

HISTORY OF
57TH STREET MEETING
OF FRIENDS



Quaker House, Chicago

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OF FRIENDS

1931 - 1956

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57TH STREET MEETING OF FRIENDS IN REVIEW

PREFACE

THE forerunners of Chicago's 57th Street Meeting of Friends are *three—two* strands with *one* drawstring!

These two strands, which, by 1931, had interlaced each other as the warp and woof in this new fabric of united Quakerism, were spun from mutually attracted threads in previously opposite patterns of two local Friends groups: Chicago Monthly Meeting (Five Years) and Central Executive Meeting (General Conference).

Drawing these two strands together was a third Quaker group, gathered independently in Hyde Park, with individual memberships in one or the other "branch" of Friends locally represented by the established urban Meetings above named. With this convergence of strands loomed the 57th Street Meeting of Friends, whose first quarter-century of history is here covered.

This sampler of the Meeting's early beginnings and later development is woven by many hands in the chronological order indexed just across the binding. The weavers are indebted to Irene Koch for her original research in the Meeting's history.

HAROLD W. FLITCRAFT, *editor*

57TH STREET MEETING OF FRIENDS IN REVIEW

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57TH STREET MEETING OF FRIENDS IN REVIEW

Antecedent History

CHICAGO MONTHLY MEETING STRAND

Two of the first Quakers in Chicago were William and Susanna Bettles, born in Huntington, England, sailing on their honeymoon in a small ship all the way to Chicago — she being sick the whole journey — and landing in the year 1852 about where the Conrad Hilton hotel now is. His first job was selling fruit and vegetables on South Water Street. They wore the Quaker garb in Meeting, William having the custom of rising and removing his hat whenever anyone prayed in Meeting, until one day Susanna told him that everyone thought he was doing all the praying, so he remained seated after that. He was for many years the treasurer of the Meeting.

A notice in the *Friends Review* of Philadelphia (dated May 30, 1865) read as follows: "Near the close of the Civil War, there were about 40 members of the Society in Chicago, who, in second month 1864, commenced regular meetings on first days at 11 o'clock and on fourth days at 10 o'clock a.m. They met in the Y.M.C.A. rooms in the First Methodist Church, at the southeast corner of Washington and Clark streets, and . . . they gradually increased in numbers." In this notice was a request that Friends visiting Chicago should get in touch with A. H. Pickering, a commission merchant in the Steels building at the corner of LaSalle and South Water streets (now Wacker drive) or with William H. Sharp at 100 Washington Street. (Aquila H. Pickering was later one of those founding the city of Whittier, California.)

Not much is now in existing records concerning the lives of early Quakers in Chicago. A few names and a few facts remain. Fowell B. Hill, a North Carolinian who came to Chicago in 1864, became very successful in business and was a great financial help as well as a spiritual leader in the Meeting. William Wickersham served for 35 years as secretary of the Chicago Public Library. Isabella Ladd Jones was the daughter of Benjamin W. Ladd of Ohio, who had traveled a great deal with

Stephen Grellet and with Joseph John Gurney; Isabella Jones helped to found the W.C.T.U. in Chicago.

Thomas C. Hill and Joseph Jones became leaders of the relief work in Chicago after the great fire of 1871. Others who helped form the relief association were William Sharp, Bailey Wickersham, Willet Dorland, and Elwood Jones. Among the signatures on a letter to Whitewater Monthly Meeting (Richmond, Indiana) in June of 1866 are the names Brownell, Gifford, Underhill, Wing, Atwater, Fry, Johnson, Thomson, Hathaway, and Frederickson.

Early in March of 1864, Charles F. Coffin, clerk of Indiana Yearly Meeting, and his wife Rhoda M. Coffin accompanied Elizabeth Comstock to Chicago. The main object of the visit was to see the Confederate prisoners of war, about 1700 of whom were then in miserable circumstances at Camp Douglas on the Lake shore between 31st and 35th streets. While these Friends were in Chicago, a called meeting on March 6th was attended by Friends from all branches of the torn Society. Mary Coffin Johnson's biography of *Charles F. Coffin, Quaker Pioneer* (published in 1923, pages 137-138) discloses that Elizabeth Comstock later returned to Chicago and spent the greater part of a year "in labor among Friends, and in the work for which she was famous, in public institutions and among the poor and fallen."

In 1866 a committee from Richmond, Indiana, having visited Chicago, reported that there were about 60 Friends in Chicago, and that they were planning to buy a lot on which later to build their Meetinghouse. That same year Chicago Friends addressed a letter to Richmond (mentioned above) asking that a meeting for worship be established, with "a preparative Meeting on the second fourth day and a monthly Meeting on the third fourth day, to be known as the Chicago Monthly Meeting of Friends." Another committee from Richmond then visited Chicago, reporting that they found Friends there "sufficient in numbers and of religious weight to hold a Monthly Meeting to the honor of truth."

Then, in 1867, a third visiting committee, which included Timothy Nicholson and Josiah T. White, reported back to Whitewater Quarter "that the Chicago Monthly Meeting was

satisfactorily opened at the time proposed" (April 17, 1867). A fourth group from Richmond, later in the same year, held a three-day general meeting of instruction on the duties of elders and overseers. Besides Charles Coffin and Elizabeth Comstock, there were Daniel Hill* (father of Emma Hadley, still a member), John Henry Douglas, and Barnabas Hobbs. The last named was president of Earlham College and later became the first state superintendent of public schools in Indiana.

Letters in the *Friends Review* in the year of the Chicago fire tell much about Chicago Friends. None of them lost their homes, but many lost their stores, businesses, and employment. Yet they seemed to forget their own losses by turning to the relief of the hungry and homeless. That winter, Isabella Ladd Jones spent only one whole day at home (Christmas) but was out in all kinds of weather helping, with others of the Friends relief association, to relieve the destitute.

Donations of food, clothing, and money came from all over the world to the victims of the Chicago fire. Thomas C. Hill was named superintendent of one of the five divisions on public relief, with 75 helpers under his direction. But there were those too proud or too shy to ask for public relief, and these were especially sought out by the Friends. The Meetinghouse at 216 East 26th Street, which had been built and paid for two years before the fire, was not burned, so was used as a relief station. Supplies and donations came from Iowa, from Indiana, from Woodbury, N.J., from Philadelphia, from New York and London, and from Friends everywhere. This Friends service committee, like a later one, was carefully managed, with almost no overhead expense. Every gift was listed and accounted for, and the work was done by volunteers.

One of the ministers in the young Meeting was Benjamin Frankland. William Henry Matchett came to Chicago in 1873; by the end of the century, he was a weighty member and minister. His son, James Matchett, tells of the first time music was heard in the meeting for worship. A German Friend, a member

*Founder and editor of the *Messenger of Peace*; editor of *The Christian Worker*, which later combined with *Friends Review* of Philadelphia to form *The American Friend*.

of an opera society, had attended for two or three years. One day he rose in meeting and sang a beautiful hymn before an astonished audience. There was complete silence as he closed. Of course, Ministry and Oversight met to decide what to do. One of the solid Friends said: "It seems that God has endowed Friend Strausburger with a beautiful voice, and if that is the way he bears testimony, it might be well for Friends to consider it acceptable." Sometime later an organ was purchased to go with the singing.

In 1873, Chicago Monthly Meeting became a part of the Ash Grove Quarter of Western Yearly Meeting. Later, when Ash Grove Meeting was laid down, the significance of the name was lost. In 1881 the Quarter took the name of Chicago, with constituent Monthly Meetings at Western Springs, Waukegan, and Chicago. In 1897, Chicago Friends decided to move to the southern part of the city "to an excellent residence district" where they "probably hoped to be permanently settled in a city that had already grown about as large as could be expected." So, at a cost of \$16,620, they built a stone-front building at 4413 Indiana Avenue and dedicated it on April 3, 1898.

Having accomplished their relocation, Friends turned their attention to how they might better bring a more effective spiritual ministry to their own members and to their new neighbors. Records tell of two or three attempts at "protracted" evangelistic meetings with disappointing results. Robert L. Kelly, a student at the University of Chicago (later president of Earlham College), was asked to speak in the meeting every other week, to be paid such amounts as Friends might care to contribute.

A special meeting was held in June of 1900 for discussing what they felt was still an unsolved problem: a more adequate ministry and outreach. There was concern for the young people. They felt the need for an "organizer," one who would be a pastor but a shepherd rather than a preacher, or as well as a preacher. "There is," they said, "a danger of a pastor, in the modern sense of the word, rendering our meetings more formal, curtailing liberty, and repressing the gifts of others."

Moreover, there were five or more resident ministers who

† Quoted from Marjorie Hill Allee's history of Chicago Monthly Meeting.

sat on the facing bench, ready and able to respond to a concern or give a message. Although several activities were carried on, notably among the young people, Friends felt it wise, in June of 1906, to engage M. R. Pearson for a month's time to visit homes in the neighborhood in behalf of the Meeting. The question of a pastor (with various solutions attempted) was a recurring one for a period of years. In January of 1913, Herman Newman was hired to act, as he said, "not as a pastor but as a pastoral secretary."

Among those hired by the Meeting as pastoral secretaries or ministers were Oliver Frazier, Roy Wollam, Rosa E. Lee, Wendell Farr, Olive Coffin, Emma Hadley, Homer Coppock, and Arnold Vaught. There were many traveling ministers who often stopped over in Chicago, among them Mary Jane Weaver and Levi Reece. Friends who came to study or teach at the University of Chicago added to the values of the Meeting. Of these, Elbert Russell, Raymond Binford, Clyde and Marjorie Allee, Garfield and Jeannette Cox, and Henry Cadbury made notable contributions.

The Chicago Meeting made at least four attempts to set up new Meetings, two of which lasted for several years. From 1902 to 1908, the Meeting paid \$8 a month for the support of a semi-mission Friends Meeting on Van Buren Street; it became a Monthly Meeting in 1908, was moved to 4407 Park Avenue, and was laid down in 1911. For several years there was a Preparative Meeting, then a Monthly Meeting, at LaPorte, Indiana. When Western Springs Meeting was laid down in 1907, its 36 members were transferred to Chicago Monthly Meeting. This added to the already long list of non-resident members; in 1904 there had been 91 non-residents among a total of 237 members.

In August of 1913, Ruthanna Sims, Herman Newman, and Benjamin F. Andrews were appointed to co-operate with a students' Friends society at the University of Chicago (perhaps this was the "seed" of the 57th Street Meeting of Friends). Suburban day was instituted in 1921, with potluck dinners (and Osceola Dennis*) once a month. Members from a distance

* A very efficient and much appreciated assistant at these dinners and in many Friends' homes, particularly on special occasions.

made a special effort to attend at least that one Sunday each month. Usually a special speaker and special music were planned, with an afternoon discussion.

In 1915, with the first world war being fought in Europe, the budget of the newly-formed peace committee was \$3 for the purchase of pamphlets. In December of 1916, Friends of both branches held a meeting to protest against the increasing persecution of conscientious objectors, and against the movement to require military training in the schools. In the same month a Quaker war service for civilian relief, from both branches of Friends in Chicago, was formed. The first conference of the two branches of Friends in Chicago about uniting their two Meetings was held in 1919, but it was decided to wait for the sale of the Indiana Avenue Meetinghouse.

In 1918, in order to avoid the charge of sheltering non-conscientious "cowards," the Meeting felt obliged to receive young men as members only with their written promise that they would not use their memberships to change their status in the draft. In 1920, Herman Newman went to Germany to supervise the Quaker child feeding in Silesia. Cornell and Estella Hewson went then to Russia on famine relief work.

In the last few years before the setting up of 57th Street Meeting, among the weighty members of the Chicago Meeting were Benjamin and Bertha Andrews, Eloise and Glen Grawols, Charles Beal, Willard and Manie Farr, Owen and Thora Laughlin, all of whom helped later to establish the Evanston Meeting of Friends; Homer and Mabel Coppock, Charlotte Vickers, Edith Adamson, Frank and Dora Oliver Hollingsworth, William and Eunice Cary, Claude and Mary Wood, James and Lucy Matchett, Fred and Grace Winslow, Harold and Bertha Deadman, and families, who carried on Chicago Monthly Meeting; and Anna E. Hill, Blanche and Jane Krauel, Anne and Ruth Coppock, Clyde and Marjorie Allee, Craig and Jane Branson, Walter and Flora Hendricks, Garfield and Jeannette Cox, Percival and Lucy Coffin, Sylvester and May Jones, Howard and Eurah Marshall, who joined the group that united with the General Conference Friends to form again an undivided Quaker Meeting at 57th street and Woodlawn avenue.

57TH STREET MEETING OF FRIENDS IN REVIEW

Antecedent History

CENTRAL EXECUTIVE MEETING STRAND

THOMAS and Marie Poulson, life-long members of this Chicago Meeting from 1870, reminisced publicly in these words:

"We came to Chicago in 1867 from Denmark and had heard about the Society of Friends through an acquaintance of ours. In Chicago we first met with Friends of the other branch, but, not finding ourselves free to believe as we liked, we went in August of 1870 to a meeting held on the second floor of the Methodist block at Clark and Washington streets.

"Here we found a welcome. There were two Wilburite Friends, two Norwegians, William and Elizabeth Law, Albert Dickenson with his wife and son, Isaiah Flitcraft, and others. During the troubles caused by the great fire of 1871, we met in private homes for a time, then returned to the Methodist block. Soon after the fire, Jonathan and Hannah Plummer joined, also Albert, Carolyn and Henrietta Hadley, Thomas Woodnutt, and the Miller family.

"In 1877 the Meeting was established as one of the four Monthly Meetings in Blue River Quarter with the name Central Executive Meeting. Our group moved later to the Athenaeum building on Dearborn street between Lake and Randolph streets; subsequently the Athenaeum School moved to 26 Van Buren street where Friends met continuously until October of 1910, when quarters were obtained in the Fine Arts building at 410 South Michigan avenue.

