *Whittier- Independent College in California*. Los Angeles, Ward Ritchie Press, 1967. 405 pp.
- Cooper, Wilmer A. *The ESR Story: A Quaker Dream Come True*. Richmond, In., The Earlham School of Religion, 1985. 163 pp.
- Esslinger, Dean R. *Friends for Two Hundred Years: A History of Baltimore's Oldest School*. Baltimore, Md., Friends School and the Maryland Historical Society, 1983. 258 pp.
- Farraday, Clayton L. *Friends Central School: 1845-1984*. Philadelphia, Pa., Friends Central School, 1984. 144 pp.
- Friends in Education: The Report of the Quaker Involvement in Education Group*. London, Friends Education Council, 1978. 148 pp.
- Fuller, Fran E. (Ed.) *Shadow of the Elms: Reminiscences of Moses Brown School*. Providence, R.I., Moses Brown School, 1983. 239 pp.
- Gibbs, Nancy Reid *Children of Light: Friends Seminary: 1786-1986*. New York, N.Y., Friends Seminary, 1986. 231 pp.
- Gilbert, Dorothy Lloyd *Guilford: A Quaker College*. Greensboro, N.C., Guilford College, 1937. 359 pp.
- Gillespie, Maralyn C. *Swarthmore Remembered*. Swarthmore, Pa., Swarthmore College, 1964. 225 pp.
- Greenleaf, Robert K. *Servant Leadership*. New York, Paulist Press, 1977. 235 pp.
- Gummere, John T. *Old Penn Charter*. Philadelphia, Pa., William Penn Charter School, 1973. 111 pp.
- Heath, Douglas H. *Humanizing Schools: New Directions: New Decisions*. New York, Hayden, 1971. 228 pp.

- Heath Douglas H. *The Peculiar Mission of a Quaker School*. Wallingford Pa., Pendle Hill, 1979. 31 pp.
- Heath Douglas H. *Why a Friends School?* Wallingford, Pa., Pendle Hill, 1969. 48 pp.
- Hilty, Hiram *Friends in Cuba*. Richmond, In., Friends United Press, 1977. 183 pp.
- Hole, Helen G. *Things Civil and Useful: A Personal View of Quaker Education*. Richmond, Indiana, Friends United Press, 1978. 148 pp.
- Johnson, Eric W. *Evaluating the Performance of Trustees and School Heads*. Boston, Ma., National Association of Independent Schools. 69 pp.
- Johnson, Eric W. *Teaching School: Points Picked Up*. Boston, Ma., National Association of Independent Schools, 1979. 219 pp.
- Jones, Rufus M. *The Trail of Life in College*. New York, Macmillan, 1929. 201 pp.
- Kelsey, Raynor W. *Friends and Indians: 1655-1917*. Richmond, In., Associated Executive Committee of Friends on Indian Affairs, 1917, 291 pp.
- Kenworthy, Leonard S. *The International Dimension of Education*. Washington, D.C., Association of Supervision and Curriculum Development, 1970. 120 pp.
- Kenworthy, Leonard S. *Social Studies for the Eighties: In Elementary and Middle Schools*. New York, Macmillan, 1981 edition. 541 pp.
- Kenworthy, Leonard S. *Studying the World and the United Nations System*. Kennett Square, Pa., World Affairs Materials, 1987. 186 pp.
- Kenworthy, Leonard S. *World Horizons for Teachers*. New York, Bureau of Publications-Teachers College-Columbia University, 1952. 141 pp.
- Klain, Dora *Education Activities of New England Quakers*. Philadelphia, Pa., University of Pennsylvania Press, 1928. 228 pp.
- Klain, Dora *Quaker Contributions to Education in North Carolina*. Philadelphia, Pa., University of Pennsylvania Press, 1924. 220 p.
- Learners All: Quaker Experiences in Education*. London, Quaker Home Service, 1986. 89 pp.
- Letchworth, Rachel K. *Friends Schools Handbook for Beginning Teachers and Those New to a Friends School*. Philadelphia, Pa., Friends Council on Education, 1978. 20 pp.
- Letchworth, Rachel K. *Westtown in Trust*. Westtown, Pa., Westtown School, 1975. 252 pp.
- Lippincott, Horace Mather *Through a Quaker Archway: A Treasury of Contemporary Quaker Writings*. New York, Yoseloff, 1959. 290 pp.
- MacKaye, William R. and Mary Anne *Mr. Sidwell's School: A Centennial History: 1883-1983*. Washington, D.C., The Sidwell Friends School, 1983. 254 pp.
- Mather, Eleanor Price *Pendle Hill: A Quaker Experiment in Education and Community*. Wallingford, Pa., Pendle Hill, 1980. 118 pp.
- Milner, Clyde A. *Quaker Education in the Carolinas*, Greensboro, N.C., Guilford College, 1965. 19 pp.
- Mills, Eugene "Centers of Contagion" in Leonard S. Kenworthy (Ed.) *Friends Face the World: Continuing and Current Quaker Concerns*. Richmond, In., and Philadelphia, Pa., Friends United Press and the Friends General Conference, 1987. 248 pp.
- Oats, William Nicolle *Headmaster by Chance*. Hobart, Tasmania, Australia, Aguevumendi Press, 1986. 226 pp.
- Occasional Paper on the Meeting for Worship in Friends Schools*. Philadelphia, Pa., Friends Council on Education. Undated. 25 pp.
- Osborne, Byron *The Malone Story*. Newton, Ka., Malone College, 1970. 359 pp.
- Palmer, Parker J. *Meeting for Learning: Education in a Quaker Context*. Wallingford, Pa., Pendle Hill, 1976. 7 pp.
- Palmer, Parker J. *To Know As We Are Known: A Spirituality of Education*. New York, Harper and Row, 1983. 130 pp.

