

Memories of
57th
Street Meeting



on its
75th
Anniversary

***Friends, welcome to the 75th Anniversary pamphlet of
57th Street Meeting of Friends!***

October 14, 2006 will be a day spent in retreat, visioning and celebration, with Friends looking back upon the rich history of the Meeting, assessing its present situation and looking forward as well. Pondering the struggles, achievements and transformations of the spiritual community known as 57th Street Meeting over the past three-quarters of a century certainly seems a solid foundation for sharing our hopes and dreams of what our future should be.

As we look back, there is much of which we can be proud, there are many sources from which to draw inspiration. 57th Street Meeting has always been a bridge and an open door. The first united meeting in the region, 57th Street has successfully balanced relationships to two Yearly Meetings, bearing witness that the Light can shine through widely divergent faiths, practices and administrations. Located in the Hyde Park neighborhood near the University of Chicago campus and often populated by a number of professors, researchers and students, the Meeting has consistently worked to reach out to its wider South Side neighbors. How many thousands of people have passed through the doors of our Meeting since 1931? How many thousands have been affected by its outreach? No one can say. Always most active when times were worst, the Meeting accomplished much during World War Two, the Civil Rights Movement and the Vietnam War. And yet, it is just as moving to think of the Seekers who found their spiritual home here, and the lost and troubled souls who found comfort among Friends for a year, a month or even just a day.

Recently pulled back from (what seemed at the time) the brink, the Meeting now thrives. Even as we offer up our gratitude for this sudden transfiguration, we must ask: What shall we look for next? Friends have rarely been ones to rest upon laurels. What goals shall we direct our efforts towards, what visions shall draw us forward? Friends feel a potent spiritual force crystallizing within the community; where will the Spirit lead us? One day will not answer these questions—nor should we want it to! Rather let our hearts be full of gladness now, in the moment, even while our hands itch with the desire to serve. Let us utter gentle words to those around us and open ourselves to them in Love. And above all, let our souls bask in peaceful silence while we await the Opening of the Way, that mystical moment when we discern the true Path which our feet are longing to tread.

History of the 57th Street Meeting*

Although there were scattered Quakers living in Chicago as early as 1852, the story of the Chicago area Society of Friends begins in 1864 and by the initiative not of Chicagoans but rather of a traveling Friend, and a “foreigner” at that. Elizabeth Comstock (1815-1891)—sometimes called “The Elizabeth Fry of America”—was a recorded minister from England, with a passion to ease the suffering of those caught up in America’s Civil War.

In the Third Month of 1864, Elizabeth Comstock journeyed to Chicago accompanied by two Friends from Richmond, Indiana—Rhoda and Charles Coffin—to investigate conditions at Camp Douglas, a large and ill-equipped POW camp for captured rebels just south of today’s McCormick Place. This camp housed a total of 30,000 captured soldiers from the South, with as many as 12,000 crowded together at one time. These Friends came to bring spiritual and physical comfort to the camp’s miserable inhabitants. The camp had a mortality rate of 15%. Exposed to disease and harsh weather, 4,500 men died in Camp Douglas’s 3½ years of operation. Some were dumped into Lake Michigan only to wash ashore later, and others were buried in unmarked paupers’ graves in what is now Lincoln Park. But the concern of these Friends extended beyond the prisoners to the condition of Quakers as well. While in Chicago, these visitors advertised in the newspapers for a called Meeting for Worship “among Friends of the several branches.” Rooms were rented from the Methodists downtown, and soon 40 members were holding twice-weekly worship, plus a First-day School.

In 1866, Chicago Friends petitioned to be recognized as a Monthly Meeting. The new Chicago Monthly Meeting became part of Ash Grove Quarterly Meeting in Western Yearly Meeting in 1873. Although initially meeting jointly for worship, in 1870 a smaller group “not finding ourselves free to believe as we liked” began meeting with Wilburites, Norwegians, Danes, and some from the Hicksite tradition. In 1877, they formed a Monthly Meeting in the Blue River Quarter of the Indiana Yearly Meeting (Hicksite), and took the name “Central Executive Meeting.” These two Chicago Meetings developed their mature identities from this point until the First World War.

Since 1913 there had been a concern within Chicago Monthly Meeting to have a worship group at the University of Chicago. A

*This history has been gathered from various sources: Sabron Newton’s compiled and updated history of the meeting; David Finke’s “Introducing Chicago Area Quakers” (which was developed with the aide of Sabron Newton and relied on histories edited by Ken Ives); and input from Carol Zimmerman and David Rutschman. More information can be found in the 1956 booklet *History of the 57th Street Meeting of Friends*.

committee, therefore, was appointed to help with a students' Friends society that had arisen. By 1921, after the arrival on campus of a number of Quaker faculty, gatherings were being held in the University neighborhood more or less regularly. The most interested students were those—from both branches—who had served in France in the relief and reconstruction work of the newly-formed American Friends Service Committee. The adults also were creating numerous get-togethers of Five Years Meeting Friends with General Conference Quakers. Joint sewing projects occurred, as well as other cooperative work on behalf of AFSC. A Hicksite recalled “many happy occasions with the Indiana Avenue Meeting,” and an Orthodox Chicago Friend wrote of “develop[ing] mutual respect and liking for one another, which made increasingly attractive the thought of undertaking, in the [nineteen] thirties, a united Monthly Meeting.”

The decade of the 1920s saw acceleration in the dynamics of unity, cooperation, outreach, and innovation. While some Chicago Meeting Friends went forth to Germany and Russia to organize child feeding and famine relief, other Friends (we're now up to 1925) from Central Executive Meeting accepted an offer from Jane Addams to hold their Meetings at Hull House, the world-renowned settlement house on the city's turbulent near-west side. Jane Addams, when she could, worshiped with them, and lent her bedroom as an infant-care nursery. On business-meeting First Days, Friends dined at Jane Addams' table.

At the University in the 1920's, Quakers of both varieties cooperated to sponsor visiting lectures by Friends, often from overseas. They held worship in various faculty homes, while continuing to support their Monthly Meetings, in attendance, committee service, and finances. Friends thought about whether to establish something like a Pendle Hill or Woodbrooke, or a reading room, or a residence for Quaker students, or perhaps a center for foreign students. Some of these visions would not be realized for another generation.

By the late 1920s, a third Chicago meeting was ready to be born, emerging from the first two. Another denomination was building a huge new structure near the University, and their pastor wanted to offer it to other churches as well. He also, not incidentally, admired the historic religious and social values of Friends. In 1929, after discussions with Sylvester Jones—a Friends' missionary to Cuba—that church offered Quakers the use of what they would call John Woolman Hall, on the 57th Street side of their emerging building. In fairly rapid succession, Friends from Chicago Meeting met with the Hyde Park worship group;

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achieved unity over the proposal for a separate Meeting with officers, committees, and a budget; and recommended to their Quarterly Meeting that a new Monthly Meeting be established. Chicago Meeting then transferred 30 of their adults and 8 children to what became know as 57th Street Meeting. Founding members included biologist Clyde and author Marjorie Hill Allee, with Bloomingdale, Indiana ties; recorded minister and business school dean, Garfield Cox, and his wife, Jeannette; economist (and later senator) Paul Douglas; Sylvester and May Jones, former missionaries to Cuba; and Howard and Eurah Marshall, teachers from Iowa and Indiana Quaker families.

