



THE PASQUANEY ANNUAL

VOL. XLXII 1950

Supplement to THE WHITE BIRCH

Published by and for the members
of Camp Pasquaney

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EDITORIAL

PEACE AT PASQUANEY

Strangely reminiscent of the days of 1939-1945 were those of the 1950 season at camp. The news delivered to the boys told of advances and retreats, of ultimatums, of peace pleas, of the scarcity of some essential foods, and the abundance of war nerves. Yet, while reading the news high above the lake, the confused and bewildered world seemed without us, and we could not help but hate the prostitution of the word Peace. For we at Pasquaney know peace—peace of mind and peace of soul.

What is this peace that we know so well and love so much and for which the world in general seems to strive in vain? Undoubtedly the basic tenets of our peace are the commandments, “Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind,” and “Thou shalt love thy neighbor as thyself.” Perhaps these two laws are so general and all inclusive that they cannot be grasped too readily by those not schooled in fraternal relations before 1936. It is shocking to think that most boys at camp have never known peace. Throughout their lives they have hated either the Germans or the Japanese, and just lately they have learned to hate the Russians or any form of Communism. Here at Pasquaney we have in the place of communism a political system called communalism based on the love of one another, charity, tolerance, and last but not least, honesty toward those with whom we come in contact as well as honesty with ourselves. Believing in Rousseau’s philosophical idea that man is born good and pure and that no man is innately evil, we at Pasquaney trust and respect each other. Even those boys who, through contact with the degenerate world, have become mistaken in their views of life gain strength of character when living at peace. Perhaps the basic cause of evil is a feeling of insecurity on the part of the individual—a fear that his rights may be in jeopardy or his possessions abused. Here at camp one knows that he is loved, that his rights as a man are inviolate, and that his possessions are sacred. For “cold war” we substitute warm love.

By tracing the topics of Mr. Charlie’s sermons, we can start to realize why peace exists here at camp. “Our responsibility to camp” is the first subject followed by “Friendship,” “Honesty— To Others As Well As Ourselves,” “Consideration and Thoughtfulness,” and last but not least, “The Reasons Why We Go To Chapel.” “Pop” Watson added his inspired sermon on “The Cultivation Of Things That Last.” These are the

essence of our peace at Pasquaney, and their connection with the commandments I have mentioned is quite obvious.

When we are alone during this winter let us remember Pasquaney and the peace we knew there, and let us pray for Peace on Earth, Good Will Towards Men.

R.E.T.H.