- Poley, Irvin C. *Speaking of Teaching*. Germantown, Pa., Germantown Friends School, 1957. 120 pp.
- Progressive Education Association, *Thirty Schools Tell Their Story*. New York, Harper and Brothers, 1943. 802 pp.
- Prutzan, Prissilla; Burger, N. Leonard; Bodenmauer, Gretchen; and Stern, Leo *The Friendly Classroom for a Small Planet: Handbook of the Children's Creative Response to Conflict Program*. New York, Quaker Project on Community Conflict, 1977. 109 pp.
- Reader, John *Of Schools and Schoolmasters: Some Thoughts on the Quaker Contribution to Education*. London, Quaker Home Service, 1979. 74 pp. A Swarthmore Lecture.
- Reagan, William J. *A Venture in Quaker Education at Oakwood School*. Poughkeepsie, N.Y., Oakwood School, 1968. 160 pp.
- Reeve, Juliet *Friends University: The Growth of an Idea*. Wichita, Ka., Friends University, 1948. 225 pp.
- Russell, Elbert *The History of Quakerism*. New York, Macmillan, 1942. 586 pp.
- Sounders, Floyd W. *Friends University: 1898-1973*. Wichita, Ks., Friends University, 1974. 279 pp.
- Steere, Douglas V. *Reflections*. Philadelphia, Pa., Wider Quaker Fellowship, 1978. 16 pp.
- Stewart, W.A.C. *Quakers and Education: As Seen in Their Schools in England*. London, Epworth Press, 1953. 310 pp.
- Sykes, Marjorie *Quakers in India: A Forgotten Century*. London, Allen and Unwin, 1980. 178 pp.
- Taber, William F. Jr. *Be Gentle, Be Plain: A History of Olney*. Burnsville, N.C., Celo Press, 1976. 236 pp.
- Trueblood, Elton *The Idea of a College*. New York, Harper, 1959. 207 pp.
- Trueblood, Elton *The Teacher*. Nashville, Tn., Broadman Press, 1980. 131 pp.
- Vining, Elizabeth Gray *Friend of Life: A Biography of Rufus M. Jones*. Philadelphia, Pa., Philadelphia Yearly Meeting, 1958. 347 pp. Also a 1981 reprint.
- Walton, Richard J. *Swarthmore College: An Informal History*. Swarthmore, Pa., 1986. 152 pp.
- Woody, Thomas *Early Quaker Education in Pennsylvania*. New York, Teachers College: Bureau of Publications, 1920. 287 pp.
- Woody, Thomas *E Quaker Education in the Colony and State of New Jersey*. Dover, De., University of Delaware, 1923. 408 pp.



