

FRIENDS JOURNAL

Quaker Thought and Life Today

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IN THIS ISSUE

*G*OD knoweth best what is needful for us, and all that He does is for our good. If we knew how much He loves us, we should be always ready to receive equally and with indifference from His hand the sweet and the bitter; all would please that came from Him.

—BROTHER LAWRENCE

Dialogue and the Inner Light

. by Maurice Friedman

A Quaker Profile

. by Ralph A. Rose

Learning to Teach While Teaching

. by Irvin C. Poley

A Treasure Hunt for History Teachers

. by Richard A. Platt

Greece and the Greeks

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FRIENDS JOURNAL



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Of Interest to Friends

John Woolman Memorial House

John Woolman continues to challenge our times with his insight into personal needs and causes of social evils. The early American house built in 1783 on land in Mount Holly, N. J., once John Woolman's orchard, became the John Woolman Memorial in 1916. Ever since it has been a quiet place for study and writing, for individual and group retreats, for committee meetings and small conferences.

The living room comfortably seats up to 25. There are five bedrooms with seven beds, providing for up to ten persons. The garden and lawn slope back from the street to the lower quiet nook, quite suited to retreats and outdoor meetings. There is a small library of devotional and Quaker books, including several editions of the *Journal* of John Woolman.

The facilities of the Memorial for night lodging and meals are offered on a cost basis for persons wanting to use the house and grounds for purposes suggested above. Food will be provided by arrangement, or guests may bring their own provisions and prepare meals in the kitchen.

The John Woolman Memorial is within ten minutes' walk of the Friends Meeting House, Mt. Holly's business section, public eating places, and the Philadelphia bus. Yet, even with a new housing development nearby, the grounds are secluded enough for a person to feel quite removed from the throng and thrall of the passing world.

Inquiries for the use of the John Woolman Memorial are invited by the resident caretakers, Samuel and Clarissa B. Cooper, 99 Branch Street, Mt. Holly, N. J. (Amherst 7-3226).

The Journal of John Woolman and a Plea for the Poor, subtitled "The Spiritual Autobiography of the Great Colonial Quaker" and comprising the John Greenleaf Whittier Edition text, has been announced as one of the new American Experience Series, published by Corinth Books and distributed by the Citadel Press, 222 Park Avenue South, New York 3, N. Y. The introduction has been written by Frederick B. Tolles, Director of the Friends Historical Library, Swarthmore College, and the author of many books on Friends, the most recent being *Quakers and the Atlantic Culture*. To be published in the spring of 1961 at \$1.75, the book is one of a new series of quality paperbound books, all "new editions of historic writings which mirrored and shaped our nation from earliest times to the present."

A statue by Sylvia Shaw Judson, formerly a member of Providence Meeting, Pa., and now a member of Lake Forest Meeting, Illinois, has been received by the City of Philadelphia. This sculpture, cast in bronze, is a statue of Mary Dyer, seventeenth-century Quaker fighter for religious freedom, who was hanged in Boston. The statue, a duplicate of the one on Boston Common, will probably be installed in the Independence Hall area of Philadelphia.

Contents

	Page
Of Interest to Friends	130
Editorial Comments	131
Dialogue and the Inner Light—Maurice Friedman ..	132
A Quaker Profile—Ralph A. Rose	134
Poetry by Sam Bradley and Marguerite Werner	135
Greece and the Greeks—Florence L. Sanville	136
Ecce Homo (poem)—Kenneth Heafield	137
Rescuing the Caleb Pusey House—Mary Sullivan Patterson	138
The Courier	
Learning to Teach While Teaching—Irvin C. Poley	140
A Treasure Hunt for History Teachers—Richard A. Platt	142
Friends and Their Friends	144

FRIENDS JOURNAL

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Editorial Comments

Are Miracles Unwanted?

THE early associate of Martin Buber in his work of translating the Old Testament was Franz Rosenzweig, who died years ago. Rosenzweig once instructed his hearers about the need of inward freedom in acquiring a belief. He illustrated his point in the following manner: Long before the days of Hitler many Jews in Frankfurt, situated on the Main River, were indifferent to their faith. The city was a prosperous cultural center, and Jewish families in large numbers settled there, including a good many secular or indifferent Jews. Rosenzweig ventured to say that all of them, the timid ones, the cold ones, the cynics, all would become firm believers if the Main River would suddenly stop flowing on Saturdays. Their new faith, however, would be the faith of weak ones, who wanted special proof that they were doing the right thing. They were unwilling to assume the risks implied in a living faith. They were neither free to sense the glory of faith nor strong enough to bear its unpleasant consequences. But God wants free believers, whereas a miracle has a dictatorial effect. It is totalitarian. It dictates agreement. It cuts off any doubt. But God will not take responsibilities from human beings, and the River Main kept flowing even during the tragic days of the Nazi persecution.

Great Needs

Two generations ago the Swiss historian Jacob Burckhardt, who was as prophetic in many of his statements as he could be pessimistic, wrote that "the people no longer believe in principles. But from time to time they are likely to believe in messiahs. . . . This is the reason that in our hopeful twentieth century authority will again raise its head." He might have added that modern man also expects miracles to happen, although he prides himself on his power of reason and his scientific outlook.

Authority, or dictatorship, has indeed raised its head in our time, and an unwanted faith in miracles, with a belief in the messianic role of dictators, has been one factor leading to catastrophe. Many in their search for inward guidance have turned to reason. Yet how skillfully we can reason for what is unreasonable, including wars and racial discrimination! Is science a better guide

now that much of it is becoming the secret property of a few highly trained minds willing to serve destruction? These are new dilemmas, and our religious leaders stress that the sense of being lost and living without direction is the most pervasive feeling in contemporary man.

The National Council of Churches has now published the views of over 1,000 "knowledgeable" people who have expressed themselves about the great needs confronting the Church. These needs are identical with those of most individual persons. The replies indicate that "being lost" has a new meaning in our day. We have to discover anew what it means to save man's soul. The individual has lost his sense of purpose. Fatalism and cynicism are common. Most people are willing to be manipulated for power or profit by a few. Many confess that their almost perpetual state of "numb fear" remains unrelieved. Many feel disappointed after joining a Church.

Instantaneous Communication

Our plight is increased by the overuse of all means of communication. World problems seem to have become our constant personal problems. We are bound to link events in Africa with problems in the South. A short while ago the white leader of the delegation of the Union of South Africa to the United Nations was denied the use of two apartments in New York City because he could not promise not to receive Negroes as guests in his apartment. There can hardly be a doubt that echoes from this incident were immediately heard in Africa and welcomed by his *apartheid* friends. Conversely, incidents of white churches which appoint Negro leaders or support the cause of the American Negro are similarly broadcast in the dark continent. We may feel intimidated by being all the time on the stage of world opinion. But we may also seize such a situation as an enormous opportunity.

Courageous Reminder

Bishop Pike from California is one who believes that the Church must be willing to lose its life for the sake of the higher life. In the March 14 issue of *Look* the Episcopal leader says that some of our religious teach-

ing must face the guilt it bears for perpetuating prejudice. Conservative groups are the most biased ones. No religious groups will directly favor an anti-Catholic or anti-Jewish bias. But they let bias creep into New Testament theology and history. Sunday school lessons describing the persecution of Protestants by Catholics include nothing about the Protestant persecutions of Catholics. In the Easter season the biased treatment of the crucifixion story should be on our minds. The story is usually presented in a manner that divorces Jesus from his people, as if he were the only Christian in a Jewish setting, although Jesus and his family were Jewish. Our

biased teaching places the blame for Jesus' death on all Jews of that time, although actually only a powerful minority group was guilty. Our teaching also glosses over the role of the Roman authorities. In fairness it can be stated that some textbook authors and teachers are not conscious of their bias-producing presentations. But, as Dr. Pike says, Christians, like all others, tend to transfer guilt and blame to other groups, leaving themselves a comfortable identification with God and Christ. These are days when we need the reminder that Jesus came not only to comfort those who are troubled but also to trouble those who are comfortable.

Dialogue and the Inner Light

THE covenant of peace is not only Isaiah's vision of peace "at the end of days." It is the comfort that God gives man now, "the very present help in time of trouble." It is *emuna*, that unconditional trust that enables the man of the Bible to enter into the new historical situation without guarantees or security and yet know that there, too, he will meet his "cruel and kind Lord." "Thou wilt keep him in perfect peace, whose mind is stayed on thee," says Isaiah, and adds, "because he trusteth in thee." This is the "peace of God, which passeth all understanding," but it is not a peace beyond history and daily life. The biblical covenant of peace is not a consolation at the end of history or an eternity above it: it is an integral part of history, of the tension between present and future, the dialectic between comfort and demand.