"Allen and Emma Flitcraft and others attended Meeting there and were very active. Allen often spoke in Meeting, and Emma served as clerk for several years. We wish to record that one of the proposals of Jonathan Plummer was that representatives sent to other Meetings have their expenses paid by this Meeting. The proposal, although opposed by some, was approved and has been for the good of the Meeting."

A few reminiscences by Luella W. Flitcraft:

I did not attend regularly before the Central Executive Meeting's removal to the Fine Arts building. However, I remember the names of many who were there. I cherish the memory of Thomas and Marie Poulson, Edward Speakman, Thomas Woodnutt, and Jonathan and Hannah Plummer. Jonathan Plummer was an excellent speaker and a great business man. As I remember him, he was well poised, gentle and kind, always expressing clearly what others felt but were unable to express. His cordial hospitality was unequalled: on many occasions our members were privileged to enjoy his home and grounds and the beach at Glencoe.

Jonathan Plummer helped to set up Illinois Yearly Meeting in 1875 and was its clerk for many years. Quoting from *Quaker Torch Bearers*: "In 1878 he came with a project as clear as a blueprint; its framework was a Conference, and its aim to coordinate widely scattered activities. Hence, in 1879, Jonathan W. Plummer spelled General Conference with capital letters, and Friends who nowadays register in the Cape May solarium may well exalt him for conceiving and promoting Friends General Conference."

When the Columbian Exposition opened at Chicago in 1893, great stimulus was given to some groups not connected with the World's Fair but having international ties. Among them was the World Parliament of Religions. Jonathan Plummer was chairman of the Friends General Conference section in that Parliament and gave an important address to a large Exposition audience.

Our meetings at the Fine Arts building were very well attended, and there we had a Sunday school for our children. Thomas and Marian Jenkins were very active in that, for their four children were so enrolled. Mary Poulson Vestey's son William attended and several Flitcraft children came from time to time. Volunteer teachers were Sarah Poulson, Mary Vestey, Thomas Jenkins, and Mariana Burgess, formerly a teacher in the Indian reservation school at Carlisle, Pa. Maria Frederickson joined our group in 1915, having just returned from 10 years in Palestine with another religious sect.

During these years we had many happy occasions with the Indiana Avenue Meeting, on sewing days and at American Friends Service Committee get-togethers. In 1925 an invitation came to our group from Jane Addams to hold our Meetings at Hull House. We felt this was a great honor, and her invitation had our grateful acceptance. Jeannette Flitcraft Stetson was working at Hull House in those days, first as a Girl Scout leader, next conducting typewriting classes, and later as Jane Addams' private secretary.

We met in the Music room of Hull House and entered through an attractive little court which was the only beauty spot on that Halsted street corner. Clement Flitcraft and I, Sherman and Jeannette Stetson, Charles and Elizabeth Smith, and Harold and Alice Flitcraft were very active members there. The Meeting had no Sunday school at Hull House, our only potential member being Allen James Flitcraft, Harold's and Alice's baby son, who attended Meeting first in his basket.

Our business meetings were held on the first Sunday of the month following the worship hour, after which we had dinner in the Hull House residents' dining room at Miss Addams' table. We received inspiration from Jane Addams and her co-workers in the settlement house, although they attended irregularly and did not become members.

The interest of this Monthly Meeting in philanthropic concerns and its close connection with the General Conference brought new life into the whole area. Summer schools were set up in both Indiana and Illinois, with programs of lectures, discussion groups, and social features.

Our group was host on several occasions to Quarterly Meetings when Friends came from a distance to attend. American Friends Service Committee meetings were held at Hull House, as were joint gatherings with the Indiana Avenue Friends and Quakers from the University of Chicago area. It was a great privilege to be housed at Hull House where we had the opportunity of meeting outstanding persons from other lands; these were years never to be forgotten.

However, when the invitation came to our Hull House group to join efforts in the new undertaking which was to be known as

57th Street Meeting of Friends, we accepted. Albert Miller, one of the several Millers who attended Meeting in the Methodist block and Fine Arts building, had died and left \$1,000 to our Central Executive Meeting. This bequest was turned over to the 57th Street Meeting at that time also.

Now only a few of the original members in the Friends group at Hull House remain. But I can say very sincerely that I am grateful for the rich experience and the fine fellowship I have enjoyed all these years.



57TH STREET MEETING OF FRIENDS IN REVIEW

Antecedent History

UNIVERSITY (HYDE PARK) MEETING DRAWSTRING

For many years before 57th Street Meeting was finally realized, there had been a slowly developing desire to form such an autonomous group among Quakers in the University of Chicago area. The first record of such a concern was voiced by Ruthanna Simms at the Chicago Monthly Meeting held in August of 1913 at 4413 Indiana Avenue. She, together with Dr. B. F. Andrews and Herman Newman, were appointed as a committee to consider her concern. There is no record of their work, but probably meetings were held from time to time on or near the University of Chicago campus.

Thomas A. Jenkins, a concerned and active Friend of General Conference affiliation, had been on the faculty of the Romance Language department since 1903. He and his wife, Marian, owned an attractive home near the University in which Friends were always made welcome. At this early time numerous active Quakers came to the University for graduate study. Among them were Elbert Russell, Robert Kelly, Sylvester Jones, Clyde Allee, and Henry Cadbury. It is not likely that differences in their particular Quaker affiliations kept such persons and Thomas Jenkins apart.

In the twenties, since the majority of those active in the University group were of the Five Years Meeting affiliation, Thomas and Marian Jenkins felt it was not expedient to take the initiative in the group projects. However, they performed an invaluable service of bringing together on numerous occasions the Five Years Meeting folks with members of the Central Executive Meeting of the General Conference. These get-togethers helped develop the mutual respect and liking for one another which made increasingly attractive the thought of undertaking, in the thirties, a united Monthly Meeting.

In 1920, Paul H. Douglas and Garfield V. Cox came to the faculty of the University's school of business. In 1921 came Clyde Allee to the department of zoology. With the addition of these concerned Friends and their wives as a continuing core, the University group (or Hyde Park or South Side, as it was sometimes called) began to evolve. It is recorded in the Chicago Monthly Meeting minutes for that year that "gatherings were held in the University neighborhood more or less regularly the past winter." The most interested participating students in the early years were those who had served in France in the relief and reconstruction work of the American Friends Service Committee during and after the first world war.

In the mid-twenties, C. Rufus Rorem joined the faculty of the school of business and Walter Hendricks came both as a graduate student at the University of Chicago and teacher of English at Armour Institute. All of the families mentioned established homes in the neighborhood, as did several non-university Quakers such as the Carys, Coffins, Coppocks, and, later in the decade, the Jones, Krauels, and Marshalls. Except for the Jenkins household, these were all Five Years Meeting Friends. In 1930, Robert and Martha Balderston from Philadelphia Yearly Meeting (Arch Street) came to live in the community. The time was ripe to organize a meeting of our own. And fortunate it was that we did so at that time, for in another decade, the trend began to reverse itself, and, instead of Quaker families moving *into* the area, they went out to the suburbs to live.

Until 1930, there was little neighborhood organization of Friends beyond the understanding that some designated person

interested enough to volunteer would keep the address list up to date, mail announcements, and post notices on University bulletin boards. This person, or some other, arranged for a suitable meeting place. In order to conduct the group's affairs in as simple and inexpensive a manner as possible, refreshments were not served except on special social occasions. Meetings were held intermittently either in the afternoon or evening, Sunday, sometimes every week, but more often monthly. Some were for meditation only, others for meditation followed by a talk by some visiting or local Friend, with a discussion afterward. They were held either on the campus or in the home of a local Quaker. Since all of the faculty Friends and some others were members of the University Quadrangle Club, many were the conferences held and plans shaped over the luncheon plates by concerned Quakers. Occasionally a dinner meeting was held there when we wished to appeal to a larger non-Quaker audience, usually with some noted Friend as speaker, such as Joan Fry, William Roundtree, and Sir Arthur Eddington from England, and Wilhelm Hubben of Germany.

It was a special concern of Paul Douglas that we have meetings for quiet meditation as well as those for discussion. Such gatherings were held regularly for a time in the Douglas home. Other years they were held in the home of Percival and Lucy Coffin, in a classroom on the campus or in Hilton Chapel of the Chicago Theological School. During one winter, a Sunday school for the children was attempted in one of the homes.

Most of the Friends attending these informal meetings were also active members of one of the established Chicago Meetings. The Meeting at Hull House of General Conference Friends was at such a distance that attending in both places was often difficult and fatiguing. Indiana Avenue Meeting adopted the plan of having a suburban day dinner at the Meetinghouse one Sunday a month. The practice developed of having committee sessions following this dinner, in which many of our people were involved. That, with two meetings for worship — one programmed and one quiet — made Sundays more strenuous than restful for those who took all of these numerous responsibilities seriously. In a private diary it is recorded that 34 persons were

present at the meeting for worship in Hilton Chapel on January 15, 1928. This came after some of them had attended meeting for worship at Indiana Avenue, a suburban day dinner there, a memorial service for Isabella Matchett, a pastoral committee session, and one held by the committee on ministry and oversight of which the diarist was clerk!

It was natural, therefore, that there was an increasing interest in the establishment of an independent Friends Meeting in the community, that we might minister in a fuller service to the Friends of the University and to those in the Hyde Park area, instead of scattering our time, energies and finances so widely. This desire was accompanied by various other suggestions, for example, that Friends establish a Quaker school similar to the English "Woodbrooke" (Pendle Hill School in Pennsylvania had not yet been founded). Less ambitious suggestions were to establish a reading-room in the community, a hostel for Quaker students, a center for foreign students (International House had not yet been built), or a combination of these with a meeting room. There was much talk and wishful thinking in both informal groups and committee meetings.

One great obstacle was the lack of sufficient funds; another, the reluctance to withdraw from Chicago Monthly Meeting of Friends. There was also the hope that the latter's building might be sold and the whole Meeting would relocate further south in a region easily reached by the University area folks. Some hoped also that, if this were done, it would be possible to combine with the General Conference group as well. Some felt that the Friends' ministry would be better served not by merging all Chicago Quakers into one large group but by dividing initially into smaller units meeting in locations well distributed within greater Chicago. It seems to have been fortunate that this last proposal prevailed, for now, instead of only one or two Meetings, there are seven well distributed within the larger Chicago area, north, south, and west. Other ideas finally came to fruition in the founding of our united Meeting. The hostel idea was not to materialize for another two decades — until we acquired in Quaker House a home of our own.

The coming of Sylvester and May Jones in the later twenties

seemed to provide a further impetus to the realization of our dreams. They had training and long experience in working with Friends' groups both in Cuba and in this country. Their skill and untiring dedication to the task of securing a Friends Meeting in this neighborhood was added to the efforts of those already in the area. Later came Robert and Martha Balderston from the east to make us less provincial in character. There was also the fresh enthusiasm of several students, among them William Newman, Allen Heald, and Anne Coppock. All of these helped our long-hoped-for Meeting to come into being (January, 1931).

But part of the credit for this must be given to Dr. von Ogdén Vogt, minister of the First Unitarian Church, and to his congregation, whose interest and enthusiasm for bringing a Friendly group to worship under the same roof with them, was so persuasive in manner, that, when the Chicago Monthly Meeting decided to let matters rest indefinitely as they were, the Hyde Park group generally recognized that the time had come to sever old ties and to accept this wonderful and unique opportunity to start a new Meeting. Subsequent developments seem to indicate the wisdom of that decision.

As early as July 18, 1929, when construction of the new First Unitarian Church was scarcely started, there is a record of Dr. Vogt meeting with Friends in the Branson home to discuss plans for its mutual use. The parish house allotted to us for our meetings was completed first, so that we were able to hold our services there six weeks before the Unitarians could worship in their sanctuary. By that time (January, 1931) many of us already had a "belonging" feeling as we watched the building gradually taking shape and had walked the joists of "our" unfinished room.

In addition to the meeting room on the second floor with a fireplace at one end and a stage at the other, we had the use of a beautifully furnished room for a library, adequate kitchen facilities, room for our Sunday school in the basement and first floor, and the parlors for occasional social gatherings.

Between the first recorded conference with Dr. Vogt (Sylvester Jones had already been instrumental in bringing matters to this point) and the final setting up of the Meeting,

many were the conferences both with the Unitarians and among ourselves. There was much visiting back and forth also between concerned families and between us and other members of Chicago Monthly Meeting, some of whom were doubtful about the wisdom of our venture.*

We wanted so much to leave with the blessing of the parent body that there was much fraternizing and discussion both in conferences and with individuals in an effort to maintain a cordial good will among everyone concerned. To make the parting less abrupt, for several months, until the official setting up of the group as a separate Monthly Meeting the last of May in 1931, some continued to support both Meetings financially, to serve on committees, and to take part in other activities of the Chicago Monthly Meeting. It is gratifying that such a critical and delicate situation was met with friendly restraint and a desire on each side to understand the other. To this day, warm and friendly relations have been maintained to the continuing enrichment of Friends, of whatever persuasion, in the area of greater Chicago.

57TH STREET MEETING OF FRIENDS IN REVIEW

UNITED MEETING HISTORY

Introduction

THE privilege and responsibility of culling, contracting, and highlighting the life and times of the Meeting both beckon and bewilder. The study has many facets, and at first one sits back from the desk, after the initial research, with a feeling of inadequacy for the trust. How can one wisely lift the kernels from the casings?

After reading the reams of Monthly Meeting minutes and quarterly reports on the State of the Meeting, one is immediately impressed with the myriad names therein. Dozens of concerned people came and worked and worshiped, for various periods of time, then moved on.

The Meeting pioneers are lured into the past by the thought of a hundred and more of these Friends. The potentialities for the width of their patterns are unending. As one report on the State of Society observed: "Where ever go members of the 57th Street Meeting to other communities, there goes also part of the very core of the Meeting itself." Scores and more of families have left imprints, but it is feasible to mention just a few and hardly possible to record all who, "having writ, moved on."

Only a very few of the founding group are left to serve in resident membership. Garfield and Jeannette Cox, May Jones, Harold and Alice Flitcraft, Howard and Eurah Marshall make up this body; but the contributions of these have been augmented, over and over, by new members and attenders of concern and consecration. Like the Lorado Taft statue on the Midway titled *The Fountain of Time*, one visualizes motion in membership, which is the way of life and mostly leads to growth.