## Schools, Colleges, and Adult Study Centers Under the Care of Friends

- ABINGTON FRIENDS SCHOOL. 575 Washington Lane, Jenkintown, Pa. 19046. Pre-school-12.
- ATLANTIC FRIENDS SCHOOL. 115 38th St. Brigantine, N.J. 08203. K-12.
- THE BARCLAY SCHOOL. R.D.1, Nox 167-B, Towanda. Pa. Pre-school-4.
- BROOKLYN FRIENDS SCHOOL. 375 Pearl St., Brooklyn, N.Y. 11201. Pre-K-12.
- BUCKINGHAM FRIENDS SCHOOL. York Rd. and Rt. 202, Lahaska, Pa. 18931. K-8.
- BYBERRY FRIENDS NURSERY SCHOOL AND KINDERGARTEN. 3001 Byberry Rd. Philadelphia. Pa. 19154
- CAMBRIDGE FRIENDS SCHOOL. 5 Cadbury Rd., Cambridge, Ma. 02140
- CAROLINA FRIENDS SCHOOL Box 183, Rt. 1, Durham, N.C. 27705
- COMMUNITY FRIENDS SCHOOL. P.O. Box 1127, Crossville, Tn. 38557
- CONCORD FRIENDS NURSERY SCHOOL. Concordville, Pa. 19331. Pre-K.
- DELAWARE VALLEY FRIEND SCHOOL. P.O. Box 71, Bryn Mawr, Pa. 19010.
- FRANKFORD FRIENDS SCHOOL. Penn and Orthodox, Philadelphia, Pa. 19124
- FRIENDS CENTRAL SCHOOL. 68th and City Line Ave., Philadelphia, Pa. 19151. Pre-school-12.
- FRIENDS COMMUNITY SCHOOL. 2303 Merzerott Rd., Adelphia, Md. 20783. K-2.
- FRIENDS ELEMENTARY SCHOOL. 14507 Argyle Club Rd., Silver Spring, Md. 20906.
- FRIENDS SCHOOL in Bakersfield. 7300 Ming Ave., Bakersfield, Ca. 93309. K-6.
- FRIENDS SCHOOL of Baltimore. 5114 N. Charles St., Baltimore, Md. 21210. Pre-school-12.
- FRIENDS SCHOOL in Detroit. 1100 St. Aubin Blvd., Detroit, Mi. 48207. N-8.
- FRIENDS SCHOOL. 851 Buck Lane, Haverford, Pa. 19041. Pre-K-6.
- FRIENDS SCHOOL in Mullica Hill. Box 488. 12 Woodstown Road, Mullica Hill, N.J. 08062. Pre-school-12.
- THE FRIENDS SCHOOL in Virginia Beach. 1537 Laskin Road, Virginia Beach, Va. 23451. Ages 2½-14.
- FRIENDS SELECT SCHOOL. 17th and the Parkway, Philadelphia, Pa. 19103. K-12.
- FRIENDS SEMINARY. 222 East 16th St., New York, N.Y. 10003. Pre-K-12.
- GEORGE SCHOOL. Newtown, Pa. 18940. 9-12.
- GERMANTOWN FRIENDS SCHOOL. 31 West Coulter St., Philadelphia, Pa. 19144. K-12.

GOSHEN FRIENDS SCHOOL. Rt. 352 and Paoli Pike, 814 North Chester Rd. West Chester, Pa. 19380.

GREENWOOD FRIENDS SCHOOL. P.O. Box 438. Millville, Pa. 17846. Pre-school-8.

THE GROWING PLACE: Friends Elementary School. First Friends Church, 13205 East Philadelphia St. Whittier, Ca. 90601. K-6.

GWYNEDD FRIENDS PRE—SCHOOL. P.O. Box 142, Gwynedd, Pa. 19436.

HADDONFIELD FRIENDS SCHOOL. 47 Haddon Ave., Haddonfield, N.J. 08033. Pre-K- 6.

HELEN GANDER FRIENDS NURSERY SCHOOL. 317 New Canaan Rd. Wilton, Ct. 06897.

HOCKESSIN FRIENDS PRE-SCHOOL. Old Wilmington and Meeting House Rds. Hockessin, De. 19707.

JOHN WOOLMAN SCHOOL. 12585 Jones Bar Rd., Nevada City, Ca. 95959. 9-12.

LANDSDOWNE FRIENDS SCHOOL. 110 N. Lansdowne, Ave. Lansdowne, Pa. 19050. Pre-K-6.

LINCOLN SCHOOL. 301 Butler Ave. Providence, R.I. 02906. 1- 12.

LITTLE FRIENDS LEARNING CENTER. Olney Friends School, Barnesville, Oh. 43713. Pre-K and K.