A peace witness based on the covenant of peace cannot be an absolute pacifism, accordingly, for in history there is no room for absolutes. "You believe in faith and love," one kindly Friend remarked to me. "Are not these absolutes?" "No," I responded. "These are relations to the Absolute. The only Absolute is God." For the Bible and for the man of biblical faith, any absolute other than God is idolatry, and any pretense on the part of man to rest his life on "absolute" ideals is a denial both of his situation as a creature in history and of the word of God that may come to him in that situation. Even the Ten Commandments are not universal norms, but, as their language clearly attests, a dialogue between the "I" of God and the "Thou" of man, in which man learns in each situation anew what is asked of him. They do not say, "One must not kill," but "*Thou* shalt not kill." They do not impose this command on man as a universal prescription to be applied to particular situations but speak it into the concrete situation of each man in such a way that both the word of command and the

response of the person commanded is really new and unique.

Absolutes have to do with a morality abstracted from the total situation in which any moral conflict arises, the situation of a person facing other persons and called on to act in relation to those persons. The absolutist, insofar as he is one in practice as well as theory, acts unilaterally and monologically. He knows what is right *a priori*, before he reaches the situation, and this knowledge means that his action is not a true response to the situation, but something imposed on it. The absolutist thinks he is being uncompromising and true to his ideal when, in fact, he is simply not responding to what is asked of him. For what is asked of him is not the perfection of his own soul, or the moral purity of his actions, but the most adequate response possible in a situation which, just because it is human, is always in need of redemption and never entirely redeemable.

The difference here is an old quarrel between Plato and Isaiah. Plato's philosopher king is so identified with "the Good" that he may safely impose his single consciousness upon all the men of the state, holding them in submission through royal myths and royal lies, knowing better than they do what is best for them since only he knows the Good. Similarly, T. S. Eliot's Thomas à Becket in *Murder in the Cathedral* alone knows what is right in the drama in which he is the central character, the only real actor, and his own spokesman, while priests, knights, and the ignorant women of Canterbury are alike in the dark about the true nature of the objective divine design. In contrast to this situation, Isaiah's vision of peace is no utopia abstracted from the historical situation but is itself a demand placed upon man in history, a dialogue between God and man. It does not necessitate leaving the concrete world—the world of Plato's cave—

in order to reach some timeless absolute, but believes that reality can be met in the "lived concrete."

Plato, together with the absolutist after him, sets a timeless ideal that history is supposed to approach. The result of such an ideal, however, is all too often a dualism between "is" and "ought," real and ideal. The very existence of the ideal becomes the excuse to dissociate oneself entirely from the actual state, as Plato recommends that his philosopher should do, since, as he rightly recognizes, the philosopher never will be king, nor the king philosopher. Or, as with the absolute pacifist and the absolute social-actionist, it becomes a temptation to impose the truth on the situation in such a way as to recognize neither the possibilities of the situation nor the need for communication with those actually involved in the situation.

The covenant of peace implies risk—one responds without certainty as to the results. It also implies trust—the trust that if one responds as best one may, this response will constitute the work that one can perform toward establishing the covenant of peace. And it implies humility—the humility which says, "I cannot take on myself the remodeling of the world according to some great blueprint or even the armchair administration of the United Nations. This assignment is not asked of me, and this is not my task. What I can do is to make real that portion of existence that is given to me, including the political, but not the political alone."

"One cannot simply build community when the world is about to be blown up," a Young Friend protested. He is quite right. Yet are we really in a position to prevent the world from being blown up? And if it is to be blown up, is it not better that meanwhile we have created something real and positive? The peacemaker "is God's fellow worker," writes Buber. We make peace not by conciliatory words and humane projects, however, but through making peace "wherever we are destined and summoned to do so: in the active life of our own community and in that aspect of it which can actively help determine its relationship to another community."

If the present crisis leads us to succumb to the merely political, we shall have reinforced the mistrust between nations that makes them deal with one another not in social or human terms but in terms of political abstrac-

tions and catchwords. "Our work is for education," one of the young leaders of an organized protest against atomic bombs said to me. If this is so, then this work cannot afford to be purely political, purely external. It must start, like Montgomery, from some organic base. It must build on social reality and find its roots in the community already there. It must be concerned about real communication with the people whom it approaches.

The distinction between education and propaganda does not lie in whether one is a Communist or a pacifist, but in whether one approaches another wishing to impose one's truth on him, or whether one cares enough for him to enter into dialogue with him, see the situation from his point of view, and communicate what truth one has to communicate to him within that dialogue. Sometimes that dialogue can only mean standing one's ground in opposition to him, witnessing for what one believes in the face of his hostile rejection of it. Yet it can never mean being unconcerned for how he sees it or careless of the validity of his standing where he does. We must confirm him even as we oppose him, not in his error but in his right to oppose us, in his existence as a human being whom we value even in opposing.

"One absolute surely stands," this second young man remarked, "and that is that nonviolence is the way to solve conflict." No, even this absolute cannot stand. To claim that nonviolence is possible in every situation is to ignore the most obvious facts of personal and social existence. How often even a literal turning of the other cheek masks a violence we cannot extirpate, no matter how we suppress it! How often a tiny word, or gesture, or facial expression betrays the latent violence in a relation between persons in which each is trying with all his might to act positively toward the other! And in social and international relations it is no different. The congealed violence that lies just beneath the surface in so much family life, civic administration, government administration, the cold war that has been the dominant note in international relations ever since the Second World War, give glaring evidence of how much the alternatives "violent" and "nonviolent" falsify the concrete situation.

One can no more know that one will be completely nonviolent in a given situation than one can know that

*I*t is not opinion, or speculation, or notions of what is true, or assent to or subscription of articles or propositions, though never so soundly worded, that . . . makes a man a true believer or a true Christian. But it is a conformity of mind and practice to the will of God, in all holiness of conversation, according to the dictates of this Divine principle of Light and Life in the soul which denotes a person truly a child of God.—WILLIAM PENN, *A Key*

one will love—really love in genuine caring and response—every person one meets or that one will meet every temptation with Kierkegaard's "purity of heart that wills one thing—the good in truth." We do not know our resources in advance of the situation which calls them out of us, the situation to which we respond. What is more, our insistence that we shall deal with every situation in a nonviolent way may actually limit our resources by curtailing our open awareness of what is asked of us and our readiness to respond from the depths with the spontaneity of the whole being.

Whether or not one believes that the original meaning of "inner light" was that of a dialogue—the "inshining light of Christ"—one only need consider what the inner light means in any concrete situation to see that it must have dialogical element. The inner light comes to the Friend as a stirring, a prompting, a leading, and it comes in a particular situation that calls for his active concern. He senses it within, to be sure, but even this "within" is part of the shared silence of a gathered meeting, a product of his openness to a spirit that rests upon

the group as such, as well as upon individuals. What is more, he does not identify the inner light with his own self; when he does so, his speaking and his silence have already degenerated from the "inspired" to "inspiration."

Taken as an intellectual abstraction, the inner light may be located spatially within. Taken as an existential reality, it is as much *between* as it is *within*—between a man and the situation that calls to him, between a man and the message or event that "speaks to his condition," between a man and the divine spirit that enters into him and works through him, between a man and the "still small voice" that addresses him from the depths of his conscience.

Dialogue means responsibility, and responsibility means open awareness and genuine response from the depths and wholeness of one's being. The inner light lies at the heart of that awareness and that response. When the inner light is present, reality has by no means come to rest within the self; nor is the source of all action grounded in the self.

MAURICE FRIEDMAN

A Quaker Profile

ON Saturday evening, November 12, 1960, at 10:30 p.m., Edward Behre got in his station wagon near the Friends Meeting in N.W. Washington, D. C., and headed toward the capitol-hill offices of the Friends Committee on National Legislation. There he was to pick up the signs that Friends would carry the following day in their march to the Pentagon across the Potomac River. It was the end of a four-month period of intensive planning, and on the next day the Quaker Tercentenary celebration of the Friends traditional peace testimony would begin.

Charles Edward Behre (pronounced Beyrah) was riding the crest of a wave of enthusiasm and concern that he had helped to generate and sustain. Weeks of daily effort in the office of the Quaker Peace Witness Committee in the conference room of the FCNL, hundreds of letters written and answered, volunteers encouraged and directed, visits to the newspapers, the radio, the hotels, and the police were all behind him. Two days later over 1,200 Friends returned to their homes, offices, and schools all over the nation with a strong feeling that something significant, vital, and sustaining had occurred in their lives.