A. B. F.

*See appendix, pp. 52, 53.

57TH STREET MEETING OF FRIENDS IN REVIEW

1931 - 1938

THE FORMATIVE YEARS

WHEN 57th Street Meeting was organized in 1930, it offered an unique example of a Quaker Meeting that would experiment until the group found a form of service that best suited its ever-changing needs.

After several preliminary discussions, a committee from Chicago Monthly Meeting met with the local group in October of 1930 to consider the request for a congregational meeting in the Hyde Park neighborhood. This committee decided to recommend to the Quarterly Meeting that such a Meeting be established. The Quarterly Meeting met May 2, 1931, at Watseka, Illinois, and accepted the report. The 57th Street group was officially set up as a separate Monthly Meeting on May 31, 1931 under action of representatives appointed by Chicago Quarterly Meeting; the names of thirty adults and eight children were then transferred from Chicago Monthly Meeting.*

Members of the Central Executive Meeting of Friends General Conference, who had for some years met at Hull House, were invited to join the Hyde Park group. The invitation was accepted and the details of the new organization were worked out unitedly. Garfield Cox was clerk of the inviting Meeting and Harold Flitcraft of the invited one. The two clerks then proceeded to work well together for several years by alternating in the functions of presiding and recording.

The united group first came together in worship on the first Sunday in 1931 under this official announcement: "The 57th Street Meeting is a joint effort by Friends of both branches who here unite for study and worship, though keeping their former relations to their Yearly Meetings. All sessions are open to those who care to join with us in our quest for reality in religion, in our effort to be enlightened and useful members of society, in our anxious desire to make our children aware of the Divine Spirit, to prepare them to receive it and make use of it, and to

open ways for them to carry it into fitting expression. It is hoped that by keeping the Meeting and its activities simple, experimental, and open to new light, it will meet the needs of a great variety of people."

The new Meeting chose for itself the name "57th Street Meeting" and named its meeting room John Woolman Hall. After several years of sharing with the Unitarians part of their facilities, some one suggested a joint dinner in John Woolman Hall. Dr. Vogt, in his welcome, said they had had difficulty in finding some one in the Friends' group to whom to give the invitation — we had no minister, we had no deacons; but finally the problem was solved: we had a Monthly Meeting clerk!

The organization of a new Meeting poses many problems. The group said: "Keep the organization simple; we are already too busy with committees and other activities." But the simplest set-up did not take care of members who needed to be given something to do, or who were kept at home by duties there. To fill this need and to tie in with wider Quaker interests, a sewing group was formed to meet twice a month to sew for the American Friends Service Committee and to enjoy the sociability of a simple lunch together.

The Friends interested in the new Meeting were, for the most part, experienced in Quaker organizations and knew the goals they were aiming for. There were still lessons to be learned the hard way: by trial and error. During a discussion on the need for a Meeting secretary, the question was asked, "Can it be a part-time job?" Very quickly the answer came, "If it is a part-time job, it takes *full-time thinking* on the part of the congregation." The strength of 57th Street Meeting came from the number of members willing to do full-time thinking.

Within the group were members active in the Friends Service Committee, Friends Missionary Society, Women's International League for Peace and Freedom, Chicago Church Federation, Hyde Park - Kenwood Council of Churches and Synagogues, Young Women's Christian Association, the Emergency Peace Campaign, the work of the settlements, and better housing conditions. Individual members were men and women of stature, and their work in fields of literature, science, economics, political and social science, and education has been recognized

*See appendix, pp. 54, 55.

and publicly acknowledged. This wide range of interests made the Meeting a challenging group to be associated with.

Early in the Meeting's life, the group suffered a severe financial set-back: in June of 1932, the bank in which all the Meeting funds were deposited failed. Eventually, almost full restitution was made, but nearly two years elapsed before the first in a series of depositors' "dividends" began to restore the suddenly drained treasury of this depression-born fledgling.

The State of the Meeting report for August of 1934 says: "The forums have had speakers from all over the world and the talks have touched an equally wide range of subjects, not however as a heterogeneous collection of talks. A hard-working committee has planned carefully to bring messages pertinent to the hour and our needs, and always with the intention of widening our sympathetic love of humanity and deepening our spiritual life. Strength and perspective for the carrying out of a fuller life we gained from our meetings for worship. We feel a deep responsibility that our forum and worship hours may minister to the visitors who are with us each week. While there is much that is encouraging in the state of the Meeting, we would not give the impression that we are satisfied. Moral and spiritual imagination have a way of developing at least as rapidly as moral and spiritual achievement, so that the goals run on ahead and are always as far as ever beyond our grasp."

The pattern which proved most satisfactory was an unprogrammed worship, followed by a forum lasting about an hour. The speakers covered a broad vista of subjects,* keeping the membership aware of current issues. Often there were interesting outgrowths of these talks. One morning Homer Morris was discussing discrimination against Negroes. Someone asked, "What can *we* do about it?" After a moment's consideration, he suggested: "Bring together the cultured people of both groups." The program committee planned forums during the following weeks that were led by Negroes in positions of leadership.

The major responsibility for the children's religious education program during the early years of this period was carried by Marjorie Allee and Jeannette Cox.[†] The role of the former was

*See appendix, p. 58. †See appendix, p. 57.

then assigned to Alice Flitcraft who served with competence and devotion for several years. Some of the persons who gave of their time and thought to teach classes during these early years were Eleanore Weage, Fern Drummond, Clare Newman, Helen and Karl Klein, Ruth and William Mackensen, Howard and Eurah Marshall, Gladys Rorem, Flora Hendricks, Rachel Oesting, Anne and Ruth Coppock, Alice Shaffer, and John Elliott.

Plays at Christmas season and on other occasions gave the children a feeling of participation in the Meeting. One Sunday stands out in memory: Marjorie Allee had taken the older boys and girls to visit churches of other denominations; then they decided to visit our own meeting for worship. After the group had settled into the quiet, one little girl of eleven rose and said: "Of course I know Friends have always been opposed to war and will have nothing of it, but will someone please tell me in simple language just what they are doing to prevent it?" In answer, Sylvester Jones stood and said in a kindly way, "Rosemary has given me a few uncomfortable minutes," and then he clearly explained to the children what Friends are doing for peace.

Leon Sayvetz was the first young attender of the Sunday school, from non-Quaker background, to apply for membership in the Meeting. He was followed, two years later, by his mother, Adele, who has been an actively participating member ever since.

The "Young Friends" group consisted of young people old enough to take an active part in the adult business meetings. In consequence, their activities were social gatherings and outings rather than study groups.* They were called on, from time to time, to find convenient hospitality for visiting Friends. One summer they were responsible for a group of young people from Austria under the leadership of Riki Teller of Vienna and piloted by several young Friends from Philadelphia. Planning their entertainment in local homes and helping them to see places of interest in Chicago was a valuable experience.

A Young Friends Conference held at Lake Forest in 1934 tied them in to the larger group nationwide. Representatives came from the west coast, from Iowa, North Carolina, New York, and Philadelphia. Sylvester and May Jones along with Robert

*See appendix, p. 56.

and Martha Balderston were asked to be "parents in residence" — a privilege they valued and enjoyed.

One couple who had planned to be married by a justice of the peace while attending the Conference yielded to the suggestion of the Friends and were married by an historical Quaker ceremony in the period immediately preceding a morning worship hour. While some of the older Friends had reservations about the wisdom of this proceeding, it proved to be an unusual and very impressive event. It followed a series of talks on marriage and family relations given during the week, and the young folks felt the seriousness of the occasion. Experienced Friends present were consulted about Illinois marriage laws, the wording of the certificate, and arrangements with the Conference schedule.

In the mid-thirties, three couples identified with 57th Street Meeting asked to be married under its supervision by the so-called Friends' ceremony. This ceremony was new to many persons in the middle west. One guest, who was not a Friend, remarked: "I had feared it would not seem official, but after the certificate had been read I no longer doubted." The first of our own young folks to be married under the care of the Meeting were Daniel Houghton and Anna Coppock on May 11, 1935.

During this period the Anton Vacek family became members after much searching; they all shared thoughtfully in the Meeting life. Founding member Blanche Krauel, meanwhile, contributed actively to the Meeting picture; specifically one remembers her aid, with Anna Vacek, to the supper committee, and later her service as clerk of the committee on Ministry and Counsel.

A difference appeared early concerning the place of music in meetings for worship; the pattern agreed upon was to exclude music from the quiet unprogrammed service, and to have, instead, an occasional musical program in place of a forum. The Century of Progress Exposition in 1933-1934 brought many visitors to both Meetings in Chicago, and the two congregations felt their responsibility that these guests should receive the message and welcome of Friends.

The Wider Quaker Fellowship asked if applicants for membership who were not near any established Meeting could

be referred to 57th Street Meeting. This presented difficulties, since in numerous instances it was out of the question to visit such an applicant for an interview, and equally difficult to keep a close relationship with distant applicants who were received by the Meeting. With such a slender tie, it was easy to lose interest in Quakerism. Nevertheless, our Meeting did accept this role, with uneven results, until the Fellowship Council itself helped to develop more indigenous groupings of Friends.

In the summer of 1935 the property at 4413 Indiana Avenue was sold. The church had planned to move farther out on the south side when it had to leave the near south side Indiana Avenue location. But the sale was consummated before Chicago Monthly Meeting had found a new location. By 1935 the 57th Street Meeting was already established in the University neighborhood, which was also over-churched. In this situation, 57th Street Meeting sent a cordial invitation to Chicago Monthly Meeting to share with 57th Street Friends the facilities at John Woolman Hall until such time as the homeless group could find a satisfactory meeting place of their own. A committee made up of representatives from both congregations met several times and then decided to maintain their separate organizations. This was another case of harmonious action taken on a delicate question. The final meeting at Indiana Avenue was held in the spring of 1936 and Chicago Monthly Meeting moved, for the time being, to rented quarters at 66th Street and Blackstone Avenue in Woodlawn. Members from the far north side decided to undertake a Meeting there which became at once a full-fledged component of Chicago Quarter. This new Monthly Meeting in Evanston purchased a church edifice there and dedicated it in May, 1936.

During the summer of 1935, an event occurred that had far-reaching results. The Mennonites called a conference at Newton, Kansas, of the three historic peace churches, namely the Mennonites, the Brethren, and the Quakers. Robert Balderston (of 57th Street Meeting) and Fred Winslow (of Chicago Monthly Meeting) were appointed by the Friends. Following the conference, a continuation committee was appointed, made up of one representative from each church: Orié Miller from the

Mennonites, Ray Keim from the Brethren, and Robert Balderston from the Quakers. These men formed the nucleus to plan quarterly "discussions and study of our common problems" and at such times to enlarge the group by co-opting an equal number from each church. The peace stand of the individual denominations was thus strengthened by the better acquaintance with, and understanding of, their mutual concern. Robert Balderston continued on this inter-faith project until he left for AFSC work in Germany.

The World Conference of Friends met at Swarthmore, Pennsylvania, in September of 1937. To keep a balance of American Friends, a limited number of representatives was appointed by each Meeting. For those privileged to attend, it was an outstanding occasion. Friends at home shared in this privilege by vicarious attendance gained from visitors who passed through Chicago both before and after the Conference.

Interest and participation by members of 57th Street Meeting in the American Friends Service Committee total program began with the advent of the Meeting. Late in 1931, Wilfred V. Jones visited the dormant coal fields of southern Illinois and West Virginia to organize relief efforts among the unemployed miners. Daniel and Anne Coppock Houghton soon went to share in the related subsistence homesteads at Arthurdale, West Virginia. Mid-1932 saw the first in an annual series of seven AFSC-sponsored midwest international relations institutes. The first five of these were held in early summer on the Evanston campus of Northwestern University, and the last two at North Central College in Naperville. E. Raymond Wilson directed the first of them and Alfred H. Cope the last three.

To all of these institutes, 57th Street Meeting and its members made substantial contributions of money and service. The Meeting gave money for scholarships, two of which in one year were used by Negro students. Clyde Allee was the dedicated chairman of the executive committee for these institutes. In more than one of them, Garfield Cox conducted several of the lecture-discussion sessions and gave one of the evening public addresses. Under Alfred Cope's direction, several shorter week-end institutes were held in midwest cities such as Peoria, Ann

Arbor, Madison, Springfield, and Indianapolis. Talent for several of these was largely from 57th Street Meeting.

Chicago Friends had for some years advocated establishment of an area office of the American Friends Service Committee in Chicago. This cause was aided by Northwestern University which, in 1935, gave two hours of credit for student attendance at the international relations institute, but asked that henceforth it be able to deal directly with an office of the national committee. The establishment of a midwest office at Chicago was approved by the executive board of the Service Committee. Alfred Cope was employed to be executive secretary of this new Chicago office. Ruth Balderston became his secretary in August, 1936. She continued in that role for two years, but in the second year as Ruth Cope.

The 57th Street Meeting was host in John Woolman Hall to the executive board of the AFSC at its April session in 1938. But by August of that year the Chicago office had been suspended. Three factors seem to have worked together to bring about this result. A local one was the grave and prolonged illness of Clyde Allee, the chairman. A national one was the substantial decline in contributions for peace education that accompanied the severe financial and industrial slump which this country suffered in 1937-38. A third factor was some shift in interest from peace education to relief work.

At the close of 1936 the AFSC had asked Sylvester Jones to make a field survey of relief needs on both sides of the lines in the Spanish civil war. His qualifications for this task included a fluency in the Spanish language gained through many years of religious and educational service in Cuba. Upon his return his recommendation for the feeding and clothing of destitute children behind both Rebel and Loyalist lines was promptly approved. Wilfred Jones, also fluent in Spanish, left in April of 1937 to direct the AFSC's Spanish relief work. Alfred and Ruth Cope departed for a Service Committee assignment in Spain upon conclusion of the Midwest Institute in 1938. Though we could not know it at the time, these were but the beginnings of the Meeting's response to many years of war-created needs for material and spiritual aid in many parts of the world.