Many of the founders had met on occasion with other Quakers who, like themselves, lived near the University of Chicago. At its very first business session the clerk was instructed to invite the Hull House group to join them in the new undertaking. The General Conference Friends immediately and heartily accepted. They minuted, “We welcome the opportunity of broader religious fellowship afforded by this joint adventure.”

In May 1931, Chicago Quarterly Meeting accepted this new entity. The minutes from Western Yearly Meeting’s 1931 annual sessions have the following quotes via the Quarter: “Chicago [Monthly Meeting] reports that the difference of opinion on important questions seemed impossible of harmonizing and resulted in a division of our membership and the establishment of a new meeting.... [However,] the spirit of unity prevails, and with this unity has come increased spiritual power.” The report closed by mentioning “the helpfulness of the Friends of the General Conference affiliation.... Their deep faith, their unflinching loyalty, their readiness to forego personal conveniences for the good of all,” their character and their counsel were appreciated. And the report concluded that “we are working and worshipping together in unity.” Thus was formed the first “united meeting” in the Midwest, the 2nd oldest in the country only after Montclair, New Jersey, which in 1928 affiliated with both New York yearly meetings.

During the 1930s, 57th Street offered members the choice of Western or Illinois Yearly Meeting affiliation, supported the budget and program of both bodies, and conducted business with two clerks (one from each). Later it functioned with a single membership list and clerk. At the beginning, leadership and support came predominantly from Five Years Meeting Friends. In recent decades, more members have participated in Illinois Yearly Meeting, affiliated with Friends General Conference.

Although it never called a pastor, 57th Street has had in its membership over the years several recorded ministers and many able and experienced Friends, among them veterans of reconstruction work in France and CPS (Civilian Public Service). A secretary was employed from 1932 until the meeting became too small in the 1970s to need one. Through volunteers, the Meeting has participated in interchurch and interfaith council work.

In the 1930s, members involved themselves in AFSC's Institutes of International Relations, and successfully pressed AFSC to set up a Chicago office. The Meeting organized Chicago's first interracial work camp in the summer of 1940. During World War II, and later wars, conscientious objectors came seeking Quaker guidance and support. Clothing for relief was processed in the 1940s through the 1960s, and both European refugees and persons released from Japanese internment camps were helped to relocate.

57th Street's origins illustrate some of Chicago Quakerism's key themes: Service, Unity, Good Order, Innovation, Mutual Learning, Self-transcendence as well as the desire to overcome old divisions. It was "set off" in Good Order, with the permission and assistance of its parent bodies. It also shows the seemingly spontaneous arising of an independent body of religious seekers, aided by the ministry of seasoned Friends with memberships in established Meetings. The connections with experienced Quakers, both locally and from the larger bodies, were essential.

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The Meeting also represents adaptations and innovations. For instance, for at least the first decade, the clerks from the two predecessor Meetings alternated every month recording and presiding. Individual Friends were listed in the directory as being members of either General Conference or Five Years' Meeting (Five Years being far more numerous among them). But after 30 years, each member was assumed to belong to both Western and Illinois Yearly Meeting, with half the numbers being reported to each.

From its origins, the form of worship was based in expectant silence, while being aware of the need for some regular spoken human input. This need was met by a highly-organized series of public "religious forums" following worship. In the first decade these drew many more attenders than the worship itself.

Another innovation, which some would view as having mixed results, was the agreement with the Friends Fellowship Council to accept referrals—along with united meetings in Washington, D.C., and Pasadena, California—from people who wanted to join with Friends but had no Meeting nearby. Many of these had been in the Wider

Quaker Fellowship, but then wanted to formalize a membership. So, by the time 57th Street was twenty-five years old, there were twice as many nonresident as resident members: 80 were “by convincement” rather than “birthright,” and they came from at least 16 different denominations.

In the 1950s, when surrounding communities changed from white to black, members committed themselves to urban renewal and creation of a multiracial community.

After leaving John Woolman Hall, because the host church had required the space for its expanding membership, the Meeting used space in a number of Hyde Park area places, until after WWII when the desire for a regular place to meet became increasingly urgent. The Meeting acquired its first and only meetinghouse in 1952 at 5615 Woodlawn Ave.

Howard Van Doran Shaw was the architect of the house, which was finished in 1910. Its front door is identical to the door at the Lake Forest Country Club, another Shaw building. By coincidence Shaw’s daughter, Sylvia, was sculptor of the Mary Dyer statue which currently stands in front of the Friends Center in Philadelphia. The house was built for Dr. Bertram Sippy, a physician and a professor at Rush Medical School, and was used for his home medical office which included an examining room. The building served many purposes in subsequent years. It was used during WWII as a residence for women in uniform called WACS and was a frat house before the Meeting bought it. The local chapter of the fraternity had lost its charter from the national because it had pledged a negro student. It is ironic that the Meeting’s good fortune was created by a principled stand of local students to not cave in despite such a severe sanction.

Over the years, Quaker House, a building that had been previously used as a medical office, military residence and a frat house, has served Friends, students and neighbors well. The building needed much heavy restoration when bought in 1952. The work, which was largely done by meeting members, included converting the actual coach house into a family residence for some founding members and their family to live. Quaker House has provided space for worship and business, classes and nursery, weddings and memorials, hymn sings and study groups, forums, community events, and potluck meals. An excellent book collection expanded to fill the library. Under house managers or program directors, Quaker House also rented rooms to individual students or groups cooking cooperatively, and offered guest rooms to traveling Friends. Residential community members have shared living space and meals and worked collectively on a variety of projects.

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During the revolutionary 1960s, attendance was high. The activists of the meeting community took part in civil rights and anti-war demonstrations, and the 1968 convention disturbances and race riots were not far away. In the quieter 1970s, a smaller Meeting examined its spiritual condition. The community food pantry received Meeting support in the 1980s. FCNL research has informed the Meeting's voice on many issues. Although valued members once headed the national board and the Chicago office, 57th St. Friends were not close to AFSC in the 1990s. But they expressed their perennial hope for a better world by offering summer peace camps for children and advocating creation of new volunteer service opportunities.

By the end of the 1990s, a small membership struggled to maintain a large building. In the process of seeking to adapt to the Meeting's small numbers and to simplify its structure and activities, the residential program was phased out in 1999. A continued search for a meaningful use for the Quaker House led 57th Street to the Sophia Community, an intentional, nonsectarian, spiritual community of women and men. Both communities, Sophia and 57th Street, gave serious consideration to their compatibility, and in 2000 the Sophia Community was welcomed in residence at Quaker House. The Sophia Community also manages the building and its services to Quakers and others.

In the first few years of the new millennium, as a number of Friends who had been mainstays of the Meeting during the 1990s left Chicago for various reasons, attendance at meeting declined significantly. Sometimes only four or five Friends would gather for worship, and in response to the shortage of dedicated Friends the committee structure was reduced to only two committees. The subject of laying down the Meeting was discussed but as so often happens in the history of Friends, a way opened which led to the rebirth of the Meeting. The arrival of seasoned Quakers from other areas of the state and country revived the Meeting, as did the attendance of spiritual seekers new to Quakerism, some of whom eventually became members. By the end of 2003, the Meeting had grown strong enough, both in numbers and in the Spirit, to reinstate a full committee structure and hire a secretary. A wonderful energy flowed through the Meeting as each committee rose to its tasks. Friends wondered to see attendance soar while both the vocal and silent ministry in Meeting for Worship deepened as the Meeting found its voice.