LONDON GROVE FRIENDS KINDERGARTEN. 500 W. Street Rd. Kennett Square, Pa. 19348.

THE MARY McDONELL CENTER FOR LEARNING. 110 Schermerhorn St., Brooklyn, N.Y. 11201. Ages 5-9.

MEDIA-PROVIDENCE FRIENDS SCHOOL. 125 West Third St., Media, Pa. 19063. Pre-school-8.

THE MEETING SCHOOL. Rindge, N.H. 03461. 9-12.

MENALLEN FRIENDS SCHOOL. R.D. 2, Biglerville, Pa. 17307. 3½-6 year olds.

MOSES BROWN SCHOOL. 250 Lloyd Ave., Providence, R.I. 02906. Pre-school-12.

MUNCIE FRIENDS SCHOOL. 418 West Adams St., Muncie, In. Pre-K and K.

NEW GARDEN FRIENDS SCHOOL. 1128 New Garden Rd., Greensboro, N.C. 27410. Pre-school-8.

NEWTOWN FRIENDS SCHOOL. P.O.Box 69. Newtown, Pa. 18940. K-8.

OAK GROVE-COBURN. Vassalboro, Me. 04989. 6-12.

OAKWOOD SCHOOL. 515 South Rd., Poughkeepsie. N.Y. 12601. 9-12.

OLNEY FRIENDS SCHOOL. Barnesville, Oh. 43713. 9-12.

PACIFIC ACKWORTH FRIENDS SCHOOL. 6210 Temple City Blvd. Temple City, Ca. 91780.

PACIFIC OAKS CHILDREN'S SCHOOL. 714 West California Blvd.. Pasadena, Ca. 91105. Infants-9 years.

PICKERING COLLEGE. Newmarket, Ontario L3Y, 4X2, Canada. 7-13.

PLYMOUTH MEETING FRIENDS SCHOOL. Germantown and Butler Pikes. Plymouth Meeting, Pa. 19462. k-6.

PRINCETON FRIENDS SCHOOL. 611 East Prospect Ave. P.O.Box 231. Blawenburg, N.J. 08504. K-8.

THE QUAKER SCHOOL AT HORSHAM. 318 Meetinghouse Road, Horsham, Pa.

19044. Boys and girls with learning disabilities with average or above average intelligence.

RANCOCAS FRIENDS SCHOOL. One East Main St., Rancocas, N.J. Pre-K-3.

RIDGEWOOD FRIENDS NEIGHBORHOOD NURSERY. 224 Highwood, Ridgewood, N.J. 07450. 3-5 years.

SANDY SPRING FRIENDS SCHOOL. Sandy Spring, Md. 20860. 7-12.

SCARSDALE FRIENDS NURSERY SCHOOL. 133 Popham Rd., Scarsdale, N.Y. 10583.

SCATTERGOOD FRIENDS SCHOOL. West Branch, Ia. 52358. 9-12.

SCHOOL FOR FRIENDS. 2121 Decatur Place, N.W.. Washington, D.C. 20008.

SIDWELL FRIENDS SCHOOL. 3825 Wisconsin Ave., N.W. Washington, D.C. 20016. Pre-K-12.

STATE COLLEGE FRIENDS SCHOOL. 611 East Prospect Ave., State College, Pa. 16801. K-6.

STRATFORD FRIENDS SCHOOL. 84 North Lansdowne Ave., Lansdowne, Pa. 19050.

SWARTHMORE FRIENDS NURSERY SCHOOL. Whittier Place, Swarthmore, Pa. 19081. 3-5 year olds.

THORNTON FRIENDS SCHOOL. 13925 New Hampshire Ave., Silver Spring, Md. 20904. 9-12.

UNITED FRIENDS SCHOOL OF THE GREATER LEHIGH VALLEY. 10th and Broad Sts., Quakertown, Pa. P O.Box 31, Quakertown, Pa. 18951. K-2 and 3-5.

WESTBURY FRIENDS SCHOOL. Post Ave. and Jericho Turnpike, Westbury, N.Y. 11590. Nursery-6.

WEST CHESTER FRIENDS SCHOOL. 415 North High St., West Chester, Pa. 19380. K-8.

WESTFIELD FRIENDS SCHOOL. Moorestown-Riverton Rd., Cinnaminson, N.L. 08077. Pre-K-8.