57TH STREET MEETING OF FRIENDS IN REVIEW

1939 - 1948

ATTAINING NEW STATURE

To quote Thomas Kelly: "The Light for which the world longs will always shine and lead many into the world of need." It is not difficult to reminisce on the special social concerns which Meeting members had in this period. Here and there in the records, we read of vital contacts with the Young Women's Christian Association, Women's International League for Peace and Freedom, the Women's Shelter for the Homeless, the Chicago Church Federation, the Hyde Park - Kenwood Council of Churches and Synagogues, and so on. Needless to relate, the list includes likewise particular Quaker interests, such as the American Friends Service Committee, Women's Missionary Auxiliary, Friends Committee on National Legislation, International Relations Institutes, as well as the alignment with the Quarterly and Yearly Meeting activities of both the Five Years and General Conference affiliations.

In 1939 the turmoil among Europeans gave impetus to their emigration from Europe to America. By the very nature of Quakerism as a way of life, American Friends were drawn into sharing their lives with the victims of Nazi tyranny now within our shores, and in 1942 with first-generation Americans of Japanese origin pitifully uprooted from homes and jobs on our west coast. One Meeting minute relates that we usually had, at that time, six or more New Americans worshipping with us on Sunday mornings.

The home of Clement and Luella Flitcraft, shared also by Sherman and Jeannette Stetson, became a veritable open door to refugees from Europe (via Scattergood hostel) as these New Americans, under AFSC supervision, sought positions in Chicago. Similarly the Allee, Cox, Jones, and Balderston homes in Hyde Park offered hospitality so frequently to visiting Friends. In 1941 an evening class for New Americans was started in John Woolman Hall. Several of our members worked in this project, including Ruth Mackensen and Carolyn Wills.

The late thirties and early forties also brought great solicitude because of the Spanish insurrection. The Monthly Meeting minutes in 1938 relate that \$1,394 was raised by 57th Street Friends for Spanish child feeding. The mention of Spain brings to memory the advent of Joseph and Theresa Pijoan, Spaniards and regular attenders. Joseph was not a conformist religiously, but he emphasized various lights and colors new to us, and through unconventional expression he did sweep out some cobwebs of thought for us.

In 1938, regrettably, active members Clyde Allee and Garfield Cox were incapacitated through long illnesses. This necessitated the appointment of another Monthly Meeting clerk to serve in Garfield's place. When uniting two branches of the Society at the local level in 1931, the Meeting symbolized its dual character by appointing a clerk for each affiliation represented. So Howard Marshall now picked up the reins laid down by Garfield Cox and dually served with Harold Flitcraft as Garfield had done since the Meeting's inception.

By 1940 the separate lines of affiliation were less distinctly drawn, when, for the next five years, Howard Marshall continued as clerk for the united group and Alice B. Flitcraft was named recording clerk. Alice Flitcraft was followed by Betty MacLeod who served as recording clerk for several years while Garfield Cox again acted as clerk.

It is to be wondered at that the records of this decade show a concern was minuted that Friends did not speak to the business as briskly as they should. In the light of our long present-day monthly business meetings, can we reconcile the image of timid Friends? Perhaps we have also forgotten that from 1943 to 1945 the Friday evening sessions were disbanded and the business was conducted after Sunday meeting for worship.

Likewise, when we consider our present-day weekly cooperative Sunday dinners and social contacts, it is truly unbelievable to read, in one committee report of 1944, regret that Friends had almost no opportunity for breaking bread together, that a holiday picnic was the only occasion to have a Meeting meal through the whole year, except for Quarterly Meeting time in mid-winter.

Around the turn of the decade, the Meeting keenly lamented the deaths of its treasurer Craig R. Branson and his mother Jane, along with that of Anna E. Hill, mother of Marjorie Hill Allee. These members had been a living part of the Meeting structure, so it was not easy to be reconciled to our religious life without them. But others came to grasp responsibilities, which is the way of the world and of Meetings, too. Craig Branson's treasurership was taken over by Wilfred Jones in 1941 and thus he has faithfully served through all the remaining years.

It was in 1939 that Robert and Martha Balderston went to Germany to investigate the German refugee situation for the American Friends Service Committee. Not long after his return, Robert Balderston suffered a fatal accident and passed from us in January, 1940. He was a man of "valiant service, sensitiveness of soul and capacity for action, truly a great modern Quaker." Soon after this, Martha Balderston left for West Branch, Iowa, where she shared her warmth of spirit with the refugees who came to Scattergood Hostel to become oriented to American ways and life. After the war, the hostel was replaced by an academy of the same name which a number of the Meeting's young people have attended.

In 1938 George and Elizabeth Watson joined the 57th Street Meeting after deep concern and searching; in deeds their services have been legion. Others who came to us in this period and into the late 1940s, valuably sharing their lives, were Purnell Benson, Evelyn Veolin, Lucy Carner, Margaret Dupree, Thomas Eliot, Hans and Annie Frey, Marshall Hodgson, Mario Iona, Jack and Arleen Kavanaugh, Wolfgang and Gertrud Liepe, Fred and Marcella Lehman, Ulrich and Ruth Leppmann, Achim and Marianne Leppmann, Walker and Mary Sandbach, Karl and Margaret Schmidt, Roger and Ruth Sergel, Dorothy Troutman, Edith Beshears, Mansfield (Bob) and Charlotte Beshears. All have contributed significantly to the Meeting.

There were always many people seeking membership;* it is impossible to mention all the names, but the Meeting greatly valued the thoughtful concern and service of these. In 1938 William and Clare Berry Newman left Chicago for educational

*See appendix, p. 59.

fields, and the Meeting felt their absence keenly. Also in 1938, a joint session of Blue River and Chicago Quarterly Meetings was first tried here, with gratifying results.

There had been a time when the committee to deal with social concerns was labeled "Temperance and Public Morals." But this was soon considered too confining for the day of broader concepts, so the name was wisely widened to "Social Order." Most of the time since then, it has been an active and quickening committee, with its trend of thought close to the hearts of most Friends.

The Social Order committee, through these years, was concerned with the Quakerly cause of peace, problems of management and labor, racial and religious discrimination, world government, and current economic and social dislocations.

In 1942, Friends were continuing to have contacts in the world beyond our walls. It was in that year that Sylvester and May Jones went to Cuba, for the Five Years Meeting board of missions, to investigate the possibilities for conscientious objectors to conscription in war.

The holocaust in Europe brought entirely new emphases as by-products of our faith. For all of us, the picture changed in many ways. Our young men had hard decisions to make. By 1944, twelve of our men were in Civilian Public Service, twelve in military service (including some non-combatants), one was in prison as an absolute pacifist, one with the Friends ambulance unit in China, and one with the American Friends Service Committee overseas. Besides these, Arnold and Lois Vaught were in China with the British Friends Service Council.

The Alexian Brothers Hospital in Chicago provided an alternative service unit for conscientious objectors to the second world war; it is an interesting fact that, later, six of our young women (members or attenders) were married to men in this hospital unit. Sylvester Jones, and others, worked tirelessly on CPS problems and the demands of conscription. William and Ruth Mackensen left in 1942 for service as superintendents of a CPS camp in Maryland. Later that year, William Mackensen was appointed midwest field secretary for Friends General Conference, in which capacity he served several years.

The Visiting committee reported that war-time gas rationing had greatly curtailed any scheduled visits about the city, and this was lamented. But through the years May M. Jones has visited and sometimes counseled by mail with literally hundreds of non-resident members and once-upon-a-time attenders; her service in this one field alone has been immeasurable. It was observed, in one report, that the Friendly visit is as much a part of religion as the message in Meeting.

Surpluses of money from Monthly Meeting suppers were given to the CPS fund except in 1943, 1944, and 1945, when such suppers were discontinued entirely because of war-time food and fuel rationing restrictions. The business meeting instead was held once a month upon the rise of Sunday morning's worship hour.

In the late 1930's, the Women's Service sewing products were often sent to Scattergood Hostel in Iowa and Friendsville Academy in Tennessee. Later, as the war progressed, much of the material was shipped overseas via the AFSC warehouse in Philadelphia. By 1946 and 1947, the Chicago "loop" work-room was a busy place, but the John Woolman Hall sewing group continued where the women of the Meeting made mittens and flannel shirts for men in CPS camps. Elizabeth Smith was most active as chairman some of this time; she and Charles Smith had been founding members of the Meeting. During the same period, the "loop" staff of women was headed by Ruth Dross and later by Eurah Marshall; the Marshalls have both served the Meeting constantly and conscientiously in many ways through all the years of its existence.

In 1940 our Meeting's service committee organized the first inter-racial summer work camp on Chicago's south side; this was greatly facilitated by Paul Douglas, then the city's alderman there. In 1941 work camp was led by George and Elizabeth Watson; Ruth and Morris Keeton likewise manned a work camp during this period. These were largely self-help co-operative housing improvement camps, obviously aimed to break down racial discriminations in day-to-day living. The Meeting itself felt closer to the Negro community because of these work camps. Also, the Meeting was alert to the value in institutes of inter-

national relations which were held in the Chicago area for several summers during this period.

In 1945, Harry and Julia Abrahamson went to India for two years of vital contribution under the Service Committee star.

In the early days of 57th Street Meeting, the forum hour, following the 45 minutes of worship, seemed to be an integral part of the day. Speakers of comparative prominence and importance were secured each Sunday, from myriad fields in the city, state, or world family. Many visitors attended only the forum, and consistently it commanded more attention than did the meeting for worship. This status continued for about 10 years, until gradually the meeting for worship came into its rightful place as our reason for being. Very steadily the worship hour superseded the forum in numbers and in thought; no longer did the Forums committee particularly seek out prominent speakers. Some summers in the early 1940s no forums at all were scheduled, and in the other seasons our own members or visiting Friends were called upon to share concerns or living experiences. By 1945, the forum, as a weekly entity, was gone!

Although we speak with words to indicate that the forum hour was emphasized too greatly in the early years, nevertheless we must not lightly discard the impact it had on our social and civic consciousness. Some of the forum subjects reveal the depth of thought to which Friends were attuned. If we lift at random some of these topics, we can record such concerns as art and religion, education, co-operatives, international and inter-racial relations, teachers' unions, responsibility in politics, the church and world understanding, conferences of Christians and Jews, Friends' principles. A particularly interesting forum on motion pictures in education was given by Fred Eastman, professor of religious drama at Chicago Theological Seminary and a member of the Meeting.

Jeannette Flitcraft Stetson was the Meeting secretary from 1938 through 1941. When the "loop" office of the AFSC was closed during the financial stringency of 1938, Jeannette Stetson also was appointed its part-time secretary to maintain an office in her suburban home. Her principal work was to travel among Friends groups in Western and Illinois Yearly Meetings. She brought a message concerning peace, and, in her person, wove

a web of better understanding between aggregations of Friends Meetings that had drifted widely apart.

In 1942, 1943 and 1944, the 57th Street Meeting had no secretary. Margaret Haines, a sojourning member, served efficiently as secretary in 1945 while she and Laurence Haines were Chicago residents briefly. In 1946 and 1947 Larry Miller, also a sojourning member, and a student at Chicago Theological Seminary, was a most valuable secretary and Young Friends Fellowship co-ordinator. Larry is now general secretary of Friends General Conference.

In the early 1940s, monthly "seminars for ignorant Friends" were regularly held. Although the title was somewhat facetious, the concern was not. However, in 1943 these were discontinued. One report on the State of Society humorously commented: "The seminars were discontinued, not due to lack of ignorance but because of it."

In 1938, Erna Lowenberg first came to John Woolman Hall to worship with us. In 1942 she became a member in deep consecration, giving of herself spiritually and materially through this decade. Her service as librarian has been almost constant for 10 years. Howard McGaw, a library scientist, previously had liberally shared his talents with the library committee by aiding the renovation of the system on the shelves.

The passing of Marjorie Hill Allee, in 1945, was a great loss to the Meeting. Her quiet wisdom, her depth of character, her power of expression, and her extensive knowledge of Friends' principles were a source of great strength. Marjorie was a writer of integrity; her books for young people drew on the author's wide knowledge of science, history, and human endeavors. Several books, expressly praised by literary people, concerned pioneer Quaker history of North Carolina and the midwest, including that of the fascinating Underground Railway. Clyde and Marjorie Allee both gave valuably of themselves in almost every area of Meeting life. Their home was an open house, shared charmingly with Marjorie's mother, Anna Elliott Hill, and their two daughters, Barbara and Molly.

Maintenance of a Sunday school (or Religious school, a term the committee preferred) has always involved both con-

cern and responsibility. During these middle years, Louis Jones, Marshall Walters, and Jeannette Cox all served acceptably as chairmen of the committee. Many others gave of their time and talents as leaders of classes and found it a rewarding experience. Jeannette Cox rendered almost continuous service on the Religious Education committee for 18 years. Her interests were divided between the usual duties of a chairman and the extra-curricular activities of stories and games for the little folks, music, drama, and programs for special occasions such as Christmas and New Year's Eve.

One project, which seemed to hold some lasting values for both the children and its leader, was the gathering together of all the children over six years of age into a programmed junior meeting for worship. Jeannette Cox was ably assisted in this work by her daughter, Phyllis, one of the juniors herself, who played the piano. These meetings were held in the choir room of the church during the adult services. The children then went to their separate classes during the adult forum period.

The records show that the young people delved into adventures of Quaker characters, world geography and the people involved, Friends' service work, and the life of Christ. These, of course, are only examples of the trend in thought which was offered as a guide to the younger people. The Sunday school has always been handicapped by an insufficient number of children of any one age group and by irregular attendance (due to long distances traveled) in carrying on any concerted programs of graded courses of study. There has also been at times the problem, common to most churches, of procuring sufficient volunteers as teachers for the classes which it was possible to assemble.