Friends found many new ways to witness Quaker values in their lives and worked together to manifest Friends' testimonies in the world around them. Religious education classes for adults and children were begun, threshing sessions and spiritual retreats were offered, representatives were appointed to many religious organizations on the local and

national levels, a Young Friends network was initiated, worthy causes from counter recruitment efforts to Katrina relief were supported, and new members were enthusiastically welcomed! Much that had been neglected or been allowed to go astray during the time of low attendance was now being rectified. Old records were uncovered and updated with great diligence, and the process of reorganizing the library was begun. Relationships with both Illinois Yearly Meeting and Western Yearly Meeting were reinvigorated, especially the relationship with WYM which had grown somewhat distant and strained. What resulted, beyond a closer and warmer relationship with WYM, was a renewed commitment and sense of purpose among Friends as to 57th Street Meeting's historic position as a united meeting. With the help of weighty representatives of both yearly meetings, the Meeting took steps to effect the restoration of gospel order within its community and much needed work took place on the property as well. Considerable improvements have been made to Quaker House and the coach house (with more to come) and new trees and many flowers have been planted on the grounds. As 57th Street Meeting of Friends prepares to celebrate its 75th anniversary—with marigolds, butterfly bushes, chrysanthemums, snowberry bushes and roses still in bloom—it is clear that the Meeting is blossoming as well.

David Hadley Finke

When I ponder my appreciation of 57th Street Meeting (through whose house I first walked as a teenager, ca. 1958), five areas immediately come to mind.

1) *Stewardship of the Property*. The generous and creative use of our superb space extends back to the very beginning, when we hosted a clothing-repair workshop for AFSC. I have known 3 different communal groups who have called it home, bringing life & vision to a larger world. Organizations could meet here that had no welcome elsewhere. It has been a place of repose, shelter, and reflection for weary souls, and an outpost of Quakerism at a strategic world crossroads.

2) *Social Witness*. For many, this may have been the most obvious. A pioneer in racial-justice awareness and neighborhood-preservation activism a good decade before I arrived, the Meeting provided a base for Dr. King's open-housing marches in the 1960s, and was a collection point for riot relief following his assassination. Support for Thich Nhat Han's school seemed a natural.

Particularly vivid for me are memories of how we hosted neighborhood draft counseling sessions (as many as 3 simultaneously for a while) for community youth as well as University students, and how this place provided week-long hospitality (a "Movement Center") for draft and military resisters during the 1968 Democratic Convention protests. It was also home base for the "Nonviolent Caucus" whose vigils at the Amphitheater led to the arrest of some 30 of us. (My cell-mates included fellow AFSC staffers, members of Meeting.)

3) *Exercise of Discipline*. Gradually, over several decades, this Meeting discovered that we must hold each other accountable to higher standards than the radical individualism which our culture was providing us. "The Good Order of Friends" became a more apparent model as we labored with those either with mental health issues or our own notions of righteousness in ways that had become disruptive to our fabric of unity. Learning what eldership may entail was not always easy, but cumulatively, under God's guidance, it did provide a pattern for approaching conflict and dysfunctionality. Balancing respect for our peculiarities with a sense of responsibility for our collective well-being has been a challenge that I believe the Meeting has generally met with faithfulness. I have not been the only one who had "outrun my

Stewardship of the Property, Social Witness, Exercise of Discipline, Ecumenicity in our Religious Society, Love and Support

Guide” but was restored with loving, forgiving, and confidential attention to my situation, consistent with Friends’ principles.

4) *Ecumenicity in our Religious Society.* The heritage of being a “united meeting,” drawing from its inception on 2 (of 5) traditions of Quaker history, was far more important than I had first realized. I, like many, had initially been attracted by Quakers’ radical social witness and had little patience for those from evangelical traditions or more active worship expressions. My equation of “liberal” politics and theology had completely blinded me to the essential witness born by Conservative Friends. I mistakenly assumed that rejection of our Christian history was normative in this Meeting—quite overlooking the religious perspective of George Fox and his colleagues.

But now I value identifying those points of personal growth in which I came to respect, worship with, and learn from Friends who were “cousins,” growing up in different households as it were. A major turning point both for me and the Meeting was when we were on the verge of denouncing those who had a different perspective on same-sex unions from what we assumed was our belief. In a soft but convincing voice, one Friend urged us simply to get to know better those whom we presumed to instruct—for me, a spiritual breakthrough. It set a pattern for your experience in later years of not walking away from what felt like fundamental differences, but rather to commit to dialog and mutual learning. A number of experiences in this Meeting (starting with an invitation to attend the united Quarterly Meeting) began my schooling which has extended more deeply within the structures of FWCC (Friends World Committee for Consultation), a world-wide highly-diverse Family of Friends.

Retaining my formal membership among you is my way of affirming our need for each other across our sub-denominational lines of FGC and FUM.

5) *Love and Support.* A warm and welcoming place for me personally, a home-base for the Life of the Spirit, was vitally important in those stressful years of professional work in the anti-war movement. Gradually, as I worked for Quakers (in AFSC) I discovered the richness of our worship life, and finally wanted to formally identify with it as well as draw on it. This was the community which received and held in trust my draft card, when I no longer could carry it in good conscience. This was the church with whom I could speak in addressing a federal judge

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in support of endangered civil liberties. This was the larger “family” which instantly rallied to my family’s financial relief when my place of business burned down. This was the place which always provided a place of refuge and comfort and anchoring for me over the years.

Regardless of our imperfections, occasional frustrations, or sense of inadequacy, I hope we will never lose sight of how God has chosen to use us in the wider world, and as a setting for the intersection of heaven and earth in our own souls. May bounteous blessings be for all of us and the world through us in this next 75 years.

In 1948, 57th Street Meeting decided to purchase a home. My father, George Watson, was on the committee that was looking for a house to buy near the University of Chicago. In that process they looked at a house at 5132 Woodlawn. Real estate prices were low in Hyde Park because the Protective Covenant, which kept large areas of the city closed to non-WASPS, had been struck down by the Illinois Supreme Court. It was decided that the house at 5132 was too far from campus, so the current meetinghouse became 57th Street Meeting, and 5132 was bought by my parents with help from my grandparents.

Carol Watson

My family moved in to 5132 Woodlawn on New Year’s Eve 1948, and I was born on October 6, 1949. It happened that I was born at about 4:45 p.m. and monthly meeting for business was that evening. So I was recorded as a birthright associate member that evening before I was even 4 hours old.

57th Street Meeting was the center of our lives as I was growing up. Some of my earliest memories are of the meetinghouse. I remember wearing my long flannel nightgown to play an angel in a Christmas pageant when I was about five. I also remember a brief time in the 1950s when hoop skirts were popular, and I had to negotiate sitting in a hoop skirt in the front row of the meeting room.