WESTTOWN SCHOOL. Westtown, Pa. 19395. Pre-K-12.

WILLIAM PENN CHARTER SCHOOL. 3000 West School House Lane, Philadelphia, Pa. 19144. K-12.

WILMINGTON FRIENDS SCHOOL. 101 School Rd., Wilmington, De. 19803. Pre-K-12.

WRIGHTSTOWN FRIENDS NURSERY SCHOOL. Rt. 413. Box 34. Wrihstown, Pa. 18940.

### **Colleges and Adult Study Centers**

BRYN MAWR COLLEGE. Bryn Mawr, Pa. 19010. Women only.

EARLHAM COLLEGE. Richmond, In. 47374.

EARLHAM SCHOOL OF RELIGION. 609 National Rd. West., Richmond, In. 47374.

FRIENDS BIBLE COLLEGE. P.O.Box 288. Haviland, Ks. 67059.

FRIENDS UNIVERSITY. 2100 University Ave., Wichita, Ks. 67213.

FRIENDS WORLD COLLEGE. Plover Lane, Huntington, N.Y. 11743.

GEORGE FOX COLLEGE. Newbery, Or. 97132.

GUILFORD COLLEGE. 5300 West Friendly Ave., Greensboro, N.C. 27410.  
HAVERFORD COLLEGE. Haverford, Pa. 19041.  
MALONE COLLEGE. 515 25th St. N.W., Canton, Oh. 44709.  
PACIFIC OAKS COLLEGE. 5 Westmoreland Pl., Pasadena, Ca. 91103.  
PENDLE HILL. 338 Plush Mill Rd., Wallingford, Pa. 19086  
SWARTHMORE COLLEGE. Swarthmore, Pa. 19081.  
WHITTIER COLLEGE. P.O. Box 634. Whittier, CA. 90608  
WILLIAM PENN COLLEGE. Oskaloosa, Ia. 52577.  
WILMINGTON COLLEGE. Wilmington, Oh. 45177

This list has been excerpted from material prepared by the Friends Council on Education.

# INDEX

- Abington Friends School, 7, 10, 126–127, 148–150  
 Academic Standing, 48  
 Academies, 14  
 Ackworth Friends School, 10  
 Adelphi Friends School, 44  
 Administration (See also Governance), 84–92  
 Adult Education, 11–12, 20  
 African Quakers and Education, 324–328  
 Aims, 47, 50–83, 84, 110, 256  
 Alaskan Quakers and Education, 334  
 American Friends Service Committee (See also School Affiliation Service), 252, 295–300  
 Anderson, Judith, 147  
 Annual Giving, 238–239  
 Argenta Friends School, 319  
 Art, 168–169, 172  
 Asselin, Denis J., 121–123  
 Assemblies, 197  
 Atmosphere, 252–256  
 Australia, 197, 212  
 Aydelotte, Frank, 30  
  
 Bailey, Jack and Caroline, 213  
 Bakersfield Friends School, 61  
 Balderston, Canby, 184  
 Baldwin, Dewitt C., 249–250  
 Baltimore Association, 16  
 Baltimore Friends School, 94, 124–125, 172, 173, 255, 263  
 Bancroft, George, 9  
 Bardly, Francis, 214  
 Barnesville Friends School (See Olney)  
 Bell, Colin, 252–253  
 Bennett, Dulany, 93, 101–102  
 Bible, 8, 91, 107, 113, 116–117, 185, 287, 312, 326  
 Blaauvelt, Laurence, 85, 233–234  
 Boards of Trustees (See School Committees)  
 Bolivian Friends and Education, 334–335  
 Bolling, Landrum, 190, 275, 300  
 Boulding, Elise, 62, 278–284  
 Boulding, Kenneth, 78–79, 80–81, 109  
 Bourns, David, 214  
 Boyer, Ernest, 74–78  
 Brinton, Howard, 6, 13–14, 36, 50–52, 81–83, 258, 265–266, 277, 311  
 Brooklyn Friends School, 228, 257  
 Brown, Carroll, 97–98  
 Brown Miriam Jones, 96, 104–105  
 Brown (Moses) School, see Moses Brown  
 Brown, Thomas S., 97–98, 130–131, 213, 308  
 Browning, Charles E., 303, 304  
 Bryn Mawr College, 181  
 Buckingham Friends School, 135, 157, 164, 173, 223  
 Burundi Quakers and Education, 327–328  
  