During some of this period (1938-1948), the young Friends were not established as a group at all; this seems especially true in parts of 1942 and 1946. But there were other years when interest and concern were rife, when as many as 20 young people were listed in attendance and meetings were held every week or two. The 1944 annual State of Society report tells of the young Friends studying world religions. In 1947, Secretary Larry Miller and his wife Ruth led a regular Young Friends Fellowship group into a discussion of dynamic Quakerism.

A charming century-old log house on a farm in the lake district of southern Wisconsin was made available to Friends for several years by a supporter of the Service Committee. Here in the calm and quiet beauty of simple, primitive surroundings, many of our members retreated from the noise and pressures of city life and found healing to the mind and spirit.

One of the reports on the State of the Meeting in this decade observed: "Silence is not worship, but it is an opportunity for worship." Usually, in these earlier days of the Meeting, the silence seemed to follow a time pattern. Although meeting for worship gathered at 10:45, the late arrivals during the ringing of the Unitarian or other church bells imposed an unwritten pledge of Quaker silence until 11:00. The remaining half hour in the worship period normally brought its full share of the spoken word. The messages were consistently vital concerns, and the interpretations had spiritual value. An early archive bewails the lack of younger voices in the worship hour; it was felt that newer and younger members were too hesitant to break the silence in the midst of more seasoned Friends.

Sylvester Jones' great gifts of the spirit, and his ability to imbue with it the world of everyday living, made him a leader among his fellows. He had not only the deep spiritual concerns but also the strength of character and innate judgment to accompany these concerns. The home of Sylvester and May Jones was also a haven of counsel for countless people; this was another open door to the better life.

During this decade, Marjorie Allee wrote a humorous article for Friends' periodicals on "We Move the Chairs." Only the old-timers will smile at the significance of this. The hollow square was the accepted arrangement of seats in John Woolman Hall, but always there were those who wanted to pioneer in design. And so the pattern would be changed for awhile, only to revert to the hollow square once more. The problem of placing the chairs indicated at intervals that we were very much a part of the human family.

Over the years the committee on Ministry and Counsel* has served as a guidepost to our religious thinking. This is a chang-

*See appendix, p. 59.

ing group which continually attempts to take the pulse of the Meeting's life. In 1941 the committee authorized the printing of a pamphlet on the purpose of the meeting for worship; this was compiled by Luella Flitcraft. Likewise Sylvester Jones' tract "Why" was edited for publication in 1944.†

It was during 1941 that smaller worship groups were held in the homes simultaneously with the regular meeting for worship. This innovation was gratefully received by those who were, at the time, in need of the closer fellowship where "a few are gathered in His name."

The Oak Park Meeting of Friends was formed in 1943, and several west suburban members of 57th Street Meeting chose to join this more convenient place of worship. That same year brought the Penn Valley Preparative Meeting at Kansas City under the care of 57th Street Meeting in Chicago, despite 400 intervening miles. This distant sub-group shared its monthly report with the appreciative parent body quite regularly.

The great opportunity of living at Pendle Hill has been partaken of, over the years, by these members: Bernice Amster, Barrington Dunbar, Erna Lowenberg, Dorothy Troutman, Delbert Wilson, and the Lawrence Scotts. These Friends have shared richly with the Meeting their deep spiritual experience.

There were omens in the summer of 1947 that we would have to change our time and place of worship because the Unitarians had developed an increased need for more church school use of their building. A temporary measure moved us from a morning hour in John Woolman Hall to an afternoon meeting for worship in Hull chapel of the Unitarian Church that fall. But this was only the beginning of the neighborhood wandering which ultimately led us into the promised land of Quaker House.

†Also see pamphlet "So We Enter," written by Marshall Hodgson in 1954.

57TH STREET MEETING OF FRIENDS IN REVIEW

1949 - 1956

STEPS TOWARD MATURITY

THE need for a suitable meeting place was continually present in the minds of Friends in the 57th Street Meeting after the growth of the Unitarian Church required giving up John Woolman Hall, in which the first sixteen years of the Meeting's life were spent. The Hull chapel of that Church was made available at three o'clock on Sunday afternoons, and meeting was held at this time for two years, from the fall of 1947 to the fall of 1949. Although some Friends found this time satisfactory and appreciated the opportunity to visit other churches at the eleven o'clock hour, families with children found it necessary to arrange for Sunday school attendance in the morning at other churches and meeting in the afternoon.

A Housing committee worked actively during this time to seek a new home for the Meeting. Many possibilities were considered, including Graham Taylor Hall of the Chicago Theological Seminary, the library of Meadville Theological school, and the large living room of the Watson's home, where a meeting for worship was held experimentally. In November of 1949, a move was made to International House, where the meeting for worship was first held in the East Lounge and later in the much larger Assembly Hall, where the small hollow square of Friends seemed dwarfed physically by the vast floor, high ceiling, and tall windows. The noises which came in those windows were not alley noises, as at John Woodman Hall; they were street noises and courtyard noises that tested the quality of our silence.

The years at International House brought many students from other lands into the meeting for worship, and the eleven o'clock hour was almost unanimously felt to be better for the spiritual vitality of the Meeting. Not all problems were solved, however: literature for display on Sunday and Sunday school materials had to be stored in inconvenient closets during the week; and there was no satisfactory arrangement for monthly meeting suppers and for the holding of the joint sessions of

Chicago and Blue River Quarterly Meetings which had become traditional at 57th Street Meeting in mid-winter of each year. So the search for a home of our own continued.

At last, in the summer of 1952, the decision was reached to buy for use as a Meetinghouse the large building at 5615 Woodlawn Avenue, now known as Quaker House. This place, with its large paneled living room and with residence quarters on the second and third floors, was built in 1910 as a home, office, and private hospital for Dr. Bertram W. Sippy, a prominent Hyde Park physician. Most recently, it had been the Sigma Chi fraternity house. Considering the relatively small number of resident members, the purchase of this large Meetinghouse was a major act of faith for the Meeting; but with the loyal support of non-resident members and the willingness of all members to contribute generously, the financial obligations have been met regularly, and on this basis the property will be entirely paid for by mid-summer of 1958.

While the second floor of the house has been reserved mainly for religious education activities, the Meeting library, and the clothing room, the third floor has provided residence quarters for Friends and others associated with the Meeting. For two years, the year-round interne-in-community service project group of the American Friends Service Committee were the tenants; for a time John and Hanne Sonquist and then John and Jane Elliott as caretakers managed rental of rooms to individuals; later Lawrence and Viola Scott were the center of a Peace Cell group who rented co-operatively.

The substantial two-car garage and apartment on the rear of the spacious yard was occupied by satisfactory tenants when the Meeting bought the property. After they moved, Paul and Ruth Gardescu became the occupants, with Ruth using the garage as a studio for sculpture. Under their care, the lawn and borders blossomed into the envy of our neighbors. In 1956, the Gardescus moved to Cambridge, Massachusetts, and Howard and Eurah Marshall took up residence. During his spare time, Howard is remodeling the interior of the building, converting the garage into living room, dining room, and kitchen.

During the years of wandering in the wilderness, much faithful work was done by Housing committees under the succes-

sive chairmanships of George Watson, Ralph Victor, Jeannette Cox, and Walker Sandbach, investigating every large house for sale in Hyde Park. After Quaker House was acquired, the vast amount of necessary planning, purchasing of equipment, decorating, and maintenance work was managed through committees chaired by Jeannette Cox, Walker Sandbach, Howard Marshall, Richard Boyajian, and Christopher Cadbury. Working together to "sweep and garnish" our new home was an inspiring and unifying experience. Many other resident members of the Meeting have helped in the work, but special mention might be made of Eurah Marshall, Wilfred Jones, Robina Bland, John Curtis Wood, Virginia Zeuch, Margot Klaber, Philip Meighan, Bill Cook, Bob Vacek, Edwin Wright, and George Watson.

On January 8, 1956, Friends met again in John Woolman Hall to commemorate the 25th anniversary of the Meeting. Some 200 persons attended this observance whose proceedings included reminiscent remarks and messages* from old-time members, representatives of other Meetings or denominations, and a renewed dedication to the future. These proceedings were recorded on tape by Phil Meighan and transcripts were made from it by Donn Schneider.

In 1949, Garfield Cox was succeeded as Presiding Clerk by Harold Flitcraft. Eurah Marshall assumed the responsibility in 1952 when Harold became the Clerk of Blue River Quarter. The Meeting has been most fortunate in its clerks. Friends remember especially the profound thoughtfulness and beautiful voice of Garfield Cox, the wry wisdom of Howard Marshall, the wit and ingenuity of Harold Flitcraft, and the creative use of special queries composed by Eurah Marshall on members' responsibilities in the business meeting.†

During the same period from 1947 to 1956, the Meeting was well served by a number of devoted secretaries: Larry Miller, Robert Byrd, Glenn Bartoo, John Trowbridge, and Mary Cadbury. The secretary's position has been a delicate one, since Friends feel strongly that the spiritual life and work of the Meeting are the responsibility of all members, but are not able to contribute time and energy equal to the need. The secretary has been

*See appendix, pp. 61, 62, 63.

†See appendix, p. 60.

editor of the newsletter, compiler of membership and committee lists, keeper of the files, master of mimeographing and mailing, and co-ordinator of Young Friends or Student Fellowship activities. Beyond this, his service has followed his gifts, like that of any other member of the Meeting. Because the University attracts gifted seekers as graduate students, the Meeting has found secretaries of outstanding ability and devotion to serve half time for low pay.

The facilities of Quaker House have not only made possible the easy arrangement of monthly and quarterly meeting sessions and dinners, but have also led to the happy custom of potluck dinner after each Sunday meeting for worship. This custom is a great convenience to suburban families, but it is more important as a means of providing fellowship among the members of our scattered Meeting and as a way of becoming acquainted with visitors and attenders. In good weather, when tables can be carried into the yard, this weekly occasion has become a delightful picnic in the shade of the big cottonwoods along our south wall. But Quaker House is used not only on Sundays: mid-week meetings for worship, committee meetings, community gatherings, meetings of the student fellowship, weddings and memorial services have found suitable places in the many rooms of our home.

The beautiful oak-paneled meeting room has been the scene of many of the marriages under the care of the Meeting which were held during this period. Altogether, eleven marriages were arranged by the Marriage committee under the care of the Meeting; and two were held in Quaker House under the care of other Meetings. Eight members of the Meeting were married by other Meetings or ministers. Marriages of special interest were those of Warder Clyde Allee and Ann Silver, Meeting secretary Glenn Bartoo and Carolyn Angus, and three couples who met through the Meeting: Daniel Rodman and Frances Cawthon, Jack Ross and Dorothy Dickinson, and Dick Boyajian and Polly Gildersleeve.

One result of suburbanism has been the growth of new Meetings, many of them largely composed of former members of 57th Street Meeting. Penn Valley, our distant Preparative Meeting in Kansas City, became a monthly meeting in 1950, but

in the post-war decade, we acquired three new Preparative Meetings: Friends in Rockford and Downers Grove requested that their groups be accorded this status in 1952; in the following year, the small Oak Park Meeting, weakened by the loss of members who moved from the city, requested a change to preparative status. Since that time, the Downers Grove Meeting has become a strong group, accepted in 1955 as a united component of Fox Valley and Chicago Quarterly Meetings. The Oak Park Meeting has been kept alive by the faithful activity of Luella Flitcraft, Beulah Nelson, Maurice Crew, and Carolyn Wills. Though it suffered the death in 1955 of Beulah Nelson, who was at the time Clerk of Illinois Yearly Meeting, this local group recently has gained strength through new members, especially Clare Davis, Molly Nieland, Donn and Mary Ann Schneider. Rockford Meeting has remained small but devoted, losses from removals being offset by new members and attenders.

In the far north suburbs of Chicago, a Monthly Meeting has grown up in Lake Forest, established under the care of the Friends World Committee, with some of our 57th Street Friends in its membership; this Meeting, with members from diverse backgrounds, is growing toward unity through facing the decision whether to affiliate with one or both Quarterly Meetings. At the opposite end of the metropolitan community, in the south suburban area, a group of families, mostly members of 57th Street Meeting, have gathered regularly and are considering whether to seek Preparative Meeting status. While this rapid production of offspring is a sign of healthy growth, the loss of these vigorous Friends from the life of the central Meeting has often been keenly felt.

Members of the Meeting have moved to all parts of the United States as well, and are to be found in the new Meetings springing up all over the country. Many who have moved to areas where no Meeting existed have brought vital Friends' influence to their communities. Outstanding among these was Jeannette Flitcraft Stetson, in Muskegon, who took the whole state of Michigan as her parish: for example, by appointment of Governor G. Mennen Williams, she was serving the state as a civil rights commissioner when her life ended in 1950.

While we are proud of 57th Street Meeting's function in drawing new life into the Religious Society of Friends and sending it on to other Meetings, some Friends who depart from Chicago leave gaps which we are keenly aware can never be filled. Three Friends who left the Meeting upon retirement come to mind: Clyde Allee, Fred Eastman, and Lucy Carner. We have felt even more keenly the loss of a number of members by death, especially many of our founding members upon whose strength the Meeting depended so heavily. Among these are Sylvester Jones, Caroline Miles Hill, Clyde Allee, Elizabeth Smith, Clement B. Flitcraft, and Jeannette and Sherman Stetson. Our grief in losing these Friends is tempered by our joy in their creative lives and inspiring leadership in the Meeting and by a sobering sense of the responsibilities we have inherited.

During this period the Meeting continued to be strengthened by members driven from Germany by the fanaticism of Hitler. Wolfgang and Gertrud Liepe, and their sons Wolfram and Winfred, after spending some years in South Dakota, came to the University of Chicago and made a great contribution to the spiritual life of the Meeting. Joachim and Marianne Leppmann came to Chicago by way of Iran, and, as did Joachim's brother Ulrich a bit earlier, became active and devoted members. Marianne served as recording clerk and "Achim" as chairman of the Peace and Service committee.