At the heart of this experience was the energy of a slight, vigorous Master Forester, born some sixty-five years before in the Borough of Brooklyn in the State of New York. Friends, who traditionally look to the source of a man's concern and energy rather than to the

nature of the man himself, and who take for granted extraordinary service, were impressed. Behre's performance led one visitor to ask: "How did you get so deeply involved?" To all such questions Edward Behre had a casual impersonal answer. He was available! The important matter was the task in hand and how to get the job done quietly and well.

From an urban family background of Lutheran, German tradition, this slight, graying, youthful-looking man had come to a position of conscience that led him to spend two days of each month during the previous year in the vigil line at Fort Detrick in Maryland, protesting the experiments in chemical and biological warfare being carried forward there.

That November Saturday evening, Edward Behre reached his home on the Virginia side of the river after midnight with a station wagon filled with guests and the signs which were to proclaim from featured photographs in the Washington papers the next day some of the reasons for the Quaker protest. Before leaving for home from the meeting of Overseers in charge of the Witness, he had been entrusted with some fourteen or fifteen thousand dollars of contributions given by Friends as a self-imposed tax payment to further the work of the United Nations.

By eight the following morning he was sitting quietly in the meeting for worship at the Hotel Washington, and within the hour he had helped to organize and was

walking at the head of the line of some one thousand Friends. Soon the line stretched out over the two traffic-filled miles between the hotel and the Pentagon. "We walked too fast for some of the older Friends," said Behre later in answer to a question about the experience, "but we arrived at the Pentagon exactly at 10 a.m., as we had said we would." Somewhere in that quiet, prayerful two-mile walk he remembered his brief case, with its content of checks, sitting in the meeting room of the hotel. Not until much later in the day was he able to rescue his precious charge safe and sound.

During those two filled days Ed Behre, who usually dresses in a neat gray suit and wears an overcoat when he thinks of it, seemed to be everywhere and to be able to think of everything. To one observer it seemed a far cry from the outdoor stove and sleeping bag of the young forester, who from 1917 until his retirement in 1955 had concern for, and later a major responsibility in, the task of building an adequate estimate of timber growth in the U.S.A.

From his own children and from his 1938 Coopers-town, N. Y., work-camp experience with a forestry project, he had come to an intimate knowledge of CPS and the pacifist position. In 1919, while teaching at the University of Idaho, he had met and married Vernice Graybill, who had come in that year to the school as a freshman. Edward Junior, the first child born to the Behres, was born in Moscow, Idaho. Three other children were later to help fill the big house given to the resident forester stationed at New Haven, Conn., until 1942. Earlier visits to New England Friends Meetings while the family was at Amherst had led to a conviction that seemed natural and logical. A transfer to Washington to the office of the Chief Forester led to a service of some ten years of volunteer work with the Friends Committee on National Legislation. Retirement from government service opened new doors for volunteer service, which in the past year led to three Yearly Meeting sessions and to the Cape May Conference.

On Monday morning, November 14, 1960, at about 7 a.m., Friends gathered outside the Marriott Motel along the river bank just below the Pentagon. The Behre station wagon with its many posters was unloaded. A complaint from the manager of the motel that the gathering crowd would block the access to the motel had been discussed with the local police. The line was forming that was to move and stand facing the curious faces that peered from the outer circle of the Pentagon offices during that day.

Until late that evening, when the meeting of the Overseers completed the final duties of their assignment, Edward Behre had moved among Friends in a tireless

effort to make this a significant witness for peace. "Force may subdue, but love gains," proclaimed one of the placards carried in the vigil. The gains of love had been forwarded. Not until peace has been won can this Friend, or any other, feel content.

RALPH A. ROSE

Poetry

A New Gethsemane

By SAM BRADLEY

Is our way
At last
To a cross
Of choice:
To obey
Atom's blast
Or God's still
Small voice?

The Risen Christ

By MARGUERITE WERNER

Who in his worldly pilgrimage
views the changing scene,
loving people—
seeing them, trusting them—
discovers his fellow man
struggling, hoping,
praying.

One day
he beholds his neighbor!
Then is the miracle:
unafraid, *he sees the Image*
in whom all men
are created.

Known But to Few

By SAM BRADLEY

A quiet life in small space
Is as a crocus, eloquent
Of foliage, of good consent
To earth's lighter pace.

The gentlest embrace
Wakes the earth. No loud intent
Need shake the firmament:
No, just grace.

Come, angels, erase
Anxious names and spring content,
But see with awe what flowering meant
To this quiet place.

Greece and the Greeks

A Sketch

THIS array of pictures and incidents is one aspect of a month in Greece, which, except for a week in the Peloponnese, was spent in Athens. The experience—not a “trip”—was a deep and moving one, in which the beauty of the past and present merged, and a vanished age, still alive, asserted its astonishing vitality. It spoke through the imperishable beauty of wildflowers among ruins, an ever-changing landscape, and the seldom absent blue of the Aegean Sea. And being a part of it fulfilled a lifelong dream.

In the mainland of Greece, about the size of the state of Ohio, the gods have bestowed as wide a variety of nature as is offered by the whole of the United States. Steep and barren mountainsides are brightened by the ever-present gold of yellow vetch and Jerusalem sage; lofty, towering cliffs are pushed back by acres of fertile groves of orange, lemon, and olive trees. Narrow, winding roads are thronged with herds of sheep and goats oblivious to the demands of a modern automobile, as are the patient donkeys laden with brushwood or greens, or with an occasional ancient peasant busy with her spindle.

In the Peloponnese I was hurled back centuries from the crowded streets of Athens, which I had just left. Gypsy caravans of camps are forever appearing; on any rise of ground there is a probable glimpse of Homer's “loud-roaring sea.” Little shepherd huts dot the pasture lands. Peasants are working their garden patches or sitting on their doorsteps to avoid, I am told, the cold, dark interiors of their homes.

On the outskirts of Tiryns, below its prehistoric Cyclopean walls, a group of peasants were working. Their donkey was tied to a fence post, a sleeping puppy beneath it watched by an interested black-and-white kid. A woman stepped to the fence and spoke to our guide. She wanted their photograph taken. We obliged her and then started the climb back through the centuries to the massive walls surrounding the Great Palace ruins.

In the fishing villages, never far distant, nets dry in the noonday sun, the fishing smacks and rowing skiffs hauled along the shore. In one small village, where the winding lane lined by tiny cottages rose steeply from the shore, two little girls, neither more than six years of age, emerged from a doorway to gaze curiously at two elderly and strange-appearing women. The older girl approached, holding out a flower and telling us its name, in Greek. I shook my head, helplessly it would seem, for she tried again. I tried to pronounce the word. But she laughed, and pointing to a chicken, gave me its Greek word, with

which I struggled. Another shake of the head, from her this time; then she repeated the word very slowly, for all the world like a schoolteacher dealing with a backward child. I did better, whereupon she ran off for more flowers, quite overwhelming me by the time I reached the waiting car.

The contrast between life in teeming Athens and the not too distant villages of the Peloponnese does not extend to the intangibles. In both I found the single, constant element wherever one meets a Greek: friendliness and kindness. The small girl in the fishing village was a miniature portrait of people everywhere. In Athens I was forever losing my way in the twisting, narrow streets. On a Sunday morning, having been driven by the taxi driver to the Orthodox Cathedral instead of the church of my choice, and discovering the mistake too late, I was lost on emerging after the service. A concerned parishioner tried to direct me, but neither of us understood the other. He hailed another man who, showing signs of comprehension, took me gently by the elbow and steered me through a maze of streets until the white façade of my hotel was visible above the rooftops. With a courteous bow he left me and went in quite another direction.

Another time, coming down from lofty Lycabettus with a friend, we were utterly at sea as to direction. A fruit dealer at his stand tried in vain to help us, then hailed a passing girl. She glanced at us and asked joyfully, “Americans?” And then in good English, “Can I help you?” We asked our way, and she exclaimed, “I will take you.” Over our expostulations she did just that, for a long distance.

At Cape Sunion, the southern point of Attica, where the Temple of Poseidon on its lofty cliff overlooks the blue Aegean Sea, we found ourselves in a throng of young people having a Sunday-afternoon outing. Most of them were gathering wild flowers from the indescribable masses pushing up between the ancient stones, or thickly covering the patches of grass spread out from the ruins. I had left my companions studying some detail of the temple and found myself halted by a small group of teen-age girls. We looked at one another in friendly helplessness, punctuated by an occasional word or gesture. They had apparently spotted us as Americans but had hesitated to invade our group of five. Catching sight of me alone, they were trying to ask questions that I was trying to answer. Suddenly they grasped a nearby boy, and exclaiming, “America—America,” pulled him toward me. Then came the inevitable questions about our

visit, the group growing larger by the minute, both girls and boys. Before I could break away, they had my address (to write me); I had the address of one of the girls (for the same reason), as well as numerous flowers and two kisses on my hand. "Is this love of America," I wondered, "or just the friendly Greek nature expressing itself?"