 Cadbury, Henry, 7  
 Cadbury, Joe, 155–157  
 Cadigan, Robert, 131  
 Cafeterias, 196  
 Caldwell, Samuel, 41–42, 63, 65–66  
 Cambridge Friends School, 142  
 Carlyle, Thomas, 9  
 Carolina Friends School, 39–41, 87–91, 160  
 Carter, Max, 114–118  
 Cary, Stephen G., 111, 296–300  
 Central American Quakers and Education, 333–334  
 Change (See Future)  
 Chapels (See Assemblies)  
 Chalmers, A. Burns, 298  
 Chase, Oscar, 106  
 Chignell, Mary, 114  
 Chinese Language (Teaching of), 173  
 Chinese Quakers and Education, 329  
 Co-Curricular Activities, 31–32, 194–217  
 Co-Education, 6, 20, 23  
 Coe, Robert L., 110  
 Cole, Kara, 225–226

- Coleman, John, 86  
 Collett, Stephen, 231–232, 258  
 Collett, Wallace, 226–227  
 Comfort, William Wistar, 68, 120  
 Community Outreach, 273  
 Cooper, Wilmer, 300–303  
 Cope, Harold, 237–245  
 Costa Rican Quakers and Education, 332  
 Crichton, Andrew B., 173–177  
 Countryman, Joan, 167–168  
 Cuban Quakers and Education, 331–332  
  
 Dabars, Zita, 173  
 Detroit Friends School, 43, 203  
 Diplomats Conferences (A.F.S.C.), 299–300  
 Diversity, 257–258  
  
 Earlham College, 173, 185–190, 193, 194–195, 200, 203, 206, 249–250  
 Earlham School of Religion, 241, 342–343, 300–303  
 East African Quakers and Education, 325–328  
 Edstene, Kay, 93  
 Eichenberg, Fritz, 168–169, 223  
 Eldridge, Richard, 112–113, 135  
 Elmore, Joe E., 72, 248  
 Emerson, Mark, 178  
 Exhibits, 214–215  
  
 Farber, Evan, 197, 200–203  
 Farraday, Clayton, 105, 185, 307–310  
 Faulkner, Martha, 105  
 Financing Quaker Schools and Colleges, 237–245  
 First-Day Schools and Sunday Schools, 13, 16  
 Forbush, W. Byron, 94, 263  
 Forsythe, James, 177–178  
 Foster, Richard, 268  
 Fowler, Burton, 86  
 Fowler, Earl, 197–199  
 Fraser, David, 39  
 Friends Academy, 54–55, 58, 72, 119, 172, 195  
 Friends Association for Higher Education, 224–226, 275–276, 303–305  
 Friends Central School, 105, 110, 131, 140–144, 146, 169, 178, 207–208, 211  
 Friends Committee on National Legislation, 305–307  
 Friends Council on Education, 37, 60, 62, 130, 213, 218, 219, 229, 235–236, 264, 307–310  
 Friends Select School, 7, 45, 85, 110, 119, 146–147, 163, 256, 273  
 Friends Seminary, 93, 99–100, 147, 224, 240, 259–261, 264, 267  
 Friends University, 31, 182, 193, 238–245, 262, 267, 268  
 Friends World College, 79, 206–207  
 Froelicher, Patricia, 267  
 Fun, 176, 197  
 Future of Quaker Education, 274–288  
  
 Gara, Larry, 190–191  
 George Fox College, 270–271  
 George School, 91, 204, 214  
 German Quakers and Education, 322  
 Germantown Friends School, 86, 98–99, 162, 167–168, 170–171, 204, 208, 210, 246–248, 257, 261  
 Golding, Timothy, 124, 207–208  
 Governance, 218–236, 249–250  
 Green, Thomas, 128  
 Greenleaf, Robert, 218, 229  
 Gilbert, Dorothy Lloyd, 290  
 Guilford College, 120–121, 182, 184, 192, 217, 224–225, 250–252, 290  
 Gummere, John F., 87, 233  
  
 Hammon, J. Harvey, 180, 181  
 Harrison, Earl, 247–248, 261–262, 263  
 Hartzman, Eldon, 316  
 Harvey, Cyril, 250–252  
 Haverford College, 14, 27, 36, 100, 106, 183, 213, 216, 225, 272–273, 266  
 Haverford Friends School, 96, 104–105, 155–157  
 Headmasters (See Principals)  
 Heath, Douglas, 266  
 Hinshaw, Seth, 108  
 Hole, Helen, 54, 184  
 Hollister, John, 91  
 Howard University, 16  
 Hunter, Earl, 99–100  
  