The growth of new Meetings in recent years led to the division of Blue River Quarter of Illinois Yearly Meeting into two halves in 1952, the new northern quarter being named Fox Valley. Since four of the Meetings in this Quarter — 57th Street, Madison, Milwaukee, and Downers Grove — are united Meetings belonging also to Chicago Quarterly Meeting, joint quarterly sessions are now held not just once a year at 57th Street Meeting, but two or three times a year at different Monthly Meetings. In 1952 a merger of these two Quarterly Meetings into one joint quarter was proposed by Harold Flitcraft. Like earlier proposals for closer union made by Sylvester Jones and others, this plan bore no immediate fruit, but as Friends grow closer in spirit, we may hope to make progress toward organic union as eastern Friends have done.

Many Friends of this dually affiliated group are actively

in the leadership of both Quarterly and both Yearly Meetings, as well as the Five Years Meeting and the Friends General Conference. Eurah Marshall has served on the board of Peace and Social Concerns in the Five Years Meeting and on the Executive committee for the United Society of Friends Women in Western Yearly Meeting. Garfield Cox has served as a member of the Educational board of the Five Years Meeting and as a trustee of Earlham College. We are pleased that the two successors to J. Barnard Walton as executive secretary of the Friends General Conference, first Earle Edwards and later Larry Miller, are both former members of the 57th Street Meeting. Harold Flitcraft has served as vice-chairman of Friends General Conference and as a treasurer of the *Friends Intelligencer* and, presently, the *Friends Journal*. He also presided as Clerk of Fox Valley Quarterly Meeting from its establishment in 1952 until 1956.

Irene Koch served as Recording Clerk of the Chicago Quarterly Meeting 1955-57. Howard Marshall and George Watson have been members of the Friends World Committee, representing Western and Illinois Yearly Meetings respectively.

Members of the Meeting have also been active in the wider conferences of Friends. Erna Lowenberg attended the Oxford World Conference in 1952 and the Watson family the 1957 Wilmington Conference of Friends in the Americas. Conferences of the historic peace churches — Friends, Brethren and Mennonites — were attended by George and Elizabeth Watson in 1954 and by Howard Marshall in 1956. The Conference of Friends on Civil Liberties, held at Scattergood School in 1954, was attended by George Watson; that on race relations at Wilmington College in 1956 by Patti and Andy Billingsley, Norman Johnson, and Sylvia Way.

Service activities of the Meeting during this period have been so constant and extensive that a summary defies compilation. Outstanding was the development of the Hyde Park - Kenwood Community Conference, arising out of a concern of the Social Order committee that our neighborhood find a peaceful and creative way to become a racially integrated community. Julia Abrahamson, who first voiced this concern, became the

executive director of this remarkably vital organization and led it to great effectiveness and to national recognition (in the *Readers' Digest*.) In 1956, she left to join Harry Abrahamson in the Co-operative Community at Celo, North Carolina, where he is the director of the co-operative laboratories and she is writing the history of the Conference. Other members of the Meeting, namely Walker Sandbach, Sam Iden, and Gilbert White, have served on the board of the Conference; in 1957 Elizabeth Watson became a member of the staff.

Other special activities have tended to focus on the traditional Friends' concerns of peace and race relations. Harry Abrahamson, Wilma Lux and Jack Urner have gone to Washington to express the Meeting's concerns directly to national officials. The Social Order committee has circulated a questionnaire on integration to all Friends' schools, and a letter of inquiry and support to Friends Meetings in the south about school integration in this area. The Meeting has been especially concerned to discharge its responsibilities as a constituent in two relations: first, as the home Meeting and primary religious association of Senator Paul H. Douglas, a founding member of the Meeting; and second, as a member of Western Yearly Meeting which shares with Indiana Yearly Meeting responsibility for Earlham College.

In general, Friends have approved and supported the policies followed by Paul Douglas in such areas of domestic legislation as housing, civil rights, labor relations, economy, and integrity in the public service, while criticizing and seeking to influence his position on many matters of foreign and military policy. Through his years of service, a warm association has been maintained. Paul Douglas has attended meeting for worship when in Chicago and has expressed his conviction of the value of the Meeting in his spiritual life; most Friends in turn have been proud of his integrity and statesmanship, and many have campaigned actively for his election and re-election.

The Meeting's relations with Earlham College have been very close. Many of the founding members graduated from Earlham, and several children growing up in the Meeting have gone there as students. Garfield Cox has served on the board of

trustees; Eurah Marshall joined it in 1957. Thomas Jones, president during this period, had many contacts with the Meeting, and Landrum Bolling, president-elect, has been closely associated with it. Many members of the Meeting were deeply concerned when the Earlham College administration in 1951 seemed to depart from its traditional pioneering in race relations, in an incident involving a member of our Meeting. While laboring with Thomas Jones and others over this problem and the catalog statement about inter-racial dating arising from it, the Meeting has continued its financial and other support of its college, which is coming to be recognized as one of the finest in the midwest.

The Chicago regional office of the American Friends Service Committee has always drawn a large proportion of its leadership from this Meeting. Garfield Cox chaired the Executive committee during most of the period covered by this report, and the executive secretaries, Earle Edwards and John Willard, as well as many other staff members, have been members of the Meeting. In addition to continuing programs in the field of peace education, civil liberties, and community relations, in which 57th Street Meeting members have been very active, the regional office has sponsored an increasing number of projects. These have ranged from week-end work camps to interne-in-industry and interne-in-community service groups, international student seminars, a work-camp to aid migrant farm laborers in Wisconsin, and a civil liberties conference for high school students. In 1948 George Watson and in 1949 Ralph Victor served as dean of the international student seminar at Woodstock, Illinois.

Nationally, Garfield Cox has served for many years as a member of the AFSC executive board, and Earle Edwards, formerly of 57th Street Meeting, has been associate executive secretary with headquarters in Philadelphia. Many members and former members of the Meeting have served abroad with the Committee: Ruth Dross, Betty MacLeod, and Morris and Ruth Keeton in Germany; Mildred Mahoney in France; Ralph and Polly Victor in India; Edward and Esther Meyerding in Austria.

In 1956, the Chicago regional office and national office of

the AFSC united in setting up a special mission to investigate and consider what action Friends might take which would be most helpful in easing the tensions and promoting reconciliation in the Chicago community of South Deering, where mob and "vigilante" action by white residents against Negro families in the Trumbull Park public housing project had become a national scandal. Clarence Pickett, Helen Baker, and Lucy Carner were appointed to this mission by the national office, and Ogden Hannaford, Nick Paster, and George Watson by the Chicago office. Of this group, only Clarence Pickett has not been a member or attender of the 57th Street Meeting.

The Meeting's concern with the victims of war and social upheaval around the world manifested itself in others ways too. The clothing workroom downtown, directed first by Ruth Dross and later by Eurah Marshall, was discontinued in 1949 because of a shortage in funds, and the work was transferred to a room in Watson's basement then reconditioned and made usable by a Meeting work project. When Quaker House was opened, this work was moved there; each year several tons of clothing have been prepared and shipped to Philadelphia through the devoted work by members of the Meeting and their friends, under the leadership of Eurah Marshall and Mary Sandbach. CARE packages were sent in considerable numbers during the period of greatest need. In October of 1949, the Kwiatkowskis, displaced persons sponsored by the Meeting, arrived in Chicago and were given hospitality in the home of Nick and Laurel Paster for several months until their permanent housing needs could be met; and in 1957, the year in which the Kwiatkowskis received their American citizenship, our second family, the Woikins, arrived after almost unbelievable frustrations and delays.

For a review of the spiritual life of the Meeting in its many aspects, it may be most useful to close this history with selections from the report on the State of Society, written as a 25-year summary, and approved by the Meeting in July, 1956:

"The first home of the Meeting was John Woolman Hall, designed and named for the use of the Meeting as part of the parish house of the First Unitarian Church. Friends worshiped there before the Unitarians were able to use their church audi-

torium. There we held meetings for worship and business, religious forums, Quarterly Meetings, sewing days and parties, as freely as though it were our own property. There Fred Eastman articulated for us the value of the empty plaster frame over the fireplace in opening our hearts to the leading of the spirit. There too began our traditional practice of re-arranging the meeting room chairs, though always keeping the quality of spiritual democracy expressed in the first report of the Meetings committee by having no facing benches . . .

"A regular feature of the adult program of 25 years ago was a religious forum following the meeting for worship each Sunday, which attracted many members of the University community and was usually larger in attendance than the meeting for worship. The holding of a potluck dinner in Quaker House every Sunday has been most valuable for the fellowship of the Meeting, but it has created a problem of timing which has not been solved. Significant forums have been held every other week, some before potluck and some after, but almost all scantily attended. Sample subjects from the first year are: The Message of John Woolman to the Present Day, The Disaster of Unemployment, Race Relations, Persia Today, and Why Fascism in Germany? Comparable subjects in recent months are: Why We Are Against Loyalty Oaths, Pacifism and the Income Tax, and Religious Education: Guidance for Quaker Worship.

"Many study groups on the Bible and Quakerism have met during the years. This year, the adult study group has met regularly before the meeting. The first half-year was devoted to comparative study of the new books of Faith and Practice for Western and Philadelphia Yearly Meetings, the latter being considered for adoption by Illinois Yearly Meeting. The detailed attention paid to this study made the first half of the year considerably longer than the second half, which was devoted to beginning the study of the Epistles of Paul in Phillips' translation, *Letters to Young Churches*.

"The spiritual condition of the Meeting, which led last year to a series of forums on the meeting for worship, has continued to be a matter for concern. Some Friends find that those who speak most often speak least to their condition; some miss the

spiritual refreshment they seek and fall away from the Meeting; some find the Meeting cold and lacking in personal interest; some feel a lack of spiritual depth in frequent vocal expression of social concerns; some feel constrained by what they interpret as an insistence on creedal orthodoxy. Occasionally the power of the spirit moves so deeply that these divisive feelings are melted into a gathered meeting.

"We are aware of some of the roots of our difficulties. Our homes are scattered over all Chicago; those of us who live close to Quaker House are entangled in the innumerable good causes of the most over-organized community known to man; only very few of us see one another frequently between Sunday and Sunday. At any Sunday morning meeting, less than half those present may be Friends; frequently as many as one-quarter are attending for the first time. But these things, although they may be truer today, were true in some measure 25 years ago. Perhaps the difference lies in this: most of the founding members were experienced Friends, many with generations of family tradition, all with experience in other Meetings which were based on Friends communities.

"They brought to the Meeting a feeling for Friends' worship and an experienced sense of the fitness of things; a sure knowledge how to reach 'that life and power which takes away the occasion of all wars.' Today only a few of those Friends are still in the Meeting, and very few with comparable backgrounds have come to us. Most of us joined Friends at 57th Street Meeting or at other new university Meetings, if indeed we have joined Friends at all. We have not had sufficient power of the spirit to overcome the obstacles to community in our Meeting; we have not known instinctively Friends' ways of working and worshiping together, and we have not sought to master them with sufficient devotion.

"Our failure may be a failure to keep alive the great traditions. As George Fox could transcend the spiritual heritage of the Bible because he had absorbed it so completely, so the founding members of 57th Street Meeting could create a new Meeting pattern because they carried within themselves the values of Friends' traditions and could express them in new

forms without losing the substance. If we are to become again as a Meeting the vital force we can and must be, those of us who came to the Religious Society of Friends in maturity must consciously seek to learn what we did not unconsciously absorb in childhood. Perhaps thus we shall be able to restore the depth and power of our meeting for worship without losing our special qualities as a university Meeting and a recruiting office for intellectual seekers.

"We have made progress. Out of long discussion, the committee on Ministry and Counsel evolved a plan for small groups of Friends to meet together for fellowship and for discussion of the problems of the meeting for worship. All members and regular attenders are to be included in these groups, for which members of Ministry and Counsel have served as conveners. At least a few of these groups have brought real spiritual enrichment to their members and thus to the meeting for worship; many others which have not yet reported may have succeeded as well.

"We have been greatly helped by the visit in May of Ralph Rose of the Friends World Committee, who spoke to members of Ministry and Counsel on the Lost Art of Eldering and to an open meeting on The Life of the Meeting. Speaking from a deep concern for the spiritual life of the Religious Society of Friends and a rich background of Meeting activities, Ralph Rose helped us to see that our condition is a common one among Friends today and that we can raise the life of our Meeting to a higher level — but only if many of us are prepared to make the Meeting the central institution around which we organize our lives."

Invitation to Worship

Be still and know that I am God

WE welcome you to this meeting. It is a period for worship together both through expectant silence and through spoken words. There is no human leader, and no pre-arranged program. Each person who enters the meeting helps to determine the depth of our worship as a group.

We believe that the spirit of God dwells in the hearts of men. When men open the way and listen to God, an inner light will shine through them. Sitting quietly here, each seeks to have an immediate sense of this divine leading and to know at first hand the presence of the Spirit. If there is speaking, it should come sincerely from the depth of life and of experience. Such a meeting is always a high venture of faith, and it is to this venture that we invite you this hour.

Many of us are new to this Meeting, and all of us are seekers of the Truth, conscious that we still have much to learn. Please make yourself known to those around you after meeting, for we all need one another. If you wish to learn about the thought and action of the Society of Friends as a whole, you are urged to examine the literature near the door.

QUAKER HOUSE — CHICAGO

5615 WOODLAWN AVENUE

The above statement, prepared by Marshall Hodgson, appears on a card which the Welcomers committee hands to visitors as they enter the meeting for worship.

APPENDIX

The recorded minutes by Garfield Cox leading up to the establishment of 57th Street Meeting give such a clear picture of the problems and deliberations of the group that some of them are here given:

MEETING OF JULY 13, 1930

Sylvester Jones reported the results of his conference with Von Ogden Vogt concerning the possibility of Friends occupying a part of the new Unitarian Church building being erected at 57th Street and Woodlawn Avenue. Both Dr. Vogt and the Unitarian trustees desire to share their building with such a group as Friends, partly for the sake of seeing it more fully utilized, and partly because of the social and religious value in the example of two groups of different faith and usages sharing the same building and retaining their independence and their separate meetings.

