

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 2

FEBRUARY 11, 1956

NUMBER 6

*I* HOPE no one of the [Society of] Friends who originally settled here, or who lived here since that time, or who live here now, have been or is a more devoted lover of peace, harmony, and concord than my humble self. . . . I am extremely anxious to see these sectional troubles settled peaceably and satisfactorily to all concerned. To accomplish that, I am willing to make almost any sacrifice, and do anything in reason consistent with my sense of duty.

—ABRAHAM LINCOLN

## IN THIS ISSUE

### The Brinton Country

. . . . . *by Howard H. Brinton*

### Umm Daoud Has a Concern

. . . . . *by Jean Johnson*

### Dostoevski

. . . . . *by William Hubben*

### The Haverford Quaker Collection

*Poetry—Letters to the Editor*

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## FRIENDS JOURNAL



Published weekly at 1515 Cherry Street, Philadelphia 2,  
Pennsylvania (Rittenhouse 6-7669)  
By Friends Publishing Corporation

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THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication.

SUBSCRIPTION RATES: United States and possessions: \$4.00 a year, \$2.00 for six months. Foreign countries: \$4.50 a year. Single copies: fifteen cents. Checks should be made payable to Friends Publishing Corporation. Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

## Contents

	Page
Books .....	82
Editorial Comments .....	83
The Brinton Country—Howard H. Brinton....	84
"There Are Things to Do and Things to Say" (poem)—Eugene W. Sutherland .....	86
Umm Daoud Has a Concern—Jean Johnson....	87
Dostoevski—William Hubben .....	88
The Haverford Quaker Collection .....	89
Friends and Their Friends .....	89
Letters to the Editor .....	90

## Books

THE EXAMINED LIFE. By CAROL MURPHY. Pendle Hill Pamphlet Number 85 (first pamphlet in 1955-56 series). Wallingford, Pa. 32 pages. 35 cents

All Friends and those interested in psychology will find this pamphlet most interesting and thought-provoking. Based on the statement of Plato, "The unexamined life is not worth living," and that of George Fox, "What canst Thou say?" the author discusses what moralists have done to religion as compared with "religion without a conscience," namely, spontaneous religion.

The pamphlet is written in dialogue form between the author, who takes the orthodox religious position and her "critic on the hearth, who does not live far off, as near perhaps as her *alter ego*." He puts forth the reasoning of the psychiatrist. The critic feels that moralists by commanding us to love have replaced love with fear. As the discussion on moralistic religion is pursued, the author and the critic evaluate conscientious objection, spiritual pride, idealism, sainthood, sense of humor as a saving grace so often lacking in the pious, the prophets, the cross, meeting for worship as group therapy, ritual, prayer, Quaker theology, and spontaneous love.

ENID R. HOBART

A HISTORY OF THE WARFARE OF SCIENCE WITH THEOLOGY IN CHRISTENDOM. By ANDREW D. WHITE. Braziller, New York, 1955. Vol. I, 396 pages; Vol. II, 474 pages

This is a title well chosen for return to print since it provides easily read pages for the student of Western civilization; and for a generation of scientists more aware of history of their field than scientists before them, it should be a valuable reference source.

Its author, a university founder and president, historian, and diplomat had published by Appleton's in 1896 this impartial discussion of the facts surrounding the conflicts of science with theology. The points of dispute of the pure sciences are discussed in the first volume. Most significant of these to the development of sciences, and perhaps to the progress of theological thought, are the cases of Darwinism and Galileo, the martyred champion of the Copernican theory of earth's double motion. Volume two brings to the reader the conflicts of theology and the applied sciences, or those, such as the question of the original language of man, which have been solved by applied sciences and other disciplines.

No opinions are expressed by the author in this inquiry into the consequences in history of Western world thought of two methods of man's search for truth. It is obvious, however, that the author hoped to help readers find science and theology as complementary forces in the struggle of man toward understanding his environment and the meaning of his existence in it.

EDWARD P. THATCHER

## *Umm Daoud Has a Concern*

By JEAN JOHNSON

WE had speculated for several days what could be on Umm Daoud's mind. She had asked to have a private conversation at our house. This in itself was unusual. We speculated, as her appointment drew close, whether she would actually appear. But appear she did and right on time.

There she sat in our living room, dressed in the traditional manner of the area in an all black, ankle-length dress, with a peculiar black turban on her head. She probably owns only two dresses, one to work in and one to dress up in. She sat in an armchair with poise. At home she has no chair at all—only the floor to squat on, pallet to sit cross-legged on, or perhaps a small stool. She conducted herself with great dignity throughout and never once raised her voice, this simple, illiterate village woman.