 Indian Quakers and Education, 329  
 Institutes of Education (A.F.S.C.), 296–297  
 Irish Quakers and Education, 320–324  
  
 Jackson, Sheldon, 333–334

- Jamaican Quakers and Education, 332–333
- Japanese Quakers and Education, 329–330
- Jernigan, Harold, 224
- Johnson, Eric, 86, 264, 295–296
- Jones, Canby, 224–225, 303–305
- Jones, Rufus M., 92, 100, 110
- Jones, Thomas E., 24, 238, 241
- Jones, Wilmot, 111, 268
- Kelly, Thomas R., 122
- Kenworthy, Leonard S., 129, 150–154, 176–180, 204–205
- Kenworthy, Murray S., 223
- Kenya Quakers and Education (See East African Quakers)
- Kohlberg, Laurence, 139–140
- Korean Quakers and Education, 329
- Kryven, Nancy, 214
- Kuffler, Linda, 148–150
- Lacey, Paul, 185–190, 195, 258
- Lancaster, John, 11
- Lane, William S., 255–256
- Languages, 8, 29, 171–172
- Latin American Quakers and Education, 330–335
- Learning, 162–163
- Learning Disabilities, 20, 21, 44, 260–261
- Lester, John, 104, 219–220, 308
- Letchworth, Rachel, 92, 264, 310
- Libraries, 174, 191, 197–203
- Literature, 97–99, 163, 173–177, 185–190
- Location of Quaker Schools and Colleges, 21–22
- Locke, Holly, vii, 35, 94, 137–140, 230–231
- Louckes, Harold, 114
- Lund, Sigrid, 323
- McCray, Joyce, 93
- McFeeley, Richard, 37
- Mallory, David, 102–104, 264–265
- Malone College, 48, 73–74, 183, 206, 223
- Mandel, Richard L., 259–260
- Marble, Samuel, 31
- Mason, Adelbert, vii, 37, 43–47, 49, 111, 235, 276–277
- Mathematics, 163–164, 167
- Media—Providence Friends School, 22–23, 94, 223
- The Meeting School, 46, 207
- Meetings for Worship, 25, 55, 120–122
- Mendenhall, William O., 223
- Mexican Quakers and Education, 331–332
- Michener, James, 83, 248, 253–254
- Middle Schools, 159–166
- Mills, Eugene, 248–249, 290
- Milner, Clyde, 14, 37, 223, 270
- Mohr, Walter and Beulah, 264
- Minorities, 21, 22–23, 44–46
- Moore, Floyd, 120
- Moore, Joseph, 37
- Morgan, Arthur, 28
- Morley, Felix, 68
- Moorestown Friends School, 56–57, 131–132
- Moses Brown School, 89, 136, 160, 168, 203
- Mullen, Tom, 66–67, 249
- Music, 169–171, 172
- National Association of Independent School, 102, 171, 234–235
- Native-Americans, 16, 19
- Nebraska Central College, 19
- Nerken, Sara, 131–132
- Network of Quaker Schools, 36–37
- New Garden Friends School, 208
- Newlin, Thomas, 36
- Newtown Friends School, 142, 209
- Niemeyer, John, 224
- Nitobe, Inazo, 329–330
- Oak Grove—Coburn School, 14
- Oakwood School, 13, 35, 39, 127, 181, 203–204, 264
- Oats, William, 197, 212
- Olmstead, Ruth, 275–276
- Olney Friends School, 14
- Pacific Oaks College, 47
- Palmer, Barclay, 264
- Palmer, Parker, 191
- Peace Caravans, 297–298
- Peace Studies, 180, 182, 190–191, 193
- Pendle Hill, 191, 310–314
- Penn Charter School, 7, 255 (See also Gummere)
- Penn College, viii, 193, 224, 248, 271–272
- William Penn House, 314–315
- Piaget, Jean, 139
- Pickering College, 318–319
- Pittman, Hobson, 169