The meeting room was furnished mostly with folding chairs, but there were two big fancy “thrones” that we referred to as the wedding chairs since some couples (possibly the Boyajians) who were married there sat in those chairs. The children would come in for the first 15 minutes and then go off to First Day School. It was always really //

cool to get there early enough to sit in one of those chairs for that fifteen minutes of trying not to fidget too much!

First Day school was scary when I was little. I had to go into a classroom without the protection of either my parents or my older siblings, but soon I got to be friends with Jill Sandbach and Franny White. Most of our social life revolved around the Meeting. I remember there was a potluck every Sunday after meeting and often there was some committee meeting that kept us there into the afternoon. I have a photo of myself sitting in a swing by the back wall of the yard when I was around 10.

In high school I was very active in Illinois Yearly Meeting and my group of friends included many other high schoolers from other meetings. I remember IYM high school retreats at 57th Street. We would all sleep on the floor in our sleeping bags, the girls in the meeting room and the boys upstairs in the big First Day school room. The adults seemed very concerned about making sure we didn't sleep in too close proximity!

My sister Jean and her husband Christopher were married at 57th Street the weekend after the 1968 Democratic Convention. We were all concerned about what came to be called "police riots," and I was told in no uncertain terms I was NOT to go down there and get arrested! Several Friends did get arrested about 24 hours before the wedding when there was a peaceful vigil at the central police station to protest police violence, but the wedding did come off without a hitch as everyone got bailed out that morning!

In college I chaired the AFSC high school committee. I led lots of workshops at the meetinghouse for high schoolers, and it became my job to keep them from sleeping in too close proximity!

The meetinghouse was used by so many different groups. My mother and I participated the first Re-evaluation Counseling classes in Chicago in the meeting room. I met my first husband at 57th Street, and we were married there in the meeting room sitting in the wedding chairs in August of 1975. The marriage didn't last, but I will always feel connected to 57th Street.

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Cherie Dupuis

I write to celebrate the children of 57th Street Meeting.

I celebrate the baby weaving her chirps of joy into the birdsong that surrounds Meeting for Worship.

I celebrate the school-aged child sharing spontaneous hugs and smiles.

I celebrate the preteens expecting that the world be a fair place for all.

I celebrate lively spirits, ready acceptance of differences and truth-telling. Specifically I want to remember the first class of “Adventures in Peacemaking.” They flipped pancakes, whipped eggs and served others at our monthly breakfast.

*lively spirits,
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and truth-telling*

Gabe Ovsiew, old-timer and trusted assistant. He showed me the secret knothole in the oak tree where messages can be passed. I found feathers, colored shards of glass, fascinating crushed metal pieces as we scoured the neighborhood for signs of wonder.

Adrian Ovsiew, with his shy dark eyes and black gaucho hat. He made us laugh and want to hug him.

Veronica Castro, who loved to sing “The George Fox Song” and dress up for our plays. Her favorite role was The Good Samaritan.

Lena and Rosie Bichell who provided child care and shared vivid imaginations and quiet affection.

Louis Bichell, with his dancing eyes and love of water.

Riona and Tiegan Duncan, who slowly unfolded from babies to toddlers, confident and loving.

Julia Wedd, our enthusiastic Sophia community participant. She brought a sense of drama and precocious commentary on relationship.

I celebrate the light and larks and lessons and large hearts our children add to our community.

Janet Marcus

I first came to 57th Street Meeting when I was teaching Sunday school down the block at the 1st Unitarian Church. It was about 1979, and I was in my fourth year of graduate school at the U of C. Finding myself in a spiritual wasteland, I had joined the Unitarian Church as I had been raised in one. However, the programmed service did not speak to me. I took my young charges down the street for a visit one Sunday, and by the end of the school year I was attending regularly. During this time I met my future husband, Michael Sells. I was one of the (volunteer) poetry staff at the Chicago Literary Review, and he was the poetry editor. His roommate, Edward Allderdice, was also an attender at 57th Street. Michael and I each joined the meeting in early 1981, or late 1980. We had decided to marry, hoping to do so by June 1981. Our clearness committee for marriage, consisting of David Finke, Millie Juskevics, and Elizabeth Mertic, took their job very seriously. We met many times over a series of months and it became clear we would not be able to wed by June. When I told Elizabeth that I wanted to get married in June, she said, “Janet, do you want to get married in June or do you want to get married under the care of the meeting!” We were married at the meeting on September 5, 1981, in a meeting that was, I believe, deep and memorable for all of us. (The meeting was supportive too, when we held a memorial meeting for our friend Edward the day before; he had died in a bus crash in route to our wedding.)

Do you want to get married in June, or do you want to get married under the care of the meeting?

I give much credit to our clearness committee with the success of our marriage, which as deepened through the years in which we have grown in many ways. That fall, as a new member, I attended the 50th Anniversary gathering, which was well-attended by people who came from many places. Michael and I moved to Palo Alto in the summer of 1982 where he had a Mellon Fellowship at Stanford, and I worked on research in the psychology department. We attended the Palo Alto meeting. We then moved to Haverford College in 1984 where Michael, over the years, became a full professor of Religion. We had our two daughters there in 1985 and 1990. We eventually joined Lansdowne Friends Meeting and Michael often attended Haverford Meeting for 5th Day Meeting for Worship. My spiritual journey led me to join a Reconstructionist Synagogue in Mount Airy, Philadelphia for

three years. Last summer (August 2005) we moved back to Hyde Park and 57th Street Meeting with our daughters. Ariela (our eldest), Michael, and I transferred our membership back to 57th Street, which, happily, has much the same spirit and depth it had when we first joined. It is wonderful to be here amid the confluence of our 25th wedding anniversary and the 75th anniversary gathering.

Joan and I were members of 57th Street Meeting from 1950 to 1954. Garfield and Jeanette Cox were our mentors. They schooled us in the skills of leadership including allowing me to be clerk for one summer. When we moved to Louisville in 1954 we were able to start the Friends Meeting of Louisville, which is alive and well today. We have raised our family and now some of our grandchildren in that meeting. We will be forever grateful.

Shortly after we moved to Louisville, our company had a strike. Something did not smell right. We had a consultant, Labor Relations Associates of Chicago, that had been recommended to us by our largest customer. I wrote Garfield and asked him about the outfit. I can remember his reply work for word: "I think over a period of time, a conscientious management would find the association a difficult one!" Eighteen months after I fired Labor Relations Associates of Chicago they were exposed by the Senate Rackets committee under Kennedy, and Dave Beck went to jail. I got the white hat.

Have a Great 75th.

Lee Thomas

They schooled us in the skills of leadership.

George McCoy

Judy and I jointed Chicago Monthly Meeting of Friends after I had been discharged after 39 months of U. S. Air Corps service. I had spent one year as a student at Haverford in the Meteorology program and was later assigned as a navigator on Guam.

While at Chicago Monthly Meeting, we were very active in meeting business as well as the work of the AFSC in its varied testimonies. Twenty years later, we moved to Hyde Park and were invited by Harold Flitcraft to join 57th Street Meeting.

Jack Urner, Maurice Crewe, and I had been selected to lobby with the FCNL against the UMT. Unions and the National Education Association debated the first go around. After 3 years the government finally won. At that time the FCNL budget was about \$22,000. E. Raymond Wilson and Janette Hadley operated out of a small office in D.C.