Since she comes from the only Christian village concerned in the Quaker work, it was essential that a Christian act as interpreter, so Abu Bulos was present.

It was obvious that Umm Daoud had come on a delicate mission, for her manner revealed tension and an effort to be precise. After the formalities of greeting, we sat back to give her an opportunity to open her subject. She began very slowly and softly. Her village people, because they are Christians, should be favored by the project since the Quakers are Christians, too. That, in a nutshell, was her concern. And, in the context of her culture, it was an honorable concern.

This was her theme throughout our hour and a half of conversation. She approached it from various angles, but always she drew us back to the center of her concern.

We tried first to explain that it was part of our religious belief to treat all people alike and as fairly as we knew how, whoever they might be. We knew this idea would be a difficult one for Umm Daoud to grasp. In her

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Since early summer of 1953 the American Friends Service Committee has carried on village development work among five villages in Jordan. Here five Americans and eight Arabs have worked together with the villagers to improve agriculture, animal husbandry, credit facilities, communication, water supply, sanitation, and other aspects of life. The staff, led by Paul and Jean Johnson, have brought this work from its slender beginnings to more and more participation and appreciation by the villagers.

On January 9, 1956, the physical aspects of this project—staff dwellings, office, and storehouse—were attacked by Jordanian rioters and destroyed.

In the face of wanton destruction of the externals, it is comforting to be reminded of those aspects of Quaker work which no rioters or other disruptive force can tear down. This account, written some months ago, indicates something of the indestructible.

"Umm" and "Abu" signify mother and father of the eldest son, the most important relationship in Middle Eastern culture.

culture it is a virtue to treat one's own better than others.

Umm Daoud with only a moment's hesitation took our statement as the springboard to her next point, namely, that we were not treating her village fairly. She took note of the fact that our two monthly employees—"the black one" and the other—were Moslems. It was obvious throughout our discussion that pictures of these two people were always "in front of her face," and she was hardly able to see beyond them.

Again we tried to explain that we wanted to share opportunities for work as widely as possible among the five villages.

Umm Daoud was by this time warming to her subject. Now she proposed that her village had a "right" to more than the other villages, not only because it was Christian but because the project was located in the midst of her village lands.

We tried to get across the idea that we had not come here to "give" things to people. We asked her whether it was not more respectful of others to believe that they want to attain a better life through their own efforts.

Umm Daoud replied that these were good sentiments, but after all the Christians had suffered greatly at the hands of the Moslems—she felt the hurt deeply—and therefore they deserved to be treated better in order to make up for this.

It was here that I felt almost completely hopeless of ever reaching understanding. I felt my own inadequacy in saying anything meaningful to one who was so obviously sincere and who had, without question, suffered deeply. What could one say? I tried to express sympathy, and at the same time suggest that if we wanted the future to be better than the past, we had to live in such a way as to bring it about. It seemed to me that she caught the meaning of this, at least for a fleeting moment.

Then she was hearkening back to the past again, and this time giving specific examples. She told of the time when Abu Esa, a leader of her village, had hired a man from one of the Moslem villages to guard his cows. The man "even slept in his house." Then a cow was stolen, and nothing was ever done about it. Next, Abu Daoud had a cow stolen by a Moslem villager whom he had hired to guard his cows. This was reported to the police. Time went on, and the police did nothing; it is because they are Christians, and the villagers and the officials are Moslem.

Paul remarked that the government is not always fair to Christians, but asked Umm Daoud whether she remembered Turkish times and whether things were better now.

She said she was just a child at that time, living in Syria, but she had heard her people tell of the Turkish rule. "The people were nothing."

Umm Daoud paused a little here, perhaps sensing that the discussion had gotten away from her ground. She next proposed that we help her village in a sub rosa fashion, so that they would feel they were getting special consideration.

Here we felt we had to point out rather clearly the facts of the case, that our third local employee, Abu Yacoub, night watchman and water hauler, is from the Christian village; that during the building of the office and houses and demonstration terraces, men from all five villages were employed but that Christian villagers had predominated.

At this she seemed to feel perhaps that she had overstepped herself and begged us not to feel she was criticizing. She hoped we would lay her speaking to us as she had to the fact that the past hurt so much. She had come to us "as to a father."