Marjorie Allee summarized the results of the recent Monthly Meeting questionnaire on the advisability of relocating the Indiana Avenue Meeting. The returns from this, together with such other evidence as was available, indicated that, although Friends are almost unanimously dissatisfied with the Indiana Avenue location, it was improbable that Friends would all agree at this time to accept the opportunity at 57th Street and Woodlawn Avenue . . .

After sympathetic consideration of the various interests involved, it was the generally-held conviction that the setting up of the proposed new Meeting should receive further consideration. It was agreed, however, that further discussion should be postponed till the members of the group had had opportunity to think matters through more fully and to advise with influential members of the Meeting who live in other parts of the city.

It was decided, meantime, to appoint a committee to ascertain quite definitely who would be interested in undertaking the Hyde Park project and to what extent in terms both of service and money. Those appointed for this purpose were Garfield Cox, Sylvester Jones, Robert Balderston, and Anne Coppock.

MEETING OF JULY 20, 1930

The Meeting opened with silence and under a deep concern that any steps taken would be in the interests of Friendly work as a whole . . . Garfield Cox reported for the committee appointed at the previous session to ascertain the extent of the interest of Hyde Park Friends in the contemplated new work . . . The Committee called upon 67 people, of whom 55 gave assurance of their moral support. Ten of these are children whose present needs would be served more largely by a Sunday school than by a meeting for worship. In order that the proposed new project might be undertaken without seriously crippling financially the work in which Chicago Friends are already engaged, 14 individuals or families expressed a willingness to increase their present giving . . .

The committee regard as a significant feature of their findings the fact that the majority of people interviewed, who are not now interested in a Hyde Park

Meeting and Sunday school for Friends, stated that time was when they would have been deeply interested in such a development but that they had since joined other churches in the neighborhood. The belief was expressed that the establishment of a Meeting here at this time would prevent the future loss to Quakerism of many others who may come into this section of the city.

The report of the committee was followed by a free and full discussion of Friends' work in Chicago, and of the possible losses as well as the gains that might result from setting up an additional Meeting. Concern was expressed lest the spirit of such a proposal might be misinterpreted by some who have made great sacrifices to maintain the work at Indiana Avenue. Others felt that a needed new Meeting, set up by members of the Chicago Monthly Meeting, would be an additional tribute to those who in the past have carried the Monthly Meeting through periods of difficulty. It was reported that some of these Friends had been apprised of the outcome of our previous session and that they had shown an understanding spirit concerning the problems faced by Friends in this community.

The sense of the discussion seemed to be that an opportunity to procure, within our means, another equally useful location, might not come to this generation of Hyde Park and Woodlawn Friends, and that we should, therefore, ask the Monthly Meeting at its next session to consider the establishment, at 57th Street and Woodlawn Avenue, of a separate meeting for worship and business. A statement in conformity with this conclusion was drawn to read as follows:

With a deep desire to extend to a larger number of people the opportunity of the Friendly message and worship and to utilize the opportunities to render Friendly service in our community while at the same time cooperating in the general work of Friends in Chicago and in the wider field of the world, the undersigned, gathered in a meeting held at the home of Robert and Martha Balderston, 5840 Stony Island Avenue, Chicago, Illinois, on July 20, 1930, at 4 p.m., ask Chicago Monthly Meeting of Friends to consider the establishment of a meeting for worship to be held at 10:30 a.m. on Sunday morning and a business meeting to be held on the first Friday evening of each month in Hyde Park and Woodlawn.

MEETING OF NOVEMBER 8, 1930

It was reported that Chicago Monthly Meeting, at its session October 15th, had decided to recommend to the Quarterly Meeting the establishment of a separate Monthly Meeting of Hyde Park Friends, that this recommendation had gone before the Quarterly Meeting on November 1st, and that the latter had appointed a committee to take the proposal under advisement and to report back to the succeeding Quarterly Meeting to be held next May. It was also reported that it seemed to have been the sense of the Monthly Meeting that meantime Hyde Park Friends were free to undertake unofficially such work as they felt it their duty to attempt.

After considerable discussion, the Chicago Monthly Meeting members of the Hyde Park group came to the conviction that they should shift the center for their work from Indiana Avenue to Hyde Park beginning the first of the year and that they should inform the Indiana Avenue people of this purpose, and thereby remove an uncertainty which had been handicapping the work of the parent Meeting and especially that of the Sunday school. It was next agreed that in order to

prepare for the new work in Hyde Park, a clerk and a treasurer should be appointed, together with four committees which should plan respectively the following phases of our work: meetings, religious education, library, and finance . . .

Arnold Vaught and the clerk were requested to draw up a letter to the Area committee of the Comity commission of the Chicago Church Federation, telling them of the desire of the group for a Meeting in Hyde Park and asking their counsel and approval in our undertaking.

MEETING OF DECEMBER 5, 1930

Hyde Park Friends held their first meeting at 1174 East 57th Street December 5, 1930. The meeting convened in a silence made impressive to all by the common thought that this was our first gathering in a meeting place which gave promise of being the home of our future work.

The Finance committee reported the results of its negotiations with Von Ogden Vogt . . . It was decided to propose that we pay \$50 a month rent for the first six months of 1931, \$75 a month for the second six months of 1931, and \$100 a month during 1932; if some readjustment from this schedule should seem desirable, at least three months notice should be given.

The clerk was instructed to prepare a letter to Hull House Friends earnestly inviting them to participate in the new undertaking. The clerk was also requested to draft a letter to be sent to all Friends and other individuals in Chicago who might be interested, informing them of the plans for the new Meeting and inviting those free of conflicting obligations to unite with it.

The clerk reported that the letter which he and Arnold Vaught had been asked to write to the Comity commission of the Chicago Church Federation had been well received and that the latter organization looked with favor upon the undertaking Friends had proposed.

Sylvester Jones reported for the Meetings committee recommending that an unprogrammed Sunday morning meeting for worship should begin at 10:45, to be followed by a religious forum at 11:30 to last about an hour, the activities of this forum to be guided by a sub-committee of the Meetings committee and either to develop a course dealing with a succession of closely related topics, or else to determine the subject matter from time to time in terms of the interests and qualifications of the forum leaders that are available . . .

For the committee on Religious Education, Marjorie Allee made the following report: Our plan, tentatively, is to attempt to teach, with about equal emphasis, the Bible first as story and later as history, stories of the Christian Church and of Friends, and ethical conduct. The first two points present difficulties, but by no means such difficulties as that of the teaching of ethical conduct.

It appears that, in spite of the many years and centuries through which men have been attempting to inculcate virtues that no one knows just how it is done; but there is among modern investigators a strong suspicion that example has more to do with it than precept; that, in other words, a child will do what he sees his family do, rather than what his teacher tells him he ought to do. And with this in mind, the committee has considered the possibility of educating the child's parents quite as much as the child himself.

On this point, of what is now often called character-building, the committee feels that a good deal of experimentation will be necessary and useful. We believe that enough work has been done on methods of cultivating a friendly feeling toward the people of other nations so that we can go ahead on this with some confidence, and we intend to stress world friendship in all our classes.

Percival Coffin, for the Library committee, recommended that two libraries on Friendly topics be established, one for children . . . and one for students. He reported that Douglas Waples was examining relevant resources of other libraries in the community with a view to placing our emphasis where other have not.

Robert Balderston reported for the Finance committee a minimum budget for 1931 of \$1,950 and a desirable budget of \$2,100. The Meeting approved the budget and asked the Finance committee to proceed with the procuring of pledges.

The Meeting agreed that in Friends usage the new meeting place should be named John Woolman Hall, and that the Meeting should be 57th Street Meeting of the Religious Society of Friends.

FROM THE MINUTES OF JANUARY 2, 1931

The 57th Street Meeting of Friends held its first business session under its new name in John Woolman Hall, Friday evening, January 2, 1931. . . .

The clerk reported that an invitation had gone forward to Hull House Friends to join with the group already working for the establishment of the new Meeting, and that the following acceptance had been received from Harold Flitcraft, clerk of that body:

"Convening in their regular manner of business at Hull House on December 7, members of Central Executive Meeting of Friends heartily accepted the invitation of Hyde Park Friends to join with them in setting up a new Meeting in John Woolman Hall beginning January 4, 1931. We welcome the opportunity of broader religious fellowship afforded by this joint adventure and pledge our earnest co-operation and financial support in its behalf."

The clerk reported that he had appointed Marjorie Allee, Thomas Jenkins, and Robert Jones to prepare a letter to Friends generally concerning the plan for the new Meeting, and that 400 copies had been mailed out.

FROM THE MINUTES OF MAY 31, 1931

On the afternoon of May 31st, members of 57th Street Meeting met in the Library room with the committee appointed by the Quarterly Meeting to supervise the establishment of 57th Street Monthly Meeting: 38 persons were present.

After a brief silence, William Henry Matchett offered prayer and Fred Winslow, on behalf of the Quarterly Meeting committee, spoke of the solemn purpose for which we had gathered. He then asked the members of the 57th Street Meeting to name a temporary clerk and proceed with the organization of a monthly meeting. Garfield Cox was asked to serve as clerk.

It was then suggested that before proceeding with organization it would be helpful for the new group to hear any words of counsel and encouragement that might be in the hearts of those present. Members of the Quarterly Meeting com-

mittee and other visiting Friends spoke helpfully. There were then read the names of those who wished to be transferred from Chicago Monthly Meeting to 57th Street Monthly Meeting (30 adults, 8 children).

Clarence Pickett explained the opportunity presented to the AFSC to undertake child feeding and vocational rehabilitation in the bituminous coal fields of America.

The request of Theodore Noss for membership in the new monthly meeting was received and William Newman, May Jones, and Anna Hill were named a committee of welcome.

FROM REPORT OF YOUNG FRIENDS ACTIVITIES FOR YEAR ENDING AUGUST, 1932

The entire group was more agreed on the desire for an informal organization out of which a variety of expression might develop than on anything else suggested. Young Friends desired to come together for fellowship and exchange of ideas over the teacups about every two weeks. They wanted anyone to feel free to drop in to these teas and any other occasions that might arise out of making John Woolman Hall from 5:30 to 8:30 a church "at home" . . .

During this period Jesse Holmes talked with us about Russia and Socialism; Rufus Jones dropped in for a few moments before the Sunday Evening Club; Ray Newton and Ray Wilson have talked with us on international affairs; Marjorie Allee recounted moral tales of North Carolinians who did not care to fight in the civil war. Among ourselves we tackled prohibition; one week-end we retreated to Palatine with David Day where winter sports and firelight philosophizing held the spotlight of our attention. Four of us went to Kankakee State Hospital for the insane and came back so talkative on the treatment of maladjusted individuals that an evening was spent on that subject.

Once William Newman led a discussion on English Friends in industry, and soon after that several of us were at the Binders and on the beach at Ravinia hearing Mary Kelsey and three other workers among the miners tell of their industrial experiences. Another week-end 14 of us went to the Dunes. Once we all brought our favorite poetry and read selections as the spirit moved us. With the Negro forums our teas took on a colored caste with a symposium of Negro literature conducted by Ruth Balderston and indulged in by the entire group. We closed the evening by singing Negro spirituals and decided to go to the Metropolitan church to hear a trained chorus sing them as they should be sung. But in between we indulged ourselves in moonlight horseback riding in Palos Park. This week-end our young people have charge of the devotional service at Quarterly Meeting.

A statistical report would state that there are 45 names on our mailing list and during the year there probably have been 60-some names to whom notices were sent. The group has changed each Sunday, and to our advantage, but it has made it somewhat difficult to carry through any more closely organized program. We have had an average attendance of 18 at these meetings.

Special mention should be made of our associate, May Jones, who has done more than anyone else toward supplying us with names of interested people and

keeping them informed as to our activities. All through the year we have been conscious of the interest and co-operation of the older Friends.

Wilfred Jones served as secretary until he went to Illinois feeding center and since then Anne Coppock has acted in that capacity. William Newman has handled the finances and everyone has worked on the foods committee. For the coming year Ruth Balderston will be the new chairman.

ANNE COPPOCK, *Chairman.*

Note: Alice Denby (Yost) served as chairman, 1934-37.

FROM REPORT OF THE RELIGIOUS EDUCATION COMMITTEE NOVEMBER 6, 1931

After the summer vacation of about three months, the Friends religious school began meeting again the first of October. There have been, as last year, three groups. The two groups of younger children meet at 10:45 in the basement club-room for their lesson story and illustrative work, which lasts until 11:30. The younger children, below the reading age, are in the charge of Anne Coppock, with Fern Drummond acting as substitute.

Their lessons have been based on the graded course which most Protestant denominations follow, with a leaflet for each child which is put out by the Pilgrim Press of the Congregationalists. We have not tried these lessons before in any class and are interested to see how suitable we find them. The children from seven to ten years of age are beginning the story of Abraham and his travels, with much handwork to familiarize them with the ways of life of the time.

After 11:30 both groups are given over to Jeannette Cox and Marian Jenkins (piano) for singing and games and the usual cracker and cup of water that helps to break the long noon. Between these children and the next class is a gap of at least three years, in which we have no class and no children for a class.

The class of older girls, of 13 or 14 years, is studying, under the direction of Jeannette Stetson, during the forum hour, Jane Addams' "*Twenty Years at Hull House.*" It will be remembered that she was for some years secretary to Miss Addams, and a generally useful member of the Hull House group, so that she is admirably suited to teach this study of the city social settlements.

Members of the class and some invited guests visited Hull House last week, saw a costume party of some 200 neighborhood children in the gymnasium there, looked over the house and shopped in the neighborhood for Italian cakes and Mexican cheese. They decided that there were fewer machine guns and more civilized people than they had expected. They hope to visit other settlements through the year.

The number of Friends' children attending the school is larger than last year. We do not have many transients, such as were sent in too irregularly last winter and spring from the Unitarian congregation. This makes for a little lower record in attendance, but better morale and much better learning.