George Watson, Chester Graham and I created a local group known as the Illinois-Wisconsin Friends on Legislation. For 17 years, we attracted support from Evanston Meeting, Downers Grove Meeting and Lake Forest Meeting, becoming an important arm of the FCNL. Others from the Meeting, Gilbert White, Brad Lyttle, and David Finke, became involved in anti-Vietnam protest with draft counseling led by David Finke.

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As a member of Business Executive Move for Peace in Vietnam, I became president of the Chicago chapter, and with FCNL coordination it became the most effective anti-war lobby. As a spin off, we still function as Business and Professionals in the Public Interest. As a board member of Chicago ACLU, we have all cooperated in peace efforts.

Today the Meeting's Peace and Social Concerns Committee, under the co-chair of Kent Busse and Steve Flowers, is very active in community level peace testimony, also including Metropolitan Chicago General Meeting cooperation. Our outreach in the community and other organizations representing 57th Street of Friends continues especially in the AFSC counter-recruitment program.

It has some 5 years since I first attended 57th Street Meeting of Friends after exploring others, and over 3 years since I made the commitment to become a member. I was led here with a sense that the Meeting might scaffold my growth in the Spirit and in integrity and that I might have something useful to offer to the Meeting. I arrived as a convinced Friend, and a convinced religious naturalist. Most religious naturalists (including myself) are nontheists, and see the natural world as What Is. Many religious naturalists are trained in biology, physics or other sciences. (Or in my case, behavior analysis, the hardest of the behavioral sciences.) Such folks view the world through eyes disciplined to be skeptical, even in observing the infinite.

...and who would have guessed what those eyes might see? For the religious naturalist, looking and listening without expectations can evoke a sometimes staggering awareness of the wonder and Sacredness of What Is...deepest reverence...the joy of wildness...unrelenting gratitude that we find ourselves in a world that is perfect for us—perfect because we are of it—and Mystery, always Mystery (the definition of the Sacred for many indigenous peoples). The natural is the spiritual, the natural is the Sacred...how strange. Admittedly this does not sound much like the Christ-centered religion of George Fox or Rufus Jones, or the radical Catholicism of my youth. It may seem to have little to do with the Light of the Inward Living Christ witnessed to by Thomas Kelly. And yet, the

immediate experience of the Sacred—beyond words and found only in stillness—it is the same Light, Kelly’s Shekinah of the soul. The same Flame, ignited by the Sacred in all, fanned by the further Mystery of those I love, and fed by the unrelenting struggle to faithfully live the Testimonies and participate in wild justice. There are no real words for this, only being there....

Grounded in science and the vastness and intimacy of nature, this perspective is not that of Christocentric nor even of Universalist Friends, including those of 57th Street. Yet, this Meeting welcomed this nontheist, religious naturalist Friend into membership—membership in their own continuous struggles to be faithful, and to be still enough to listen together, and just perhaps to hear the Spirit, to touch the Sacred, together....

...fed by the unrelenting struggle to faithfully live the Testimonies and participate in wild justice.

My memories of 57th Street Meeting go back to when a different intentional community was living in Quaker House, and I went into the building maybe once. This was before I came to visit with other Sophia Community members to meet with “Quakers.” The building seemed cold and strange, not welcoming to me from the outside. It was not until I actually visited did I get a different impression of 57th Street.

A delegation of Sophia members met with a group of Quakers to discuss the possibility of a proposal being implemented. The meeting was not worshipful as I have come to experience with Friends. Conversely I found the inside of the main floor reminiscent of visiting my grandmother’s house when I was an adolescent and teen—dimly lit with a smell of age. That meeting led to an awakening in me and a relationship with friends that continue to this day on a much deeper level. The trials and success have been many, and I will elaborate on a few.

One major focus of managing Quaker House is its material upkeep. This could mean renovation. This needs to be ongoing, and it has been a big part of my experiences with Quaker House and F/friends associated with it.

When I moved into Quaker House with Sophia Community there was so much work to do to get the house up to the standard of comfort of my community members. I thought to myself this was too much for us to ever get done and it would be the undoing of our community. I must admit that the energy of one of Sophia Community’s founding members was extremely prevalent during this period, and as groups need leaders that leadership drove and focused our intention and direction.

The first major construction task was the total renovation of the Friends office, which included cutting a hole in the wall for a second door. It seemed like the dust was around for the entire summer, and the clean up was the last straw for 1½ vacuums. This project helped us to become aware of the community’s need to be a lot more in control of how a range of things related to the material upkeep would get done on an ongoing basis.

A real kicker for all of us, Friends and community alike, was the big flood that resulted in debris from who knows where with stuff from the toilet in it that filled the basement up to our knees. I think the hours and days of cleaning the basement created family bonds within Sophia community. The results of this summer flood produced a system for managing flash floods effectively. This also led to other projects

that needed to get done in the basement, mainly mold and the concrete outside the basement door.

Then there was the leaking radiator in the space in which I lived that resulted in the floor having to be replaced, thus my having to spend a summer in limbo. The results of which produced a very beautiful space being created and additional work getting done in areas that also needed it badly. All of this and then the snow storms that are endless without a mechanized way of managing it. Through it all, the principles of simplicity, living lightly on the land, shared resources, care for the environment and each other in sustainable ways became real to me as the discussions raged around what, when, where, why and what price mundane things would be purchased.

During most of this period attendance at the Meeting was sparse which led to uncertainty about what would happen with the Meeting, and thus the property. Then the guest business became much more active, and I met Cherie and Bob amongst many other F/friends who have moved into the area and from around the world. As the number of F/friends increased at meeting for worship, I began to have the experience of getting to know Quakerism from being connected to humans in worship and community. In this sense my F/friends Polly and Richard Boyajian come to mind.

*...getting to know
Quakerism from being
connected to humans in
worship and community.*

The summer of Polly and Richard almost having to spend time in jail due to the sharing of their home with a person in need was very traumatic for them and a few of us. I and other F/friends were deeply involved with their season of discontent. The day that the police showed up looking for Polly, and I could not find her was truly scary for me. The situation became increasing tense, and I found myself meeting and working with Polly's daughter from Washington State on concrete plans that eventually realized Richard and Polly retiring to Washington State. This again demonstrated to me the strength of F/friends and the importance of connection, relationship, safety and trust that has existed in this faith community individually and collectively.

My work with Laura P., Chip R., Bradford L. and Rosa R. to get the coach house occupied at the same time that Polly and Richard were experiencing challenges, as were each of us within our personal lives, was very much a challenge to my and their lives and respective relationships.

Quaker House and the Meeting of Friends at 57th Street have, spirit, character and potential that for me is evident in additional experiences I have had at Quaker House and 57th Street Meeting, and those experiences I hope for in the future. There is a lot more I could add to this but due to the time restraints and my uncertainty about the length, I have ended what I could share.

Maurine Pyle

During the last decade of the 20th century many concerns about the vitality of 57th Street Meeting arose among those seeking to be supportive within Illinois Yearly Meeting (IYM). Efforts were made to assist the Meeting in overcoming its problems, but eventually the attendance at Sunday meeting for worship dwindled to a handful of people. Some people had become discouraged about ever turning the decline around. Then something surprising happened.