Halfway up Mt. Hymettus on a school holiday we had about the same experience, with the one exception that on this occasion a girl held up her hand, making what looked like Winston Churchill's V-sign for victory. A couple of other girls pulled her sharply away. I learned later that this gesture was a signal for a cigarette; it was the nearest approach to begging that I experienced in this impoverished land. I could not help comparing it to other countries I had visited, notably Italy.

In the city of Athens another aspect of Greek life and temperament is vividly revealed in the ordinary process of crossing a street. In order to reach the other curb unhurt and alive, a person must use all available resources of sight, speed, and steadiness of nerve. Neither the drivers nor the walkers pay any attention to each other. Traffic officers are rare, and are often disregarded even when present. This situation has given rise to considerable reflection on Greek ways of thinking and doing.

Several Americans, among them long-term residents of Athens, relate this dangerous traffic confusion to a prevailing conception among Greeks of the word "freedom" and the privileges of the democracy they so prize. Their hard-won liberty seems to be translated literally into doing what a person wants, even if it endangers himself and others. Instances were given me of a driver who waved scornfully at a traffic officer, pointing to a one-way sign the driver was violating. The man drove on. The eyewitness did not learn if he was penalized; probably not, although total disregard of regulations was quite manifest. Another friend told of seeing a woman driver who refused to stop at an officer's signal to let a group of pedestrians cross the street. She was cheered by the waiting onlookers as she drove on.

This tendency to ignore traffic regulations seems a strange contradiction to the courtesy that so characterizes these people. In walking on the pavements, one meets a still stranger one. For there these kindly folk, who will go far out of their way to pilot a visitor lost in their streets, have no compunction about monopolizing the entire sidewalk when in conversation with a friend, or when quite alone. I came to the conclusion that Greek vitality is such, and interest in conversation, or in meditation, is so absorbing, that an approaching person is not even seen. I soon acquired the habit of taking refuge in the first doorway when I saw other walkers approaching.

In the Greek temperament this same insouciance as to space seems to extend also to the element of time. The passage of hours is apparently of small account. A meal is a movable item, as frequently are other engagements. An American told me of her embarrassment at arriving for an eight o'clock dinner at the appointed time to find herself the only guest and her hostess not dressed. After half an hour the native guests began to wander in; eventually all went smoothly and happily over a very good meal.

My account does not depict the Greece that beckons an ever-increasing flow of visitors and tourists. The Acropolis of Athens is still superb; the cliffs and ruins of Delphi are overwhelming in their grandeur. This same indomitable spirit that bequeathed the glories of Greece to the world is still revealed in the life of the Greek people. Poverty has not quenched this spirit. Not once did I encounter an outstretched hand, large or small. In fact, the innate pride of the Greek merchant often corrected my error in trying to deal with the ineffective drachma. Gaiety surmounts anxiety with music that seems to play itself for the gloriously colored native dancing; or for the celebration of Liberation Day in early spring, when I watched men and women, girls and boys, march with flaming torches in the darkness.

Poignantly I realize now, as homeward bound aboard a Greek ship I write these lines, that I have been with an indestructible people who have survived centuries of stress and strain that would have destroyed a lesser breed.

Now we are tied to the pier at Halifax, Newfoundland. I have been watching the stream of immigrants, about 700 of them—women with small children, unattached young men and girls job-hunting, some few bent, old people—walking across a gangplank separating them for always from a land already aglow with fruit blossoms and wildflowers, into a New Foundland snowstorm, and an unknown future. But all dismay is quenched by the overwhelming need of work—work—work.

Too plainly that slow-moving line of people tells the story of Greece today. The shadow of it dims my memory of the Acropolis, radiant in the Athenian sunlight. Although their present, like the Temple of Athena, may be in ruins, not so is the spirit of the descendants of its creators.

FLORENCE L. SANVILLE

Ecce Homo

By KENNETH HEAFIELD

Behold

The Man: these words

Will echo at each new

Gethsemane. Why must he stand

Alone?

Rescuing the Caleb Pusey House

FIRST homes of the Quaker settlers who came to Pennsylvania in the summer of 1682, the year when William Penn arrived on the *Welcome*, are extremely rare. The neglected, little stone house that belonged to Caleb Pusey at Upland, adjoining Chester, Pennsylvania, has been certified by the 1949 State Commission as the earliest English-style and English-built house, unmodernized and intact, still standing in the Commonwealth. It has more connections with William Penn than any other house in the New World. His homes in Philadelphia are gone. Pennsbury Manor is a re-creation. But to this unmodernized cottage, locally called "the Billy Penn House," Penn came on several occasions, both on business and in friendship.

The *Journal* of Thomas Story tells of one visit here on the 14th of 10th month, 1699. Translated to modern dating, this day would be in the Christmas season, probably Christmas Eve or Christmas Day. After attending a court in Chester the day before, Penn and Story spent the night at Lydia Wade's home. They attended a meeting for worship next morning, then traveled "two miles off" to this little house on the bank of Chester Creek for their midday meal. After dining with the Pusey family, they rode eight miles to John Blunston's, near Darby Meeting, and so returned the next day to Philadelphia. Penn's wife Hannah and his daughter "Tish" were living at Edward and Rebecca Shippen's Great House, and a few weeks later, John Penn, always called "the American," was born.

Who was Caleb Pusey, and why is it important to Friends that this house be saved from destruction? Born a Baptist in Berkshire, England, in 1651, he moved to London, joined the Quakers, and published his first religious tract in 1675. In 1681 he married Ann Stone Worley, a widow, and became one of William Penn's first purchasers of land. Before he sailed the next year he had been chosen by a group of English Quaker investors to manage a grist mill, to be set up at a convenient place.

The site Caleb Pusey selected was close to the King's Highway, probably an old Indian trail. The name of the house and plantation was "Landingford." The mill and the house are believed to have been built by Richard Townsend, another Friend who came out on the *Welcome*, bringing with him parts of a prefabricated mill, soon ready for operation.

The house was lengthened by 1696, when Chester Monthly Meeting held some sessions there. By 1700 the Quaker journals tell of groups of Friends who stayed overnight in this home on their way from Philadelphia to Maryland. Perhaps the family slept in the barn!

Running a mill, and later another in partnership with Penn and Samuel Carpenter, was only a first service. Invaluable in the local courts and in handling the Indians, Caleb spent 30 years serving in the Assembly, the Executive Council, and the Council of State. He was an overseer of the Public School, now the William Penn Charter School. He came to the fore in the controversy with George Keith, schoolmaster and theologian, who caused a split to develop among Friends in both Pennsylvania and New Jersey. The statements Caleb made at the time, taking the traditional position, were printed by Philadelphia Yearly Meeting. In a time of adversity he gave balance to Philadelphia Friends. Friends owe him much. Five of his booklets and the photostat of a sixth are preserved in the Rare Book Room at the Historical Society of Pennsylvania.

Caleb collected the stories of the first colonists and the setting up of the Friends Meetings. Although these accounts, later turned over to Philadelphia Yearly Meeting, were never published as he left them, they were drawn upon by later writers. He is considered the first historian of Pennsylvania.

Late in life Caleb Pusey moved to be close to his older daughter, Ann Pusey Smith, near London Grove Meeting, and here he died in 1727, a year after his wife. (Another daughter,



Caleb Pusey House,
1683, Upland, near
Chester, Pennsylvania.
William Penn was a
frequent visitor here.
The sketch was drawn
by H. T. MacNeill.

Lydia Pusey Painter, moved to Philadelphia and was an ancestor of the Dillwyn and Parrish families.)

Numerous attempts have been made in the past to preserve this house. Now there is a sense of urgency. The condition of the house has reached such a state of dilapidation that it will be lost forever unless saved *now*. A fire last fall took part of the roof, since covered with a tarpaulin. The Orphans' Court of Delaware County has placed the house for safekeeping in the hands of four trustees. The Delaware County Historical Society owns nine acres in front, which can be developed as a park. The area will be upgraded and more land acquired.

The Pennsylvania Historical and Museum Commission and the newly formed group, The Friends of the Caleb Pusey House, believe that the cost of a good restoration will be \$70,000. Bipartisan bills asking for an appropriation of \$35,000 from the State of Pennsylvania are being introduced into the House and Senate. This money will be paid directly to the Commission. Local groups, historical societies, Friends, descendants of the family, business, and individuals will be expected to match it, dollar for dollar.

This project will be a pilot project in Pennsylvania restoration. After the house is renovated by a colonial architect and furnished with the crude pieces of the times, it will be open to the public, the only early settler's home to be saved for future generations. It will be maintained by The Friends of the Caleb Pusey House through annual dues, admission fees, etc.