Then Umm Daoud felt moved to express the appreciation of her people for what the Quakers had done. She mentioned the co-op, and the wheat storage program. Without the latter, she said, some of the people would have had to sell all of their wheat or some of their animals to pay the moneylenders. She mentioned that before the Quakers came, people never dared go to the spring after dark. Now they feel safe because there are "neighbors" here.

She spoke of the hard life she and Abu Daoud led. He was off in the forest now, for instance, burning charcoal and watching it day and night. She herself worked hard gathering firewood and carrying water. They work this way, she said, so that their children can have a better life. Their eldest son, Daoud, is an architect in the Public Works Department, and is apparently looking after younger brothers and sisters who are going to school in Amman.

We said we honored her for working so. We spoke of hopes that women in this part of the world might one day share in government. More girls are getting an education now.

Umm Daoud remarked that she would never have gone to the Kaimakam or the Mutasarrif (district officials) or a Minister to talk as she had with us.

This was again a departure from the main theme, and so Umm Daoud brought the discussion back to her concern. This time she stated that if the project were located adjacent to one of the Moslem villages, she knew that her people would never be employed at all because those villages would not allow it.

We stated, just as firmly, that if we were located by

another village, we would operate exactly as we do here, and that if for any reason it should be impossible to act in this way—on the basis of fairness to all—that we would go away.

Umm Daoud gave up graciously at that point, and invited us to visit her sometime. She asked that we send word ahead so that she would surely be there.

As we watched her walk away from us down the hill, we wondered whether we really knew the measure of her courage in coming to speak to us as she had.

## Dostoevski

*The following text is part of an address broadcast on February 9, 1956, from Munich, Germany, to the Soviet Union on the occasion of the 75th anniversary of the death of F. M. Dostoevski.*

*This is the first time that Soviet Russia has celebrated a Dostoevski memorial day. Among the other spokesmen invited by Radio Liberation (Radiostantsia Osvobozhdeniia) to express American appreciation of Dostoevski's contribution to literature and philosophy were W. H. Auden, James T. Farrell, Lionel Trilling, Michael Karpovich, René Fülöp-Miller, and Ernest J. Simmons.*

DOSTOEVSKI is eminently a man of great religious insights. When we say this, we must at once qualify such a statement. He was no preacher in the ordinary sense. He was not even certain that he believed in God. Everything in his heart and mind was an almost inextricable mixture of contradictions. But his profound psychological understanding of the sinner, the sufferer, and the saint was undoubtedly inspired by a fervently religious instinct; he was an untiring God-seeker. Most of the characters of his novels resemble him in this respect. They are haunted by the question, "Does God exist?" This search for God remained of necessity unfulfilled, as it has to be in the very nature of any human attempt to comprehend the eternal. It has produced, nevertheless, an understanding of the most diverse moral and human situations such as hardly another writer of his time has achieved. Dostoevski admired and at the same time hated Russian Orthodoxy, and for both these sentiments he thought he had good reasons. But this ambivalence of feeling produced a glowing white heat of love for his fellow man. Some of his characters are unsavory and repulsive men and women, base, mean, and ruled by animal instincts alone. Yet Dostoevski imbues them frequently with a supernatural longing for eternal values. Jesus, who loved the sinners more than the virtuous ones, speaks often through the lives of these men and women. They are unhappy and suffer their fate as a God-ordained burden, but deep in their heart glows



the knowledge of God's love for all his creatures. Now and then one of them rises to a prophetic vision, as, for example, the drunk Marmaladov, who predicts that he and his equally unhappy friends may yet enter heaven before the ranks of his orderly and respectable fellow men are admitted. This may happen because the sinner never dared to hope that God would ever remember him.

In the figures of Alyosha, Makar, and Prince Myshkin Dostoevski lets holiness speak to us as childlike perfection, which is the result of suffering, insecurity, and a permanent sense of inadequacy. It is a perfection that remains unaware of its grandeur and is full of simplicity, modesty, but also of confusion. Makar, the pilgrim, adds to his prayers at night the most humane and all-embracing prayer which ever a poet has given us; he concludes his worship each evening with prayer for all "those for whom nobody prays."

In the decades following Dostoevski's life Europe listened all too readily to popularized versions of Nietzsche's superman. The German philosopher had not meant to put before the world the image of a haughty ruler treating his fellow men like a herd of base subjects. But Dostoevski had already given us in *The Idiot* the figure of Myshkin, the sick aristocrat, who was a superman of humility, modesty, and purity in spite of himself. There are many other characters in Dostoevski's novels who eloquently speak to all the Christian nations of the world. They remind us that Christian love alone will make us one family under God.