During the 2003 summer sessions of Illinois Yearly Meeting a group of 57th Street Meeting members came to McNabb to ask Ministry and Advancement for help with an immediate crisis. They had received a warning from Western Yearly Meeting (WYM) that they might lose their status as a full fledged meeting and could be reduced to a preparative meeting. The cause was a disagreement between WYM and 57th Street Meeting over allowing same gender marriages.

David Finke, a member of 57th Street Meeting, although residing at Columbia Meeting (Missouri), offered his good services to attend WYM's annual session the following week to see if he could be of assistance. His offer was gratefully received. David had a long history of service with WYM as well as IYM. Through collaboration with Mary Lee Comer, the clerk of WYM, the following minute was passed:

Minute #45 (August 12, 2003)

57th Street Meeting: The request to reduce 57th Street Meeting to preparative status under the care of Chicago Fellowship of Friends was discussed. It was APPROVED to establish a dialog with Illinois Yearly Meeting to work out a proposal to address the concerns of 57th Street Meeting. It was APPROVED for Marlene Pedigo to be the representative from Western Yearly Meeting to meet and dialog with the Clerk of Illinois Yearly Meeting.

As the Clerk of IYM at that time, it became my duty, along with Marlene Pedigo, to determine how to facilitate the dialog. We discovered that our work places were only a mile apart in the near north section of Chicago. Marlene at that time was the co-pastor of Fellowship of Friends at Cabrini Green. We met several times to discern the problem and to season a process which might lead to resolution.

We agreed upon two public meetings—one at 57th Street Meeting and another at the Fellowship of Friends. I was chosen as the facilitator of the first meeting with Roxy Jacobs serving as recording clerk. The second meeting would be at the Fellowship of Friends with representatives from each community.

Without going into too much detail, I will describe the outcomes of these two meetings. We met at 57th Street Meeting on September 28 with Curt Shaw, the WYM Superintendent, and Marlene as listeners. I posed queries from the WYM Faith and Practice which had been chosen by Marlene. A group of 20 members and attenders responded to the queries. In particular I recall one stirring message from a young man who asked the 57th Street members to be careful about preserving the work of their ancestors who had created 57th Street Meeting as a “united meeting.” The movement to unite FUM and FGC Quakers fifty years prior was one of the founding principles for the meeting. His message apparently held great weight with the community which eventually decided to maintain its relationship with WYM.

The second meeting at Fellowship of Friends was attended by several pastors and a few of the leaders of 57th Street Meeting. Two questions were raised: “How can we move forward together, and is it even possible?” and “What is the pathway of greatest integrity for 57th Street Friends in its relationship with WYM?” Hurt feelings were aired and apologies were tendered leading to an eventual reconciliation. The way opened.

Since that time, the leadership and attendance at 57th Street Meeting has continued to grow. Perhaps having a crisis which threatened its existence has helped the Meeting to overcome the weakness it was experiencing. We are so proud and happy that this venerable Quaker institution has been renewed. Blessings on all of those who made it possible.

*We are so
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Roxy Jacobs

In 1980, I began attending Duneland Friends Meeting in Valparaiso, Indiana. Duneland, a young Monthly Meeting, had been a preparatory Meeting under the oversight of 57th Street Meeting. It was at Duneland that I first met Friend Sylvia Way who was a member of 57th Street Meeting. (After she had moved from Chicago to Northwest Indiana, Sylvia divided her time between the two Monthly Meetings.) At first, I was quite intimidated by Sylvia's brusque manner in our Monthly Meeting for Worship with a Concern for Business. Sylvia unfailingly told us that we were doing something wrong and then proceeded to tell us how 57th Street Friends would handle a particular concern. Naturally, I was in awe of 57th Street Meeting. (I should mention that Sylvia became one of the people that I most loved in all of my life. We remained close until her death at age 91 in 2004.)

A year or two after I had started attending Duneland, our M&C contacted 57th Street's M&C to ask for assistance on a matter of deep concern. We were invited to meet at Quaker House. I had never been in a Quaker meetinghouse before and I thought the building was beautiful. Unlike the rented space that Duneland occupied, the meeting room at Quaker House seemed to call me to silence. This coming together of the two M&C committees was the first of many such meetings that would continue over the years.

The meeting room at Quaker House seemed to call me to silence.

My strongest memories of that day are of the Friends that I was meeting for the first time: Dorothy Troutman, Richard Boyajian, David Finke, Sabron Newton, and I think, Dean Chandler. I also remember David Rutschman and Polly Boyajian who would meet with Duneland several times in the years to come. I will write a few words about Dorothy Troutman. Dorothy was very short in stature as she was extremely bent over due to osteoporosis. She was, however, tall and strong in life and spirit. She was a true elder, not just in years and great wisdom, but in her love and compassion for others. She spoke with a quiet authority that seemed to rise up and flow through her from deep "living waters." ("He who believes in Me, as the scripture has said, out of his heart will flow rivers of living water." John 7:38) I wish every Quaker could have someone like Dorothy to touch his or her life.

Over the next two decades I came to know many 57th Street Friends. In those years, there were many children in the Meeting. At times, the First Day School program seemed overwhelmed with problems. There were parents with strong personalities who could not agree on what

was to be taught and who would teach. Added to this was the constant disruption of a troubled Friend who wanted to be a teacher but lacked the necessary stability the children needed. During one of these difficult periods, the First day School committee invited me to come and present a workshop that met every week for several weeks. The problems continued. In spite of this, the love and concern for the children was always there though sometimes obscured by angry interactions among the adults. In later years when there was no longer a First Day School, I especially remember Richard Boyajian inviting visiting children to an impromptu lesson that they found meaningful and great fun. It was an inspired ministry, and the children always returned smiling and peaceful.

My more recent memories center on my position as Meeting secretary and editor of the Newsletter. I have had such fun with the Newsletter and am really grateful for the opportunity to try something new in a Quaker Newsletter. Friends have been very supportive and helpful. One day not long ago, George McCoy left a message on my answering machine. He had many kind words about the latest issue. I got the message on a day that I was quite depressed due to some painful health issues. When George's message ended, I played it again and I know I smiled for hours.

Elizabeth Mertic

My introduction to 57th Street Meeting began in Madison, Wisconsin while I was an undergrad from 1953-1957. There I met Francis Hole at a campus event related to Ghandi. I visited Madison Friends Meeting and got acquainted with Chester Graham, his wife Jo, and Andy and Patty Billingsley. When I mentioned to them that I was considering moving to Chicago, they urged me to visit 57th Street. I began attending in the summer of 1958. I had just finished the academic year as an English teacher at Auburndale, Wisconsin.

I came to Chicago in search of more opportunities and wider social life. During my first summer in Chicago, I worked at Newberry Avenue Center in the day camp, thanks to Barrington Dunbar who was then a member of the Meeting. I lived on the third floor of the house belonging to Walker and Mary Sandback, also members of the Meeting. Walker was the manager of the Hyde Park Coop. Several Friends families were actively involved in the HP Coop and at least one family, the

Boyajians, lived in a cooperative apartment building. The ideas that I encountered my first few years as an attender definitely influenced the course of my life. I knew about the AFSC while I was at UW Madison but at 57th Street I came to know Kale Williams, David Finke, Rich Weston, Roger Hansen, Staughton Lynd, Brad Lyttle and others who were doing peace education and social change work.