The Friends of the Caleb Pusey House was organized last summer under the chairmanship of Sarah Pratt Brock of Wil-listown Meeting and Mary Sullivan Patterson of Swarthmore Meeting. These two Meetings, along with Chester and London Grove Meetings, to which the Puseys belonged, The Friends Historical Association, The Welcome Society, the Delaware and Chester County Historical Societies, and the Philadelphia Society for the Preservation of Landmarks, are among the sponsoring organizations recommending that this home be saved.

Two of Caleb's own descendants, Edward Dillwyn Parrish and Maxfield Parrish, the artist, and two of Ann Stone Worley Pusey's descendants by her first marriage, Francis Worley and George A. Hay, are working on the committees, as are many who come down from Caleb's nephews, William and Caleb, II, who followed their uncle to America and lived in this old house.

The Pusey Quaker descendants on the committees are Eleanor Stabler Clarke, Katherine M. Elkinton, Helen Thorne Griscom, Charles E. Pusey, E. Frank Pusey, Elbert N. Pusey, George C. Pusey, Jesse D. Pusey, Mary S. Pusey, Walter Carroll Pusey, Jr., Ida Palmer Stabler, Sarah S. Stabler, George A. Walton, and J. Barnard Walton. (Nathan M. Pusey, President of Harvard University, also lending his name, is not a Friend.)

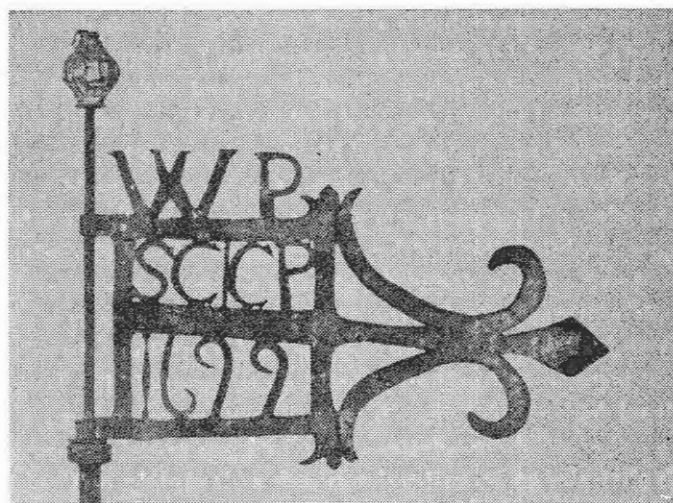
Other Friends associated in this effort are Bart Anderson, C. Canby and Ida R. S. Balderston, Jane Taylor Brey, Howard and Anna Cox Brinton, Lynmar Brock, Henry J. Cadbury, Dean and Jane Caldwell, Elizabeth Lukens Crothers, Charles J. Darlington, Mabel Sullivan D'Olier, J. Passmore and Anna G. Elkinton, William, 3rd, and Julia Eves, Charles R. Hepburn, Jr., George Norman Highley, Arthur E. James, Edmund Jones, Richmond P. Miller, Allen S., 2nd, and Mildred Olmsted,

Henry C. Patterson, Charles Palmer, Walter Palmer, Donald A. Purdy, Mary Strawbridge Shipley, Samuel L. Smedley, Jr., Anna Estes Strawbridge, Frederick J. Tolles, Eliza U. Ullman, George Vaux, Nora Waln, William A. Welsh, Mary E. Williamson, and D. Robert and Elizabeth B. Yarnall. Thomas E. Drake, Librarian of Haverford College, is also on the committee, as well as R. Norris Williams, 2nd, Director of the Historical Society of Pennsylvania, and Dr. Roy F. Nichols, Pulitzer Prize winner in history. The list of sponsors and workers is twice this long.

The campaign opens April 1. This early architectural gem will probably be the only Quaker home in America ever to be saved by public subscription. Because the incorporation is not yet completed, checks should be made out to the Delaware County Historical Society, marked "For the Caleb Pusey House," and mailed to Box 256, Swarthmore, Pa. They will be tax-deductible. Those who contribute to the restoration will become Charter Members of The Friends of the Caleb Pusey House.

It will be helpful if Friends will write at once to Governor David L. Lawrence, State Capitol, Harrisburg, Pa., asking him to sign the bill to save the Caleb Pusey House. Brochures giving more details about Caleb Pusey may be ordered. A play suitable for schools and First-day schools is also available.

MARY SULLIVAN PATTERSON



Reproduced by permission of
the Historical Society of Pennsylvania

This weathervane once marked the mill partnership of William Penn-Samuel Carpenter-Caleb Pusey, probably along Chester Creek close to the historic Caleb Pusey House in Upland, near Chester.

Presented to the Historical Society of Pennsylvania in 1870, it was for a time gilded and mounted above the Society's headquarters, then in the old square of the Pennsylvania Hospital, Philadelphia.

Restored to its original state, it now is on exhibit at the Historical Society of Pennsylvania, 1300 Locust Street, Philadelphia. The museum is open on Mondays, 1 to 5; Tuesdays to Fridays, 9 to 5.

THE COURIER

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Learning to Teach While Teaching

A Quaker Venture in Graduate Education

THE Friends Teacher Training Program started in 1958, and three years later the group is continuing in much the same way as the Friends Program for Teacher Training. (Some people seemed to think that the first title suggested that only Quakers could be trainees.) We have, we think, learned something from our experience, and we think this last year has been our best. But the main outlines of our program were thought out the way we want to keep them. They are described here in the hope that they may be suggestive to other groups that may be prompted to try something similar in their part of the country. We know of two such groups of teachers in other localities that hope to start a similar project.

All three years we have begun our program as part of the early September conference at Pendle Hill for teachers new to Friends schools. The young people accepted for our project belong there anyway, and it gives an added impetus to have their first session shared with about a hundred other teachers who are starting in Friends schools scattered up and down the Eastern seacoast. We usually choose a title like "Getting Off to a Good Start," and try to give in our presentation as many specific suggestions as possible on how to get classes launched successfully. School starts a few days afterwards, and only after three weeks or so, when the trainees are ready to come up for air, is a second meeting called for the group. During this time the director tries to observe each beginner at work and to help with individual conferences and suggested readings and procedures. Most of the trainees' reading is on an individualized basis, but we list here the books we required of everybody during

the first two years: Sheviakov and Redl, *Discipline for Today's Children and Youth*; Max McConn, *Examinations Old and New*; Ford Foundation Pamphlet, *The Pursuit of Excellence*; James B. Conant, *The American High School Today*; Alfred North Whitehead, *The Aims of Education*; John Dewey, *The Child and the Curriculum*. Not required but read by nearly everybody were Irvin Poley's *Speaking of Teaching* and Eric Johnson's *How to Live Through Junior High School*.

This work with individuals, of course, keeps up all year, and the director manages to observe each trainee on an average of once or twice a month. Each participant keeps a diary of at least one of his classes, giving assignments, lesson plans and adaptations, notes on what went well and what did not. There is no final examination at the end, but each trainee writes an inventory of what he has discovered about education from his reading and conferring, from his own experience, and from his ability to tap the ideas of others in meetings and in informal conversations.

In October we start a series of group meetings in Philadelphia at the same time every month — the first and third Mondays for a dinner meeting from 4:30 to 8 p.m. at 304 Arch Street and the adjoining meeting house, and the second Saturday morning from 10 to 12 at 1515 Cherry Street. These meetings are canceled only for school holidays or for bad driving, as happened twice this winter. Our brochure is headed by the phrase "Learning to Teach While Teaching," and we choose nonschool hours so as to interrupt the learning that comes from teaching as little as possible.

Once a month, however, to supplement this learning we take trainees away from their work for a day to visit one of our participating schools. These visits have been one of the most valued parts of the program. Teaching

The colophon on this page depicting a Quaker on one end of a log and a student on the other was drawn by Mary Lou Scull of the Art Department of Germantown Friends School, Philadelphia.

is strenuous work for experienced teachers who make an honest effort to meet its demands, and it is even more strenuous for equally earnest beginners. So just getting away from their classrooms for a day is good in itself for the trainees, but seeing some excellent teaching of their own subjects is a really rewarding experience. Before each visit the director spends two days seeing for at least part of a period every teacher of every subject taught by any of the trainees. He then plans for each beginning teacher a long day of five or six class visitations and a luncheon conference with the best teachers available in his field.

The trainees begin to see how they can catch the ball next time instead of fumbling it. "There you can see," said one young woman in the program, "experienced teachers doing their stuff and doing it brilliantly—or badly, for that matter—but doing it so we can see something in action and line up our own objectives with it." The trainees, who have now had real teaching experience, notice some things they would not have noticed the year previous if they had had the chance then to watch the same teacher with the same lesson.