This contribution to our best aspirations will always rank Dostoevski among mankind's great prophets.

WILLIAM HUBBEN

### The Haverford Quaker Collection

THE 1954-1955 report of the curator of the Haverford College Quaker Collection, Thomas E. Drake, states that from 1833 to the present time the Collection has grown to comprise over 15,000 Quaker books. The Treasure Room alone has 400 books relating to George Fox, 550 books by or about William Penn, 1,600 seventeenth-century Quaker tracts, and hundreds of other books donated by Quaker collectors.

Haverford has treasures from Penn's own library, books which Fox once owned, inscribed copies of Whittier's poems, and the complete writings of Rufus Jones: 57 volumes which he wrote himself; 200 more to which he contributed; and hundreds of his periodical articles. Side by side with the Quaker books, and supplementing them, is Rufus Jones's outstanding collection of nearly 1,100 books on mysticism. The "Quaker Fiction" Collection, some 485 novels and stories in which Friends appear, is unique, and there are 361 volumes of Anti-Quakeriana.

To the Quaker books, printed minutes of Yearly Meetings the world over, and Quaker periodicals, must be added some 41,000 manuscripts of Quaker interest: parchment deeds to Pennsylvania land, signed and sealed by William Penn; letters and documents written by Fox, Woolman, Gurney, Hicks, Whittier, and the Quaker great and near-great; family collections of more than family interest. Most important in terms of sheer bulk, and perhaps at some future day in historical interest, are the manuscript archives of the American Friends Service Committee.

### Friends and Their Friends

On January 26 James S. Holmes, an Iowa Friend living in the Netherlands, was awarded the Martinus Nijhoff Prize, a major Dutch literary prize amounting to 2,000 guilders, for his translations of modern Dutch poetry into English. The prize is presented annually by the Prince Bernhard Fund in commemoration of the late Martinus Nijhoff, one of the chief modern poets of the Netherlands. This year marked the first time it was granted to a foreigner.

James Holmes is a graduate of William Penn (B.A., 1947) and Haverford (M.A., 1948) Colleges, and was a teacher at Barnesville, Ohio, Friends Boarding School for two years during the war. In September 1949 James Holmes went to the Netherlands as a Fulbright exchange teacher, teaching that year at Quakerschool Eerde. From 1950 on he has been living in Amsterdam, studying and translating from Dutch and Indonesian literature; the year 1951-1952 he held a Mary Campbell Fellowship for that purpose. Since 1952 he has been active in the work of the Amsterdam Quaker Center. A small collection of James Holmes' translations of modern Dutch poetry appeared in the Spring 1955 issue (Number XV) of *Botteghe Oscure* (Rome).

UNESCO has announced the appointment of Philip Thomforde, member of London Grove Monthly Meeting, Pa., as specialist in technical vocational agriculture in Iran. He and his family left on February 5 for Paris, where they were to stay for a week before continuing to Teheran. Philip Thomforde has been teacher of agriculture at the Kennett Consolidated School for the past two and a half years. The Thomfordes may be addressed in Iran at the United Nations House, Avenue Heshmet Dowleh, Khiaban Keyvan, Teheran, Iran. Friends visiting Iran are welcome guests at the U.N. House.

Melbourne Monthly Meeting in Australia has collected £568 for housing in Korea. The sum, about \$1,596, has been forwarded to the Friends unit at Kunsan. Last year the Australian Friends made an equally substantial contribution for drugs for Korea.

John Hoover spent several days in Washington, D. C., in December in the process of moving from consular service in Havana, Cuba, to Port-au-Prince, Haiti, where he is to expedite the U.S. program of technical assistance.

Otto Neuburger retired from the Library of Congress on November 30, 1955, after more than 18 years of service. He plans to continue his studies in the field of European documents and labor problems.

The Friends Peace Committee, Philadelphia, is circulating an appeal to Friends to support the O.T.C. (Organization for Trade Cooperation), giving background information and a suggested course of action. On January 23, the President asked Congress to authorize membership by the United States in O.T.C., the continuing organization through which to deal with complaints, misunderstandings, or desired changes in arrangements under the General Agreement on Tariffs and Trade.

Mary A. Waddington, a member of Woodstown, N. J., Monthly Meeting, was selected as Citizen of the Year by the local Kiwanis Club at its annual banquet on December 27, 1955. She was awarded an inscribed plaque.