My first committee participation was with hospitality. The kitchen on the first floor was used by the meeting for potlucks every Sunday and there were many tasks to be done, and many did not involve knowledge of Quakerism. Some of the people that I got to know by helping with potlucks included Eurah Marshall, Dorothy Troutman, and Alice Flitcraft, all of whom were well know for their tasty contributions to potlucks. I also remember Erna Lowenberg, Irene Koch and Adele Sayvetz, who were very interesting Friends who enjoyed welcoming newcomers like me.

I believe that I joined the meeting in 1960; I remember that Dorothy Troutman was the convener of my clearness committee and she hosted a welcoming for me in her home. Dorothy continued to be a good friend to me and my family, even after she moved to Wichita. Each of my children received a birthday card from her every year. Harold and Alice Flitcraft, Chris and Mary Cadbury, George and Elizabeth Watson, Anne and Gilbert White, Kale and Helen Williams: these Friends were all influential role models for me in my first several years at 57th Street.

On April 22, 1962, I married Donald Mertic under the care of the meeting. I continue to be grateful to Friends for their care of that marriage, even though we divorced five years ago. Our children, Helen, Tony and Ann chose other faiths as adults but I know that the nurture they received from 57th Street was a significant factor in the people they are today.

During my pregnancy with Helen, I was required by the Chicago Board of Education to stop teaching four months before she was born. At that time, they had a policy of “protecting” children from knowledge of normal procreation. I found myself with much free time and began attending the clothing workdays held at Quaker House to sort, mend and pack used clothing to be distributed overseas by the AFSC. May Jones, Alice Flitcraft, Eurah Marshall, and others whose names are lost to me, were a fountain of information about Quakerism, especially May. She told stories about her life with Sylvester when there were missionaries in Cuba. Alice described her early years as an East Coast Friend. She

and Harold attended early FGC gatherings which took place at Cape May, New Jersey, every other year.

When Helen was barely 6 weeks old, I was called by Harold Flitcraft and asked to serve as the recording clerk for the Meeting. Meeting for Business was held on the first Friday night in those years. My first reaction was that I did not have enough experience with Friends to tackle this job; however, I considered it for several minutes (!) before my wiser self told me that I would learn from others as the work was being done and I agreed. My final service to 57th Street in 1987-88 was also as recording clerk. In between those two, I also served as the treasurer and the clerk, served on Ministry and Counsel, taught First Day School, and was active on Peace and Social Concerns. While Dorothy Troutman was still the Newsletter Editor, I assisted her with the duplication (before photocopy machines were in common use) and mailing of the monthly newsletter. We had some very warm conversations about our views of religion and how to live life well.

My wiser self told me that I would learn from others as the work was being done.

As I looked through old photos this week I found several of my children and the Byhouwer, Frederickson, Rugg, Newton and Hinely families. Laurel and Holly Boyajian were just a few years older so they didn't play in the sandbox with my little ones. I did find three photos of a time when Phyllis Hodgson invited the meeting to visit her and her daughters in Wisconsin. I remember going to their apartment on Woodlawn Avenue when the twins were babies to give a little help with the many tasks that were needed as a result of their handicaps. I also recall Candida and Vail Palmer with their two young children—how amazed I was the Sunday that Vail rose after Meeting for Worship to ask Friends to help the family during Candida's illness. A small reward for my helping them still sits in my recipe box. It is the directions for making Christmas cookies that Candida developed using egg yolks with food coloring to paint the cookies, yielding a shiny, bright surface which is much easier for small children to manage.

When I transferred my membership to Lake Forest Meeting, I was sad to be leaving the treasured Woodlawn Avenue building and the many friends I had made there. However, I still stay in touch with several of these Friends and visit 57th Street from time to time. Most recently I returned for the occasion of Carol Zimmerman's 80th birthday celebration.

Thank you, Friends, for being part of my life.

Carol Urner

Jack (who was killed in an auto accident in South Africa almost six years ago) and I both treasured our years at 57th Street Meeting. We came in 1953 or 1954 as newly convinced Friends (we'd joined Washington Friends Meeting just the year before), and 57th Street was the exciting meeting home where learned the richness of our new Quaker faith and learned what it meant

to walk in the light, proceed as the way opens, and labor under a concern. So many at the meeting were addressing the challenges of racism, McCarthyism, war and the draft. In those years and we learned much from all of them.

Jack and I both worked with Bob Pickus on the AFSC peace committee, and I became a Peace Education associate under Lawrence Scott, and then worked with George Watson, George McCoy and others to start up the Illinois-Wisconsin Friends Committee on Legislation. Jack and I both volunteered in the AFSC weekend work camps, and Jack received much support in his own struggle to achieve C.O. status. He never succeeded, but by the time he achieved his Ph.D. and our son was born in 1958 he was no longer eligible for service anyway.

We learned so much and in so many ways within the fold of that loving, energetic Meeting. I remember with love so many of the people Sabron Newton highlights in her own tribute to the Meeting. This is a Meeting that has supported and engendered many Quaker lives that speak and that have created much positive change in our world. May all in 57th Street Meeting stay in that Spirit which is both Truth and Love, and may your light continue to shine brightly for all to see.

*We learned
what it meant to walk
in the light, proceed as
the way opens, and
labor under a concern.*

*Sabron and Bob
Newton*

We can't come for the 75th Anniversary, sorry to say, but we remember the 50th, with dinner and program across the street at the Union Church, and we still make use of the printed history prepared for the 25th Anniversary in 1956.

Sabron's connection with the Meeting goes back to the year 1953/1954 when she was an attender just out of college, working in the University Library. Bob's association began after he joined the University's Geophysical Sciences faculty a decade later. Our memberships were there from 1967-2003.

Even at this distance, we keep meeting people who remember attending the 57th Street Meeting, and I (Sabron) am always noticing names which once had some connection with the Meeting as I read contemporary Quaker publications. Just this week I found online a review of a new biography of Gilbert White, and noticed quotations from Elizabeth Watson in a book on Quaker simplicity.

We were in Hyde Park briefly on a weekday this past June, on our way to our son's wedding in Wisconsin, and thought Quaker House (front and back yard) looked as it should. We enjoy receiving the Newsletter and check the pictures in each issue for familiar and new faces. So have a great day on October 14, and carry on.

*I could probably
come up with more
names than you would
have room to print.*

After reviewing the history of Quaker House, I have continued thinking back on my 57th Street Meeting years. My memories tend to be of the people I met over 50-plus years, and of where their circles overlapped with mine (probably more appropriate for a personal memoir than for a public occasion). I really must leave it to others to expound upon the great theological, philosophical and sociological ideas that I heard discussed in Quaker House and the causes that were espoused. I miss being in the midst of all this, but I was never numbered among the profound or among the activists. I was happiest when my role was just that of Quaker House librarian. I could probably come up with more names than you would have room to print if I looked carefully through my Quaker histories and files, especially my file on Quaker Women of all periods, all places, and all varieties of Friends. But since I would feel sad if some of our 57th Street Friends were overlooked or forgotten, I will drop a few names, starting with a few from before my time.