We sometime think that the best thing about the program is its timing, that perhaps all courses in secondary education should be graduate courses, that classroom procedures taught before experience are as futile as describing to an engaged girl how to bathe a baby; she just is not ready to listen.

These monthly visitations have a decided impact on the schools themselves. The contact is good for the experienced teachers, too. Thinking out what parts of their own experience, what phases of their educational thinking are worth passing on is, like mercy, a blessing to him that gives as well as to him that takes.

Our Quaker schools have been fortunate in having more than their share of gifted and dedicated teachers, and we have invited many of them to speak in our seminars. The programs outlined next will show that we have also taken advantage of some of the experts in secondary education in the universities. The combination has been most fruitful—one group knowing from long experience what our trainees are actually up against, and the others able to give the broader, more philosophical bases of what works well in the classroom. In general, we have tried to follow the psychological order in programing the subjects that seemed to be needed next; sometimes we have had to break the logical pattern by the availability of speakers we wanted.

The meetings for the year 1959-60 included:

(1) Irvin Poley on "The First Week Is Important" (the value of getting students to work through interest and self-motivation rather than because of punishments

or threats or, even, of rewards or liking for the teacher).

(2) Burton P. Fowler and David Mallery, Fund for the Advancement of Education, on "What Is Important in Education."

(3) Edward J. Gordon, Yale University, on "How People Learn."

(4) John F. Gummere, William Penn Charter School, on "Structural Linguistics."

(5) Mary Carter, Radnor High School, on "Modern Trends in Education."

(6) Henry Scattergood, Germantown Friends School, on "The Making of a Good Examination."

(7) Professor Rachel D. Cox, Bryn Mawr, on "Counseling."

(8) Professor Marguerite Lehr, Bryn Mawr, on "More Knowledge or More Knowing," and Gaylord P. Harnwell, University of Pennsylvania, on "Education in Russia."

(9) Eric W. Johnson, Germantown Friends School, on "Parents," and Rosamond Cross, Baldwin School, on "Professional Standards for Teachers."

(10) Thomas S. Brown, Westtown School, on "Commitment."

(11) Professor Evelyn Banning, Wheaton College, on "What Makes a Good Teacher an Excellent Teacher?"

In addition to many of the speakers of the previous year, the meetings for 1960-61 included:

(1) Vice Dean G. E. McMullin, School of Education, University of Pennsylvania, on "Some Principles of Learning."

(2) Saul Sack, University of Pennsylvania, on "Educational Theory and Educational Practice."

(3) Associate Dean Judson T. Shaplin, Graduate School of Education, Harvard, on "The Make-up of the Secondary-School Curriculum."

(4) Wesley Schneyer, University of Pennsylvania, on "Reading and Study Skills."

One observer of our project, who had visited five or six of these sessions, quoted a young man in the program: "This sure is different from college. I took the notes there, sheets and sheets of notes, got the marks, and silently agreed, disagreed, or slept with my eyes open. With something like tonight, you feel as if it counted, as if it were really important to fight out this kind of thing with the 'pros' and with yourself."

Now a paragraph or two on the make-up of the group. There have been forty-five young people participating full time in the program—thirteen in 1958-59; sixteen in each of the subsequent years. As to major fields of interest, English claims thirteen; history, eight; French, six; science, five; mathematics, four; Spanish, Latin, and German, each two; upper elementary grades, two; and reli-

gion, one. Nearly all graduated from liberal arts colleges the preceding June, although four had master's degrees, and one had graduated from law school. Only two had had any undergraduate courses in education.

As to colleges from which they had graduated, Smith is represented four times; Oberlin, Radcliffe, Vassar, each three times; Amherst, Goucher, Hamilton, Princeton, and Trinity, each twice. Eighteen American colleges are represented only once, and four trainees did their undergraduate work in England, France, Germany, and Scotland.

Of the nine sponsoring Friends schools in the Philadelphia area, eight have been represented at least once. Westtown has had eleven participants; Germantown, eight; George School, five; Moorestown, three; Abington, Friends Central, and Penn Charter, two each; and Wilmington, one. Chestnut Hill Academy and Episcopal Academy had one entrant in this, their first year of admission to the program; Springside School has had six participants in two years.

These non-Quaker schools were invited to enter not only because we wanted their point of view in our program, but also because the very success of the first two years left not enough vacancies in the Friends schools for new beginners to fill up our ranks; most of the young trainees had stayed on most acceptably in the schools in which they had started. We hope someday to persuade one or two public high schools also to enter our program.

Perhaps they will now that we have been recognized by the Graduate School of Education at the University of Pennsylvania; successful participation in the Friends Program for Teacher Training for the full academic year will bring four units of credit towards a graduate degree (and toward accreditation in the public schools) if the student enrolls at the University and pays the proper fees.

The three non-Quaker schools were, incidentally, helpful in meeting our budget; each of their representatives brought in a contribution from his school that supplemented the modest budget of the program. Our main expenses are salaries for the director (his assistant, Elizabeth Hilles, is a volunteer and works for the love of it) and a part-time secretary, modest fees for speakers, expenses for suppers on Monday evenings, and \$30 apiece for each trainee to buy approved books and magazines, a little start on a professional library. The budget has been largely met by three Quaker groups: the Committee on Education of Philadelphia Yearly Meeting; the T. Wistar Brown Fund, which pays the tuition of entrants belonging to Philadelphia Yearly Meeting; and, last but decidedly most, the Chace Fund. These groups have made the Friends Program for Teacher Training possible, and we feel that the relatively small sums invested have yielded good dividends—dividends not limited to Quaker education, important as that is to us.

IRVIN C. POLEY

A Treasure Hunt for History Teachers

ON Thursday, November 3, 1960, the meeting of the Friends Council on Education was held at Abington Friends School, Jenkintown, Pa. At the evening meeting two themes in the field of history were explored: first, ways of highlighting Quaker testimonies in the interpretation of the events of history, and second, a treasure hunt for new and dynamic approaches to the teaching of history. The following remarks represent the thoughts of a panel of history teachers as exchanged with an enthusiastic audience. On the panel were John Emerson, Germantown Friends School, Philadelphia; Mark Emerson, Friends Central School, Philadelphia; George C. Reeser, Friends School, Wilmington, Del.; C. MacCulloch Miller, II, Moorestown Friends School, N. J.; Elizabeth H. Giangreco, Lincoln School, Providence, R. I.; Clark D. Moore, George School, Pa.; and Richard A. Platt, Friends Select School, Philadelphia, with Alexander H. Hay, Westtown School, Pa., serving as moderator.

There was a curious reluctance on the part of the meeting, in both panel and audience, to come to grips

with the question of using Quaker testimonies in interpreting history to high school students. Several members of the panel felt quite strongly that deliberate slanting of a history program would be too parochial, and would therefore violate in principle the free search for truth. Little else was said about this problem during the meeting, although it was obvious that Friends schools are deeply concerned to fulfill their responsibility to teach and interpret Friends testimonies. A future meeting might well be directed to this concern, with the following question as an opener: Should the teaching of Friends testimonies be handled in a scripture class by a Friend, or in a regular history class by a teacher who in all probability is not a member of the Society of Friends?

Discussion on the second theme, that of experimenting with new and dynamic approaches to the teaching of history, was quite open-ended and occupied the bulk of the program. The comments of the panelists were in response to the belief of many history teachers that a purely chronological approach to their subject is too limited in scope. To explore the possibilities of new

approaches to history is to explore all of culture, a rather overwhelming task for both teacher and student. The task, therefore, is twofold: first, to identify academic fields in which the contents are relevant and valuable to historical interpretation, and second, to present these to the student in a meaningful and stimulating manner.

Germane fields having possibilities which the panel felt were worthy of serious inclusion were economics, art, cultural anthropology, physical anthropology, literature, paleontology, music, geography, geology, ethics, and religion. It is obvious that this list can be considerably amplified.

A great deal of attention was given to the contributions of cultural anthropology, particularly the concepts of culture areas and culture patterns. The culture-area concept envisions a demographic study of man's ideas, artifacts, and culture traits generally. It is important for the anthropologist to locate centers of culture traits and trace their diffusion over time and space. This ability is certainly a prime conceptual tool of the archeologist. Historians have made use of this technique previously, and are still doing so in tracing the genesis and spread of religious, social, and political patterns of organization. A certain amount of this material well presented to history students can give them a most exciting view of the past, enabling them especially to "see" people in contact.