Many visitors to Quaker House in New York, Friends in particular, who while there have seen "International Affairs Reports from Quaker Workers" dealing with United Nations activities, have expressed the wish that they could receive these QIAR Reports at their own homes. Names may now be added to the mailing list for these reports if requests are mailed to Sidney Bailey, American Friends Service Committee, 345 East 46th Street, New York 17, N. Y.

Anyone interested in receiving all QIAR Reports originating in Friends centers throughout the world, including those produced by the Program at the United Nations, may send their requests to International Centers Office, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa. In England reports are available at Friends Service Council, Euston Road, London, N.W. 1.

Merion Meeting, Pa., held the first of a series of community meetings on Sunday, January 29. Esther Holmes Jones, accredited observer at the United Nations for Friends General Conference, gave an informal and informative talk on her recent trip with her husband, Edward Morris Jones, through Colombia, Ecuador, Peru, and Bolivia on behalf of the United Nations. Their beautiful color slides furnished a pictorial record of the work of various U.N. agencies in those countries, including UNICEF, World Health Organization, and Food and Agriculture Organization.

An illustrated article by Saville R. Davis in *The Christian Science Monitor* for January 6, 1956, entitled "Setagaya: The Friends Were There" tells of his discovery of the A.F.S.C. Friends Center nearby when he went to the second largest fire in Tokyo since the war. "I left greatly touched by the amount of good that was being done and by the amount of good that needed to be done," he writes.

The January 6, 1956, issue of *The Friend*, London, contains an account of Friends work and life in China today as compiled from notes supplied by Janet W. Rees and Johanne Madsen Reynolds, two of the members of the recent Quaker mission to China. The title of the article is "Chi Tu Chiao Kung I Hwei," which stands for the name given to the Society of Friends in China.

"United States Responsibilities towards the Developing Western Community" will be the subject of the Woodrow Wilson Centennial Series of Lectures at Haverford College, starting with a lecture on February 14 by Dr. Milton Katz, Henry L. Stimson Professor of Law at Harvard University, former chief of the Marshall Plan in Europe. Information about the topics and speakers for the other lectures in the series, to take place on February 28, March 7, March 13, and April 3, may be obtained from Haverford College. The February 14 lecture will be given at 11 a.m. in the Roberts Hall Auditorium.

### English Quaker Pamphlets

Kathleen Lonsdale, eminent nuclear scientist and Friend, has written a seven-page pamphlet entitled *Peaceful Co-existence, the Christian Obligation* (sixpence). It is published by the East-West Relations Committee, Friends House, Euston Road, London, N.W. 1.

The same Committee has also published a set of seven study papers entitled *Christianity and Communism*. The titles of the individual papers are (1) "Communism—the Christian Appraisal"; (2) "Our Interpretation of Christianity"; (3) "Communist Materialism and Christian Materialism"; (4) and (5) "The Individual and the Community"; (6) "Christianity and Revolutionary Change"; and (7) "Christianity and Planning." The price for the set of seven papers is 1s. 9d.

### Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

Enclosed is ——— to renew the subscription of ——— and my usual ——— as Associate, a pleasant duty I inherited from my mother at her death 34 years ago. Either she or my grandfather had "belonged" ever since the *Intelligencer Associates* began business. As I am now at the, to me, unbelievable age of 90, still very well and "rarin' to go," as my great-grandchildren would say, I shall hardly be with you another 34 years, but I am sure my daughter will carry on when I stop.

I hope the *Intelligencer-Friend* union will be very satisfactory spiritually and profitable financially, and although I realize that both bride and groom are somewhat advanced in years, I recall hopefully what happened to Sarah and am expecting some splendid children to be born to the happy marriage of Arch and Race Streets.

Ward, Pa.

NATHAN P. WALTON

I greatly enjoyed Willard Tomlinson's articles in the FRIENDS JOURNAL. This concern should have more publicity.

Newtown, Pa.

ROBERT T. ELY

I wish to express my appreciation for the JOURNAL and of especial note in two recent issues. The letter of Inga Bergman in the issue of January 14 gives Friends cause to examine our sincerity in our very words and demeanor. The other item I wish to mention is that by Willard Tomlinson captioned "A Stumbling Block to the Weak." As a member of our Philadelphia Yearly Meeting Temperance Committee, the first one to become joint under both bodies, I am heartened by the clear and challenging treatment of this subject.

Moorestown, N. J.

SAMUEL COOPER

I should like to express my very deep appreciation to Willard Tomlinson for his two articles on the concern Friends should be having about the general and increasing use of alcoholic liquors. We have as a Society of Friends long opposed the sale and use of alcoholic beverages. As individual members may we really search out our own obligations in this matter of ourselves and our brothers, and then prayerfully do our best to live up to our findings.