- Plants and Facilities, 23–24  
Poley, Irvin C., 98–99, 246–248, 308  
Poverty, 273, 286  
Preston, Ralph, 249  
Princeton Friends School, 144–145  
Principals of Schools, 232–236  
Public Education, Friends In, 289–294  
Purdy, Thomas, 128
- Quakers (See Religious Society of Friends)  
Quaker Hill Conference Center, 316
- Ram Allah Friends Schools, 323–324  
Reader, John, 17–18, 120, 218  
Related Quaker Organizations, 295–317  
Religious Education, 107–132  
Religious Society of Friends: Beliefs and Translation Into Schools, 1–9, 25–26, 50–79, 167–209  
Richie, David, 316–317  
Roberts, Arthur, 270–271  
Roberts, Maurice A., 327–328  
Rogers, William, 71–72, 182, 184  
Roudebush, Joy R., 160–161  
Rugg, Mary S. Ellen, 96  
Russell, Mary Brewer, 170–171  
Russell, Elbert, 6, 26, 223  
Ryan, Carson, 28
- Saltzburg, John F. 314–315  
Sandy Spring Friends School, 160, 163–164  
Scandinavian Quakers and Education, 323  
Scattergood, Henry, 98–99, 213, 261  
Scattergood School, 20, 118, 203, 207, 279  
Schofield School, 19  
School Affiliation Service (A.F.S.C.), 28, 170–171, 204–205  
School Committees, 226–236  
Science (Teaching of), 155–157, 164, 184, 192  
Senior Citizens, 142, 208, 209  
Senior Projects, 213–214  
Sex Education, 162, 168  
Service (See Community Service)  
Shope, Anne and Nat, 304  
Shortcomings of Quaker Education, 218–223  
Sidwell Friends School, 125–126, 159, 160–161, 173, 177–178, 208–209, 222, 243, 263, 267, 269
- Size of Quaker Schools and Colleges, 21–22  
Smith, Courtney, 253  
Smith, Robert, 215–216, 247–248  
Smith, Susan, 323–324  
Snyder, Edward, 306–307  
Social Studies, Teaching of, 150–154, 177, 182, 190–193, 210, 215, 217  
Solar Energy, 24, 279  
Speech, The Teaching of, 31  
Stanfield, David, 230  
State College Friends School, 145  
Steere, Douglas V., 106, 109  
Steinwater, Mary-O King, 125–126  
Stevens, Robert, 183, 270–271, 272  
Stone, Janet, 126–127  
Stratford School, 44  
Strengths of Quaker Education, 246–273  
Study Abroad, 30, 206–207  
Swarthmore College, 23, 30, 38, 39, 72–73, 183, 206, 210, 238, 253, 254, 266, 272  
Swiss Quakers and Education, 323
- Tashjian, Michi, 140–144  
Teachers, 35–36, 93, 94–104  
Teachers' Oaths, 13  
Test, Daniel, 92  
Trips, 203–204  
Trueblood, Elton, 92, 218  
Tunessasa School, 19
- Vining, Elizabeth Gray, 100, 277–28, 329–330  
Virginia Beach Friends School, 213  
Visitors, 210–213
- Wagoner, William, 326–327  
Walker, Clare, 172  
Walker, Margery, 310–314  
Walker, James, 224  
Walton, George, 91  
Washburne, Carleton, 28  
Watson, George and Elizabeth, 213, 284–288  
Wehmiller, Paula L., 43, 94–95  
Wells, Don, 87–91  
West Bank Friends Schools (See Ram Allah Friends Schools)  
Westbury Friends School, 64  
West Chester Friends School, 136



Westtown School, 97–99, 121–123, 159,  
 168, 170, 173–177, 197–200, 209–210,  
 212–213, 223, 224, 254  
 White, Gilbert, 24, 70  
 Whittier College, 61, 182, 196, 206, 223,  
 248–249, 290  
 Wigham, Maurice J., 320–321  
 Williams, Clinton, 123–124  
 Wilmington College, 190–191, 223, 273,  
 275–276  
 Wilmington Friends School, 93, 100–101,  
 181, 182  
 Withington, Frederick B., 55–56  
 Wilson, E. Raymond, 305  
 Wilson, Louise, 213, 219  
 Woodbrooke, 12  
 Woolman School, 207  
 Work Camp Movement, 316–317  
 Work Experience, 207–210 (See also  
 Community Experience)  
 Wragge, Peter, 16–17  
 Y.M.C.A. and Y.W.C.A., 31  
 Yergan, Max, 22  
 Young, Mildred, 257–258  
 Zinner, Elizabeth, 267