As used by most anthropologists, culture patterns emphasize patterns of behavior in which the sum is made up of both verbal and nonverbal parts. One example would be an important religious ceremony which includes beliefs, dogma, ceremonialism, mysticism, and religious paraphernalia. This approach can be further refined by searching for cultural foci, or areas of a people's life that are immensely important from an emotional as well as a material point of view. A frequently cited example is the ill-defined mysticism that, seemingly part of the German character, played a large role in the events leading to the Second World War. It can be found in the Germanic mythology, the writings of many German philosophies, and in the papers and speeches of German leaders during periods of political and social unrest.

Related to the subject of national character as approached by culture areas and culture patterns is the finding of tidy problems for history classes in the study of what sociologists call microcultures. The teacher can direct much attention to the influence and leadership emanating from minority groups in large nations. An example might be the role played by the nomadic tribes of Mongolia in the history of both China and Russia. Others would include the Magyars in Eastern Europe, the Hametic cattle people of East Africa, the Inca in at

least one half of South America, the Huguenots in France, and the Athenians in the Mediterranean generally.

There are fascinating possibilities in an approach to history which attempts to parallel the study of biological evolution. Although a small group of historians is confident of discovering evolutionary rules for the historical development of civilizations similar to those well documented in the literature of biology, current thought is to search for analogous rather than homologous rules of cultural growth and development.

An interesting development among history teachers is to approach the presentation of a people's history from the geographical setting of their civilization. The study of history in geographical areas introduces the student to preliminary evaluations of cultural development; in other words, to what a people has accomplished when the probabilities and possibilities of their geographical setting are brought into focus. The writings of the Yale geographer, Ellsworth Huntington, serve as an excellent introduction to students interested in the influence of the environment on the course of history.

A literary approach to history offers an untold wealth of material. Several departments of history in Friends schools depend almost entirely on paperbacks for textual material. These include both commentary material by historians and original source materials taken from the historical periods under consideration. Literary material of these types can be of great value to the teacher whose course presentation is oriented around "great ideas," such as materialism, nationalism, imperialism, etc.

History classrooms can be employed very interestingly as social studies laboratories. Current social and political problems can be analyzed against similar historical situations. A format such as this kind of analysis permits an extensive use of audio-visual techniques. An interesting problem in this vein would be for the class to conduct a sociological and literary study of some of the traditions found in large cities today (such as the Mardi Gras in New Orleans and the Mummers Parade in Philadelphia) in an attempt to discover their historical roots.

It might be well at this point to draw these remarks together and see if any sort of trend emerges. Although a good many and varied suggestions have been offered, they share a common concern with a philosophy of historical relativism—that is, to emphasize the worth and uniqueness of each people's history, and to impress upon students the dynamic and ever-changing nature of human culture.

RICHARD A. PLATT

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

About Our Authors

"Dialogue and the Inner Light" is an excerpt from Pendle Hill Pamphlet 110, *The Covenant of Peace*, published July 26, 1960. Maurice Friedman has been Professor of Philosophy at Sarah Lawrence College since 1951. He is also a member of the faculties of the New School for Social Research, New York City, and the Washington [D. C.] School of Psychiatry. During the fall of 1959, while on sabbatical leave, Maurice Friedman and his wife Eugenia were at Pendle Hill as Resident Fellows. From January to September, 1960, they were in Israel and Europe on a Littaner Foundation grant for work on a book about the image of man in Melville, Dostoevsky, Kafka, and Camus. Maurice Friedman has edited and translated most of the work of Martin Buber. In 1955 he published the first comprehensive study of the great Jewish philosopher's thought, *Martin Buber: The Life of Dialogue*, reissued in 1960 as a Harper Torchbook (paperback).

Ralph A. Rose, a member of the Friends Meeting of Washington, D. C., is the business partner of David H. Scull in the Turnpike Press, Annandale, Va. Before undertaking this work he was for two years the Associate Secretary of the Friends World Committee, at the Midwest office in Wilmington, Ohio.

Florence L. Sanville of Westtown, Pa., is a member of Concord Monthly Meeting, Pa.

Mary Sullivan Patterson, a member of Swarthmore Meeting, Pa., is Secretary of the Meeting House Fund Committee, Friends General Conference, and Cochairman of The Friends of the Caleb Pusey House.

Irvin C. Poley spent 45 of his professional years at Germantown Friends School, Philadelphia, of which he is Vice Principal Emeritus. Since 1958 he has been directing the Friends Program for Teacher Training, Philadelphia.

Richard A. Platt is Head of the Junior High School at Friends Select School, Philadelphia.

Friends and Their Friends

This Easter season all over the world people are walking for peace. In New York the Methodist Church held a 100-day campaign for peace, to end with a walk to the United Nations, urging disarmament for all nations. The American Friends Service Committee has planned vigils and walks for peace in many U.S. cities. About 500,000 people are expected to take part in the Aldermaston walk for nuclear disarmament in England. Labor leaders and union members across the country are becoming concerned with disarmament and are investigating ways of changing from wartime to peacetime economy.

In addition to Easter Peace Walks reported in the March 15 issue, page 120, we have heard of one organized in Minneapolis which is not sponsored or affiliated with any other organization.

A 340-mile Peace March, sponsored by the New England Committee for Nonviolent Action (CNVA) began in Kittery, Maine, on March 11 following a civil disobedience protest at the commissioning of the Polaris missile-firing submarine

Abraham Lincoln. The three-week hike, which will end in New York on Easter Day, April 2, is being held to stimulate regional support for unilateral disarmament.

In Portland, Oregon, a nonviolent peace witness is being sponsored by the Portland Students for Peace, an organization including students from several local colleges and high schools. The climax of the walk on April 1 is a group meeting on the north steps of the Federal Court House Building and an address by a Methodist minister, Eric L. Robinson, on "Modern Warfare in the Light of the Christian Ethic."

North Columbus, Ohio, Meeting tells in its March *Newsletter* of a silent vigil to be held March 25 to April 2 at the new Newport, Indiana, chemical warfare plant, "as will similar ones in some 17 other cities." "As those who have taken part in similar work for peace and brotherhood have found out, there is loving power in these vigils."

Seventeen organizations, including five Friends groups, are cooperating with the Call to Witness for Peace, with headquarters at 326 West Patrick Street, Frederick, Md. In the week prior to Easter the Witness for Peace, drawing attendance from Pennsylvania, New Jersey, Delaware, Maryland, and the District of Columbia, scheduled vigils at Fort Detrick, Frederick, Md., the Atomic Energy Commission, Germantown, Md., and the Pentagon, Washington, D. C. Preceding or following the vigils were public rallies, addressed by prominent speakers.

Two affiliations announced last fall by the School Affiliation Service of the American Friends Service Committee are Catlin Gabel High School, Portland, Oregon, with Fletcher School, Southern Rhodesia, the first native African school to affiliate with an American school; and Lakewood Elementary School, Oswego, Oregon, with Escuela Fernando Rodriguez, Mexico City, the first Mexican affiliation in this area.

Anne Hay, a member of the Portland, Oregon, SAS committee, and her family left in September to spend a year in Salisbury, Southern Rhodesia, where her husband, George Hay, Director of Admissions at Reed College, Portland, planned to do research under a grant from the Center of International Relations at Massachusetts Institute of Technology.

A print by Grace E. Oehser, "The Gift of Fire," shown by the Society of Washington Print Makers at the Hiratsuka Nippon Gallery, Washington, D. C., received the Smithsonian, Graphic Arts Section, Purchase Award. Grace Oehser is a member of the Friends Meeting of Washington, D. C.

A report from the Radio-TV Parish department of *The Upper Room*, interdenominational daily devotional guide, states that for the Advent and Easter seasons, 1,054 radio stations have requested *The Upper Room* "Meditation of the Day"; 106 television stations have requested "Thought for the Day"; 339 radio stations requested "Words around the Cross"; 374 radio stations requested "The Seven Last Words."

Coming Events

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

APRIL

1—Shrewsbury and Plainfield Half-Yearly Meeting at Plainfield, N. J., Meeting House. Ministry and Counsel, 10:30 a.m.; business session, 2:30 p.m. Leonard Kenworthy speaks at 8 p.m. Luncheon and dinner served. All cordially invited to all sessions.

5 to 8—Ireland Yearly Meeting, 6 Eustace Street, Dublin, Ireland.

6 and 7—"The United Nations in a Divided World," Special Conference at the U.N., sponsored by the Peace and Social Order Committee of Friends General Conference. Emphasis on Africa and disarmament. Speakers include Ambassador U Thant of Burma, members of U.S. and other delegations. General Assembly will be in session. For program and reservation form write the conference secretary, Roy Heisler, 27 West 44th Street, New York 36, N. Y.

9—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Francis Bosworth, Executive Director of Friends Neighborhood Guild.