Quarryville, Pa.

EDITH P. COATES

Please permit me to commend heartily, as timely and well written, the article in two parts entitled "A Stumbling Block to the Weak," which appeared in the issues of January 14 and 21, 1956, of the FRIENDS JOURNAL.

Ozone Park, N. Y.

LYMAN W. B. JACKMAN

We are members of North Columbus, Ohio, Meeting but are now in Iowa City, and expect to retire within the next few years and settle in California. We have heard enthusiastic reports from friends in communities like Pilgrim Place, which have been started by religious groups, where you pay for the construction of your cottage which, upon death, reverts to the group. In this way, the resources of those who are willing to contribute to the building of such a community will ultimately serve those who are not so well provided for. We understand these communities have long waiting lists of applicants.

To our knowledge, no such group has been started by the Friends, but it offers some very interesting possibilities in the way of something more than just a pleasant community of elderly people. If you are approaching retirement and are interested in helping form such a group, please write to

107 East Market Street RALPH and MAUDE POWELL  
Iowa City, Iowa

Robert J. Leach's "Letter from Geneva" in the January 7 FRIENDS JOURNAL is most interesting and important. That the same issue contains information on *Turning Point toward Peace* by James P. Warburg is also important. The great hope

is that religious pacifists and all purely motivated peace seekers who understand freedom will apply themselves to the study of foreign policy. With the increased thought and discussion going on now in the United States on the subject of foreign policy, there is a real chance of bringing a change in policy.

Would not a free, unified, unarmed Germany be a step to world disarmament in the present situation? Would not this answer for Germany help in realizing the "celestial pattern," as you expressed it, here on earth?

If Americans were brought to realize the opportunities in the present situation, there would be a chance of freeing the 17 million of the satellite German Democratic Republic. Do not these ideas fit in with the constructive aspects of the State of the Union Message of President Eisenhower on related subjects? An unarmed, free, unified Germany is the moral, the reasonable, and the practical answer for evolving a free and peaceful world.

My sincere hope is that 1956 may be in reality "the turning point toward peace."

North Tarrytown, N. Y.

RUTH NEUENDORFFER

I am still collecting material on the history of 57th Street Meeting of Friends, Chicago, which was 25 years old in January. I hope to have the history written, approved, and ready for reproduction by June, so material should be sent in as early as possible.

I shall be very grateful for material not only in regard to 57th Street Meeting but for material on earlier Friends in the Chicago area. A Friend I would particularly like to know about is Elizabeth Comstock who came to Chicago before the close of the Civil War, or "... was called to Chicago by a Mission to the prisoners of war at Camp Douglas, and became intimately connected with the building up of the Friends meeting there. She attended the opening meeting and was the chief speaker" (*Semi-Centennial Anniversary, Western Yearly Meeting*).

1400 East 57th Street  
Chicago 37, Illinois

IRENE KOCH

#### BIRTHS

GARDINER—On January 14, to J. Willard, Jr., and Laura Anne Gardiner, a son named DENNIS LAURENCE GARDINER. He is a birthright member of Mullica Hill Monthly Meeting, N. J. Dennis Laurence joins a sister, JOY WENDY GARDINER, born February 12, 1955.

HANNUM—On January 24, to Wilmer Marshall and Mary Ferlanie Hannum, a son named JOHN MARSHALL HANNUM. The father and paternal grandparents, Wilmer and Martha Hannum, are members of Kennett Monthly Meeting, Pa.

KIRK—On December 20, 1955, at Newtown Square, Pa., to Samuel E., Jr., and Jean Rice Kirk, a second child named SAMUEL GLENNEN KIRK. He is a birthright member of Willis-ton Monthly Meeting, Pa.

LATTA—On January 10, to Charles and Edith J. Latta of Roslyn, Pa., a son named WILLIAM CHARLES LATTA.



MERCER—On December 18, 1955, in Primavera, Paraguay, to E. LeRoy, Jr., and Doris Allen Mercer, a daughter named MARY ATKINSON MERCER. She is the granddaughter of Leon and Edith Allen of Honeoye, New York, and of E. LeRoy and Emily Atkinson Mercer of Swarthmore, Pa.

### MARRIAGE

PULLINGER-STOVER—On January 21, at Llanerch, Pa., RICHARD COLBY PULLINGER, son of the late George and Emilie Scoullar Pullinger, and EDNA VOORHEES STOVER, daughter of Beulah H. Stover and the late Henry Willet Stover. The bride is a member of Makefield Monthly Meeting, Pa. Herbert Pullinger, Philadelphia etcher and engraver, is an uncle of the groom.