MARJORIE HILL ALLEE, *Chairman*

THE MEETING'S FORUM SERIES, 1931-1932

PROBLEMS OF CITY LIVING

- "The Case Against the City" — *Marjorie Hill Allee, authoress.
- "This City Must Be Rebuilt" — Jacob L. Crane, Jr., City Planning Commission.
- "The Biology of City Living" — *W. Clyde Allee, professor of zoology, University of Chicago.
- "The Economics of City Living" — *Garfield Cox, professor of finance, University of Chicago.
- "Chicago's Fiscal Problem" — Simeon E. Leland, professor of economics, University of Chicago.
- "City Education" — Carleton Washburne, director, Country Day School, Winnetka, Illinois.
- "The City's Health" — †William E. Cary, physician.
- "Medical Service for Middle-class Families" — *C. Rufus Rorem, associate director of medical service, Rosenwald Fund.
- "City Charities" — †Wilfred S. Reynolds, executive director, Chicago Council of Social Agencies.
- "City Labor Problems" — *Paul H. Douglas, professor of economics, University of Chicago.
- "Recreation in the City" — †Russell Tyler, professor of sociology, University of Illinois and †William F. Byron, sociologist, Northwestern University.
- "The City Man's Religion" — †Jesse H. Holmes, professor of philosophy, Swarthmore College.
- "The City Man's Church" — Von Ogden Vogt, minister, First Unitarian Church.
- "Religion in Chicago's Inner City" — Samuel C. Kincheloe, professor, Chicago Theological Seminary.
- "The City Family" — Ernest W. Burgess, professor of sociology, University of Chicago.
- "Mexican Colonies in Chicago" — *Robert C. Jones, social service worker.
- "Race Relations in Chicago" — *Clarence Cunningham, probation officer, Juvenile Court, Chicago.
- "Chicago's Political Problem" — *Percival Coffin, municipal bond specialist.
- "Pull and Privilege in City Politics" — Philip Yarrow, clergyman and social worker.
- "Rebuilding Democracy in Chicago" — *Caroline Miles Hill, social and civic worker.

Note: * Member of 57th Street Meeting. † Member of another Friends' Meeting.

Note: The original intention was to put all these talks together and publish them in book form, but it never came to fruition.

SOME NOTES ON THE 1939 MEMBERSHIP LIST

The last membership list for general circulation was compiled in 1934. There were 121 names on the list at that time. On the present list there are 172 names. Death, removal and resignation have somewhat reduced the original list, which has been largely increased from applications for membership, transfers from other Meetings, and children born to members. There are 90 male members and 82 female members.

The international character of the membership has been emphasized in the last few years. There are now: 3 members born in Germany, 1 in Bulgaria, 2 in England, 2 in Russia, 1 in Poland, 1 in Bohemia, 3 in Mexico, 1 in Sweden, 3 in Spain, 2 in Cuba, 1 in Japan. Members of the Meeting are now living in 15 states, and two are in West China. A few of these have joined by letter and have not yet been able to visit the Meeting. When possible, local members arrange their trips to call on these distant members.

SOME NOTES ON 1954-55 MEMBERSHIP LIST

Additions: 32 (by birth, request, transfer).

Losses: 9 (by death, resignation, transfer).

Membership totals: Resident, 126; non-resident, 216.

Membership by sex: Male—Resident, 66; non-resident, 109. Female—Resident, 60; non-resident, 107.

Membership: Full—Resident, 74; non-resident, 175. Associate (children)—resident, 28; non-resident, 41.

Birthright Friends: 20%.

Friends by conviction: 80%—these have come from some 16 different denominations or faiths.

CLERKS OF THE COMMITTEE ON MINISTRY AND COUNSEL

(FORMERLY CALLED MINISTRY AND OVERSIGHT)

William Newman — 1931-1938	Blanche Krauel — 1945-46, 1946-47
Luella Flitcraft — 1939	Lucy Carner — 1947-48, 1948-49
William Mackensen — 1941	Stephen Angell — 1949-50
Carolyn Wills — 1942	Robert Byrd — 1950-51
Clarence Cunningham — 1943	Edith and Edward Steel — 1951-52
Ulrich Leppman — 1944	Fred Lehmann — 1952-53, 1953-54
Ruth Coppock and Eurah Marshall — 1945 (until July 1st)	John Elliott — 1954-55
	Donald Klaber — 1955-56

The committee on Ministry and Counsel gives a continuing care to the spiritual life of the Meeting; in addition the following sub-committees are appointed and under the direct supervision of the larger group: Membership, Personal Counselling, Memorials, and Marriage.

QUERIES WRITTEN (1955) BY EURAH MARSHALL
THEN PRESIDING CLERK OF THE 57TH STREET MEETING

*Speaking to the condition of persons attending
the Monthly Meeting for Business*

1. Am I prompt in arriving for 6 o'clock supper preceding Monthly Meeting?
(It is recognized that working hours make it impossible for some.)
2. Do I do what I can to hasten the after supper clean-up?
3. Am I prompt in assembling in the meeting room in a quiet worshipful attitude, ready for the Monthly Meeting session?
4. Have I done all in my power to have my business transacted and my report ready before Monthly Meeting?
5. Is my report thoughtfully considered and thoroughly prepared? Is it written?
6. When named a representative to Quarterly or Yearly Meeting, do I come to the next session of Monthly Meeting prepared to report on what were the highlights for me?
7. As a committee chairman, have I and my committee adequately discussed ideas presented in our committee meetings and formulated specific recommendations (if any) for Monthly Meeting to consider?
8. Have I, as a committee member, been conscientious in attending committee meetings so that I understand the content of any recommendation and need not take time in Monthly Meeting to have it explained?
9. Do I listen as each person speaks so as to have an understanding of what has been said?
10. Instead of listening to what a person is saying, am I thinking of what I am going to say?
11. If someone expresses my thinking on a subject, am I satisfied merely to voice agreement?
12. Do I consistently maintain an open mind and a loving attitude?
13. Do I sincerely desire and pray that any decision reached in Monthly Meeting session be for the good of the whole Meeting — not necessarily "my" decision, nor "your" decision, but "our" decision?
14. Do I realize and accept the fact that Monthly Meeting sessions cannot be both brief and a time for a full and free discussion by all members on all matters?
15. Am I willing to discipline myself along those lines in which I realize I fall short?

LETTERS AND REMARKS (EXCERPTED) ADDRESSED TO THE
25th ANNIVERSARY OBSERVANCE OF 57th STREET MEETING
HELD IN JOHN WOOLMAN HALL ON JANUARY 8, 1956

By ROBERT O. BYRD, *political scientist, Illinois Wesleyan University*

The 57th Street Meeting has played an interesting and unique role in the development of American Quakerism and in the lives of those of us privileged to be associated with it . . . I have become very conscious of what might be called the "dispersal quotient" of the Meeting; it is high. The constant arrival and departure of new members of the Meeting is, no doubt, something of a trial to the permanent resident membership. This arrival and departure, however, has been responsible for a peculiarly great dispersion of influence throughout the land and the world.

While such information might run the danger of becoming prideful, it would be interesting to know how many members and attenders of 57th Street Meeting have been intimately connected with the development of new Friends Meetings in the places whence they have gone. I am thinking, too, of the wide range of residence among those who have gone out from the Meeting: the Gutkinds in Africa, the Victors in India, the Coles in Japan, and the Jones family in Latin America, with the innumerable members of the Meeting who have gone to live and work for varying periods of time in Europe. Chicago may be the cross-roads of America, but 57th Street Meeting approximates the cross-roads of the world.

By RUTH DROSS, *then a social service worker in Cleveland, Ohio*

It is with sincere and somewhat nostalgic pleasure that I put on paper some personal thoughts on the 25th Anniversary of our Meeting. This is New Year's night and the hour during which I used to walk across the Midway to join you in meeting. Lovingly I remember this thoughtful and prayerful way of beginning the New Year in the presence of like-minded and like-seeking Friends.

After seven years of absence from Chicago, I still feel that our Meeting is the place where I "belong." I begin to wonder why an institution remains meaningful, from which one is physically apart and within whom only a few people are still personally known to me. Let me venture an answer to this question.

Many of us feel that the family into which we were born remains The Family long after we have outgrown it, long after its members have died and after we have established our own. But we know that there our most important responses were formed, basic relationships set, and the frame of our total personality delineated.

Perhaps for those of us who as adults have chosen Quakerism as the frame of our spiritual personality, our Meeting has become an equally important second family. Here our early responses to God were formed and formulated, supported and guided, and in this sense we found parents, brothers and sisters of a new dimension. As in childhood we have again been learning to receive, to accept, and to give; this time in keeping with our slowly growing spiritual development.

Here we dared to experiment with new insights and with new forces; our failures were understood and our modest growth supported. If we accept the idea that the Meeting serves as our second family, absences from and changes in its membership are of little importance. If this is so, the deep and unique sense of commitment which accompanies a feeling of belonging is explained.

Often when I am stuck along the way, when discouragement hangs like mist upon me, when I am without courage and with too little faith, I have the one desire to sit quietly in your midst and start anew. Then in times of inner security and freedom, of new relationships or old ones well sustained, of jobs well done or problems solved creatively, I feel like coming home and letting you take part. So many of these joys I owe to our Meeting.

By PHILIP MARSHALL, *physics professor, Albion College, Michigan*

I am not active (in the Meeting) now, having left Chicago some 15 years ago, but in 1931 I was very active in this room (John Woolman Hall). One advantage of Sunday school is to remove these active members from the Meeting room for at least part of the time. We started out in the basement nursery in 1931 when I was at the age of four or five; about all I can remember about that is sand. There must have been a sand pile which began in one place at the start of Sunday school and wound up in various places.

We moved from that room to other parts of the building; I was never sure why we moved so much, but I was told that there were reasons for it; the Unitarians requiring space, etc. But I always supposed it was to spread the damage out, so that it didn't accumulate too much in one place! We had our introduction to silent meeting in the music room, where we also sang a few songs.

I am not sure how we got our teachers; perhaps they drew lots; it was fortunate for us that the better teachers were the worst at drawing lots. In successive years we were in the secretary's office, in the tea room, the parlor, or on the stage in the back of John Woolman Hall. All in all, it was a very worthwhile experience for me. We were led gently yet persuasively, but at least we were led.

There was more inter-play between the members of the Meeting and the Unitarian Church than Dr. Vogt may have known about. As all of you know, Friends do like to visit, so a long time elapsed between the close of meeting and the departure for home. This time was well used, after church let out, by my brother, myself, Al Flitcraft, Pete Klein, Manuel Uribe, and others. We did various things during this time.

I recall one expedition of discovery which delighted us. We went through the chapel and on to where the bell rope hangs (of course, ropes are meant to be pulled), then through the library into the church auditorium from which we descended a stairway to the cavernous regions below!

You are somewhat better off, for your children, who are just like we were, now do whatever they do in their own house of worship, not in some one's else. I hope in the future that you will continue to lead your children in the Friendly paths.

By RUTH COPPOCK PALMER, *of West Chester, Pennsylvania*

Perhaps my first memory of 57th Street Meeting was seeing the enlargement of the Unitarian Church under construction. As I looked at the raised supports for the back stage and steps, and the large fireplace, I wondered what sort of worship room this new Meeting would have.

Friends of the established Chicago Monthly Meeting kept closely to Bible lessons, but the Friends setting up the new Meeting favored Sunday school material that applied religious living under current social and economic systems. So I came along with my older sister, Anne Coppock (now Houghton), to give this new approach a try.

To a 13-year-old girl, Jeannette Stetson was a true Friend (in both senses). As our Sunday school teacher, we knew she was interested in us and planned

extra activities for us besides the weekly lessons that set forth the main Quaker principles. Jane Addams addressed the forum during this period, but Jeannette had introduced her to us as a personality before that. I still have my autographed copy of Jane Addams' Life.

There was a year or so when an active Young Friends group and a good minister attracted me back to the pastoral Meeting in Chicago, but during my years at Earlham College I felt the unprogrammed Meeting really met my needs best. The years I was a member of 57th Street Monthly Meeting did much to make me feel at home among Meetings in Pennsylvania and Delaware.

The sincere searching of dedicated individuals for guidance in silence and the sharing of truth as they have experienced it are the aspects that appeal to me most in a good meeting for worship. Words of Marjorie Hill Allee, Anna Hill, and Luella Flitcraft were the most inspiring to me when I attended 57th Street Meeting.

By VON OGDEN VOGT, *minister First Unitarian Church when Meeting began*

For several years I had been interested in developing a community church which would be an association of several religious bodies using one building but each maintaining its own distinctive ideas and usages. It therefore gave me great satisfaction to contemplate the possibility of realizing in Hyde Park a large part of that conception by having one building used not only by the Unitarian parish but also by the Meadville Theological School and the Friends Meeting. I believe that the doubts of some of your members were resolved as they began to believe my repeated assertions that if the Quaker usages should in any way be altered by such a co-operation it would destroy the meaning and value of the plan itself.

We leaned over backwards, I fear, in leaving you alone. We did have various committee conferences, many pleasant personal contacts, and one memorable joint service in the church when both our congregations were lifted and inspired by the words of the Clerk of the Five Years Meeting. Far more deeply, by a kind of natural osmosis, our people were benefited by the near presence of the Friends' spirit. We were moved by a proper pride, as if he were one of our own, when Sylvester Jones was chosen for the initial work of relief in Spain early during the war there. That pioneer work was one of the inspirations for the formation of the national Unitarian Service Commission.

I have not ceased to feel the general social and religious value of our association. Each body doubtless enjoyed some advantage in spread of influence by belonging to the larger whole, while the whole to which each contributed was a concrete manifestation of diversities in harmony, still a much needed lesson.

One more consideration I must mention. A deep conviction of mine was greatly strengthened by our association with your Society and its wonderful people, namely that the central heart of all religion is not in its ideas or beliefs, nor even in its ideals and morals but in its worship and communion with God. You have given the primary place to the silent meeting. In that, all ideas are tested; from that, all good works flow. This is a standing challenge to all bodies which still require adherence to specific beliefs that they enlarge their bounds to more inclusive fellowships. It is the true solution of the dilemma of stability and change. It is the one sure basis for accord among differing sects, and thus the medicine for the healing of the nations.

So we gladly join our prayers for the next great chapter in the story of the 57th Street Meeting of Friends.