9—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Wayne and Marian Dockhorn.

9—Millville-Muncy Quarterly Meeting at Pennsdale, Pa., 11 a.m.

9—Fern Gage Memorial Forum, Portland, Oregon, Meeting, 3 p.m.: Charles Frantz, Professor of Anthropology, Portland State College, who has spent two years in Southern Rhodesia, "Peace and the African Political Revolution."

9—Second of four conferences at Newtown Meeting, Pa. Box supper, 6 p.m. Speaker at 7 p.m.: Colin Bell, Executive Secretary of the American Friends Service Committee, "What Have Quakers to Give to Current History?" Discussion, closing worship.

10, 11—Seventh National Conference on World Disarmament and Development, 820 13th Street, N.W., Washington 5, D. C., sponsored by 38 church, civic, labor, farm, professional, ethnic, and peace organizations, including the American Friends Service Committee. Speakers include Senator Hubert H. Humphrey, the Rt. Hon. Philip Noel-Baker, M.P., William C. Davidson, Jay Orear, Norman Thomas, Kenneth Boulding, Victor Reuther. Discussion.

14—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: a panel and discussion on "Our Place in This Shrinking World." The panel will include Sarah Benson, Rachel Cadbury, Jean Fairfax, and Nan Brown. Bring sandwiches and stay for lunch; coffee and tea provided.

15—Western Quarterly Meeting at New Garden, Pa., 10 a.m.

16—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Julius Jahn, "Acts for Peace Which We Individually Can Do."

16—Merion Friends Community Forum, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: the Honorable Catherine May, Member of Congress from the State of Washington, "Selling Freedom to the World."

21—Elizabeth Fry Lecture at the Friends Meeting House, 221 East 15th Street, New York City, 8 p.m.: Austin H. MacCormick, Executive Director of the Osborne Association and Professor of Criminology Emeritus, University of California, "The Modern Application of Pioneer Penology." The event is sponsored by the Continuation Committee of the Friends Conference on Crime and the Treatment of Offenders, the New York Friends Center Committee on Social Rehabilitation, and the Prison Committee of New York Yearly Meeting.

21, 22—"The Vocation of Being a Friend—Alternatives to Conformity," Spring Conference of New York Yearly Meeting, at the Friends Meeting, Shrewsbury, N. J. Thomas B. Harvey will lead the Friday evening and Saturday afternoon sessions, and six resource persons the Saturday morning workshops (on alternatives to conformity in business, professional, social, and community life, and the preparation provided by home and Meeting). For information and reservations write Alice Kiessling, 62 Knollwood Drive, New Shrewsbury, N. J. (SHadyside 1-7210). All interested are welcome. The Meetings at Shrewsbury, Manasquan, Plainfield, and New Brunswick, N. J., invite visitors to remain over for Sunday.

22—Third Friends High School Institute at Westbury, N. Y., Friends Center. Theme, "Crime and Punishment: Our Responsibility to the Offender against Society." For details see page 123 of the issue for March 15.

23—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Roscoe Giffin, "The Economics of Disarmament."

29—Disarmament Conference on "The United Nations and the Prerequisites of Disarmament," at Wilmington College, Ohio, beginning at 9 a.m. Speakers: William Epstein, Edmund Gullion, Raymond Wilson, Kenneth Boulding. Discussion groups under resource leaders. Nine Friends organizations are sponsors of the conference.

29—Chester Quarterly Meeting at Swarthmore, Pa., 3 p.m.

29, 30—Calm Quarterly Meeting, convening at 3 p.m. on Saturday, at Camp Hilltop, one mile south of Downingtown, Pa.

30—Third of four conferences at Newtown Meeting, Pa. Box supper, 6 p.m. Speaker at 7 p.m.: Ira De A. Reid, Professor of Sociology at Haverford College, "The Quaker Witness to a Cosmic Scare."

Notice: A series of lectures on "The Character and Mind of Paul" will be given by Henry J. Cadbury at Pendle Hill, Wallingford, Pa., in the Pendle Hill Barn on Mondays, 8 p.m. The topics follow: April 3, "Life, Personality, and Religious Experience"; April 10, "Jewish Influence"; April 17, "Greek and Roman Culture"; April 24, "Pagan Religion"; May 1, "Jesus and Primitive Christianity"; May 8, "Reaction against Judaism and Gnosticism"; May 15, "Conflict with Jewish Christianity"; May 22, "Religious History Past and Future"; May 29, "Mysticism or Christology"; and June 5, "Paul's Ethics."

MEETING ADVERTISEMENTS

ARIZONA

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

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

CALIFORNIA

BERKELEY—Friends meeting, First-days

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

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

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

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

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

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

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

COLORADO

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

CONNECTICUT

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

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone CH 8-5432.

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

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 800 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

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

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

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

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

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

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1334 Fairview Road, N.E., Atlanta 6. Phone DR 3-7886. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

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

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

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

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 8-3103; after 4 p.m., HA 2-8723.

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

IOWA

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

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

KENTUCKY

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

LOUISIANA

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

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6583.

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

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

MICHIGAN

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

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

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

MINNESOTA

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

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9375.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-8958.

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

NEW JERSEY

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

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

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

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

NEW MEXICO

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

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

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 8-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone NF 4-3214.

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

NEW YORK — First-day meetings for worship:

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

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

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

OHIO

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

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

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10

miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

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

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

LANCASTER—Meeting house, Tulane Terrace, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m.

Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8891.

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

TEXAS

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

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

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

VIRGINIA

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

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

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEloose 2-9883.

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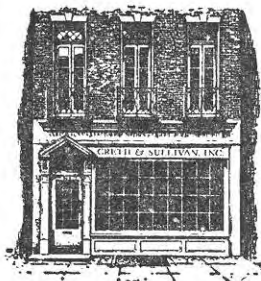
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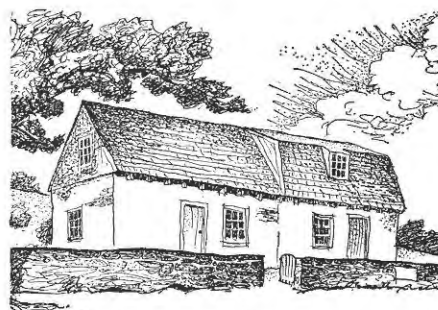
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By Willard Tomlinson

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THE CALEB PUSEY HOUSE

278 Years Old

Information is needed on present-day de-
scendants, with addresses, of

CALEB PUSEY'S FAMILY

Caleb's granddaughter, LYDIA SMITH,
married THOMAS JACKSON of London
Grove in 1738. Their known children were:

ANN JACKSON married MORDECAI
CLOUD in 1757.

MARY JACKSON married WILLIAM
WINDLE in 1761.

CALEB JACKSON married HANNAH
BENNETT in 1765.

All lived then in Chester County, Penna.

Caleb's great-great-granddaughter, SU-
SANNA COX, 1788-1851, married the emi-
nent Philadelphian, DR. JOSEPH PARRISH,
in 1808. Nine of their eleven children mar-
ried. They were DILLWYN, died 1886;
ISAAC, died 1852; JOHN, died 1896; WIL-
LIAM DILLWYN, died 1863; JOSEPH, died
1891; GEORGE, died 1871; EDWARD, died
1872; SAMUEL, died 1889; and SUSANNA,
wife of M. RODMAN WHARTON, died
1915. Locality, Philadelphia.

Caleb's nephews, WILLIAM and CALEB
PUSEY (11), the sons of his brother JOHN,
came over later to join their uncle. Many
descendants, centering in Chester County, Pa.

Caleb Pusey's stepsons, FRANCIS and
HENRY WORLEY, who accompanied him
and their mother to Pennsylvania. Large
families. Some went early to Nottingham, Md.

If you are a descendant or know the where-
abouts of these people, please contact

**THE FRIENDS OF THE CALEB
PUSEY HOUSE, ROX 256,
SWARTHMORE, PA.**

Read the story on pages 138 and 139
of this issue.

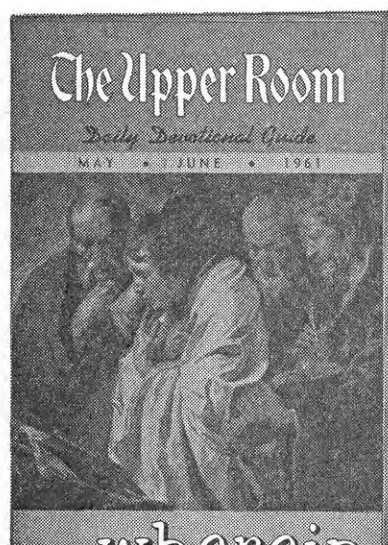
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