### DEATHS

BALDERSTON—On November 4, 1955, in Mercer Hospital, Trenton, N. J., GEORGE K. BALDERSTON, aged 72 years and 10 months, a member of Makefield Monthly Meeting, Bucks County, Pa. He is survived by his wife, Helen Slack Balderston; a sister, Olive B. Leedom; four nephews and two nieces, all of Dolington, Pa.

LIPPINCOTT—On December 16, 1955, HELEN LIPPINCOTT of Riverton, N. J., in her 93rd year, the eldest daughter of the late Ezra and Anna Sutton Lippincott. She was a devoted, lifelong member of Westfield Monthly Meeting, N. J. Surviving are her sister, Bertha Lippincott Parrish of Brigantine, N. J., ten nieces and nephews, 23 great-nieces and nephews, and two great-great-nieces.

## Coming Events

### FEBRUARY

11—Abington Quarterly Meeting at Norristown, Pa. Meeting on Worship and Ministry, 10 a.m.; meeting for worship, 11 a.m., followed by business; lunch, 12:30 p.m.; business session continued, 2 p.m.

11—Burlington Quarterly Meeting at Trenton, N. J. Meeting on Worship and Ministry, 10:30 a.m.; lunch, 12 noon, furnished by Trenton Meeting; worship and business, 1:30 p.m. Howard and Anna Brinton are expected to be present. Parking behind the meeting house and at Mercer Street Meeting.

12—Baltimore Quarterly Meeting, Stony Run, at 5116 North Charles Street, Baltimore. Ministry and Counsel, 9:45 a.m. (topic, "What Does Continuing Revelation Mean to You?"); worship, 11 a.m.; lunch; business session, followed by an address by Esther Holmes Jones, "The United Nations at Work in Latin America."

12—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic nine, "The Bible." Leader, Henry J. Cadbury.

12—13th Annual Community Fellowship Service, sponsored by the Human Relations Committee of Germantown and the

Religious Council of Germantown, at the First Methodist Church, Germantown Avenue at High Street, Germantown, Pa., 4 p.m. Speaker, Canon John M. Burgess, "The Ministry of Reconciliation"; music by the Fellowship House Choir under the direction of Elaine Brown.

14 to 21—Washington Agricultural Seminar, sponsored by the Friends Committee on National Legislation. Headquarters, Dodge Hotel, 20 E Street, N.W., Washington, D. C. Opens 9 a.m., Tuesday, February 14, with a talk by E. Raymond Wilson, "The Interest of the F.C.N.L. in Problems of Agriculture." Continues with morning, afternoon, and evening sessions daily. On February 21: 9 a.m., "Distribution Abroad through Voluntary Agencies," panel; 11 a.m., "Problems to Be Faced in Foreign Distribution"; 2 p.m., interview with Secretary of Agriculture Ezra T. Benson; 2:30 p.m., summarization of seminar findings.

15—Seventh Annual Teen-age Conference at Haddon Heights, N. J., High School, 3:30 p.m., sponsored by Haddonfield Quarterly Meeting Human Relations Committee. Theme, "Human Relations in a Changing World." Speaker, 4:15 p.m., Walter C. Wynn, Philadelphia Fellowship Commission. Group discussion, movie, social dancing, singing.

16—Friends Forum at Chester, Pa., 24th and Chestnut Streets, 8 p.m.: Sidney Bailey, "Quakers and the United Nations."

17 to 19—Week-end Seminar with Fritz Eichenberg and Gilbert Kilpack at Pendle Hill, Wallingford, Pa. Lectures and discussion on "Christian Faith and the Arts." Fritz Eichenberg will lecture on "The Beginnings of Art," "The Flowering of Art," and "Eclipse of Art," and Gilbert Kilpack will lecture on "Art: The Life of Incarnation." Total cost, \$10.00; individual sessions, 50 cents. Make advance registration now by telephone, or write The Secretary, Pendle Hill, Wallingford, Pa.

18—Caln Quarterly Meeting at Lancaster, Pa., New Meeting House on Toulane Terrace, one block north of U. S. Route 30 at one and a half miles west of Hamilton Watch Factory. Ministry and Worship, 10:30 a.m.; meeting for worship, 11:30 a.m., followed by lunch; meeting for business, 2 p.m., after which Lawrence and Amelia Lindley will tell of the work of the Indian Rights Association.

19—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic nine, "The Bible." Leader, Henry J. Cadbury.

22—Annual Meeting of the Tract Association of Friends, open to all Friends, at Pendle Hill, Wallingford, Pa. Supper, 6:30 p.m.; meeting, 7:30 p.m., symposium on "Publications," led by Howard Brinton. Send reservations for supper to Marjorie Ewbank, Route 1, Huntingdon Valley, Pa. (telephone Elmwood 7-3977).

25—Bucks Quarterly Meeting at Wrightstown, Pa., Meeting House. Meeting for worship, 10 a.m.; business meeting, 11 a.m.; box lunch, 1 p.m. (beverage and dessert provided); at 2 p.m. Frederick L. Fuges of Newtown Meeting, Pa., will speak and lead discussion on "The American Friends Service Committee and the Rights of Conscience."

Meeting on Worship and Ministry at Newtown, Pa., Meeting House, February 24, 6:30 p.m. Covered dish supper.



## REGULAR MEETINGS

**ALBANY, N. Y.**—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

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

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

**CHICAGO, ILLINOIS**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

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

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

**DES MOINES, IOWA**—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

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

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

**HARRISBURG, PA.**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

**HARTFORD, CONN.**—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

**JACKSONVILLE, FLORIDA**—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVERgreen 9-5056 and 9-4345.

**KANSAS CITY, MISSOURI**—Penn Valley Meeting each Sunday at 308 West 39th Avenue. Unprogrammed worship at 9:45 a.m. Visiting Friends always welcome. For information call JA 1556.

**LAKE WORTH, FLORIDA**—Palm Beach Monthly Meeting, 812 South Lakeside Drive. Meeting for worship, 10:30 a.m.

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

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

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

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

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

**MONTCLAIR, NEW JERSEY**—Worship and First-day school, 11 a.m., Park Street and Gordonhurst Avenue, 1.7 miles west of Exit 151 from Garden State Parkway.

**NEW ORLEANS, LOUISIANA**—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

**NEW YORK, N. Y.**—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p. m.

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

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

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

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

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

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

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

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

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

**SANTA FE, NEW MEXICO**—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

**SCARSDALE, NEW YORK**—United meeting for worship, First-days at 11 a.m. Scarsdale Friends Meeting, 133 Popham Road. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

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

**STATE COLLEGE, PA.**—818 South Ather-ton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

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

**TUCSON, ARIZONA**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

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

**WINCHESTER, VIRGINIA**—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.

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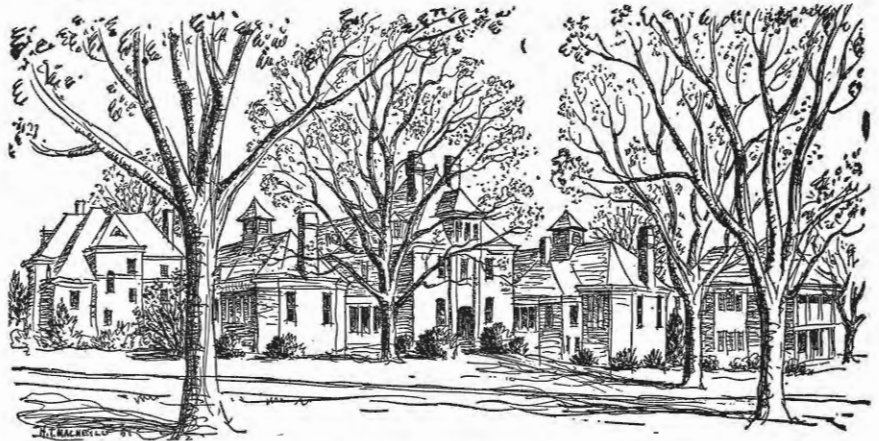
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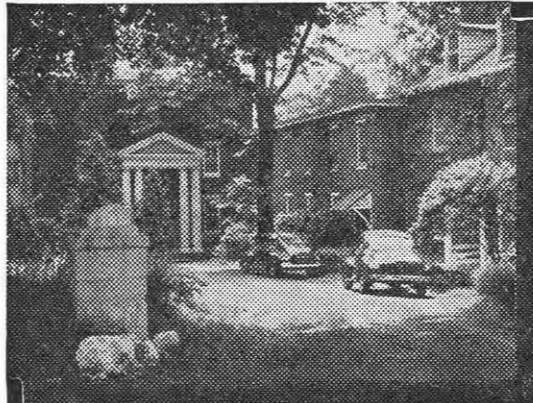
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