I did not know but was a fan of Marjorie Hill Allee (1890-1945) because of the books she wrote for children about Quaker history. Some of them are, I hope, still in the Quaker House library. I remember that in the 1980s I met relatives of Warder Clyde Allee (1885-1955) at Western Yearly Meeting. I remember especially Dorothy Allee (1928-1991), a very weighty Friend who gave good advice to the Yearly Meeting and also shared her experience as a cancer survivor with me. She was pleased to have a family connection with our meeting. The Allees came from Bloomington, once a Quaker educational center in western Indiana, where the old meetinghouse and grounds would remind you of McNabb's.

When we visited the U of C campus in June 2006, we ate a snack in the Garfield Cox Lounge in what was once the Business School building. Garfield V. Cox (1893-1970), once Dean of that school and a veteran of Friends Reconstruction work in France after WWI, was the Meeting's Co-Clerk through the 1930s. My best memory of Jeanette Cox (1894-1975) is of her preparing baked potatoes for a Friday night monthly meeting dinner, but the record says that she headed the Meeting's religious education program for 20 years. The Coxes retired to Southern California. I was recently told that she played the organ for a funeral at the Meeting we now attend.

I remember that in the 1950s, Chris and Mary Foster Cadbury occupied the apartment in the basement of the Cox's house on Kimbark. Mary, from New England Yearly Meeting, was the Meeting's Clerk in the early 1960s, and Chris, from Philadelphia, was Clerk in the later 1960s. Mary was the Meeting Secretary 1953-57 (following by five years Larry Miller, later General Secretary of FGC). Chris was a son of Henry Cadbury, the Biblical scholar and AFSC Chairman who in 1947 along with an English counterpart accepted the Nobel Prize (in a tuxedo borrowed from the AFSC clothing warehouse). This honor was bestowed upon American and English Friends for their prewar and postwar aid "from the nameless to the nameless." In addition to pursuing graduate studies and singing in every Gilbert and Sullivan opera, Chris spent a lot of his time keeping Quaker House in repair. Eventually he accepted a position in New York State, enabling Mary to do some teaching at Oakwood School and then become Clerk of New York Yearly Meeting. Chris and Mary were both teachers of mine at boarding school, and I still hear from them.

I vaguely remember Senator Paul Douglas (1894-1976) slipping into Meeting once or twice when back in Chicago from Washington. I think he came casually dressed and sat quietly in the back, on the sun porch. In 1944 he had decided to join the Marines and asked to be

sent to the Pacific front, where he was wounded. He returned and worked on such issues as Civil Rights and Saving the Dunes.

Many books forming the core of the Quaker section of the Meeting's Library have bookplates in them that identify them as from the library of Thomas Atkinson Jenkins (1868-1935), who had retired from teaching French at the University by 1931. His father was Howard M. Jenkins, a long-time editor of the *Friends Intelligencer* (Philadelphia), came to Chicago in 1893 to present a paper at the Hicksite Congress—one of several denominational events held in conjunction with the World's Parliament of Religions. Harold Flitcraft's grandmother, Emma, was on its planning committee. Orthodox Friends organized a parallel Congress, also bringing their best and brightest from around the country to read papers. Thomas A.'s brother, Charles Francis (1865-1951) was editor of a magazine called the *Farm Journal* which my parents subscribed to all through my childhood. He was also Treasurer of Philadelphia Yearly Meeting (H), the AFSC, and the *Friends Intelligencer* and on the boards of Swarthmore and several other Philadelphia institutions. Thomas A. had been a speaker at FGC twice before WWI, on the FGC Central Committee in the 1920s, and one of the clerks of Chicago's FGC meeting prior to the 1931 merger. Jenkins' donation of books was the start of the Quaker House library. Incidentally, this library grew to become a resource for the whole Chicago area Quaker community and occasionally for scholars from the University and elsewhere as well.

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Harold Wilson Flitcraft (1901-1982) and Alice Blackburn Flitcraft (1900-1994) were faithful and active into the 1980s in both 57th Street Meeting and Illinois Yearly Meeting, and held an unbroken attendance record at FGC beginning when they were young and continuing for as long as Harold's health permitted. Through Harold, we felt a sense of personal connection with the old downstate Quaker community at McNabb. Alice told me she had 52 first cousins, some of them well-known Quakers "back East." After the Flitcrafts were gone (and Alice's memory was sharp into her "naughty nineties," her phrase) no one was left who could tell us about growing up among Eastern Friends in the early 20th Century, or the Hull House days in Chicago, or refugee assistance at the end of WWII. No one else, except perhaps, May Jones who kept in touch with so many nonresident members for so many years—a wonderful ministry.

Sylvester Jones (1875-1949) died before I came to Chicago, but May Jones (1871-1961) lived not far from Quaker House on Kimbark and had a room for rent when I wrote to inquire about places to stay. That is how I became acquainted with her family, especially Louis and Mary Ruth Jones (both 1908-2004) once of Canada, later Hyde Park and Downers Grove, finally Richmond, Indiana. May spoke fluent Spanish (they had taken Quakerism to Cuba in 1900 and stayed on in missionary and church work for 27 years) and some of her callers conversed with her in Spanish, including Gabriela Castillo (1901-1973) from a well-known Mexican Quaker family and her son, Fortunato, the psychiatrist (of London by 1984, when he died). She had other visitors who came to talk about peace issues. She had been very active in WILPF (Women's International League for Peace and Freedom). After he retired, Louis acquired a bit of renown for his genealogical research, about which he gave me some useful tips. Some of Louis's grandchildren attended Camp Woodbrooke in Wisconsin with our children.

Sylvester and May Jones, E. Howard Marshall (1893-1979), and my own parents, were all graduates of Iowa's Penn College. I also felt connected with Howard and Eurah because one of their sons had been a teacher of mine at boarding school in Barnesville, Ohio, and another had been a schoolmate there. After Howard retired from teaching, they lived in and greatly improved the Meeting's coach house.

Eurah Ratliff Marshall (1896-1989), the Meeting's Clerk during my first year in Chicago, and an Earlham College Trustee for a decade, was once heavily involved in the clothing workroom through its moves from the AFSC office downtown to the Watsons' basement and finally into Quaker House in 1952. Barbara Conant (a Meeting Secretary who lived in Quaker House around 1975) wrote me recently: "A fond memory for me is the older ladies talking about the sewing activities in the room that was my kids bedroom. Apparently, they collected clothing, mended those [items] needing it, and packed boxes to send abroad. The work, as well as the challenges, produced fellowship and many happy memories." Barbara Conant's children and mine were about the same age.

George and Elizabeth (1914-2006) Watson joined the Meeting in 1938 and were very much at the center of things by the time they left for Friends World College in 1972. George personifies for me the CPS veteran generation who provided so much leadership for the Society of Friends from WWII until now—when we are bidding some of them farewell. Many emerged from their months or years of living in camps with Friends of many varieties (and men of other denominations and

faiths as well) not only energized to pursue reform, but with a unique understanding of the Society of Friends, equipped to build strong and wide networks.

Elizabeth acknowledged and nurtured the calling to ministry she felt as a little girl. Way eventually opened for her to obtain a seminary education, and over many years, in many places, to minister to the Society of Friends as an invited speaker, workshop leader, and author. I remember an extended period when Elizabeth's ministry in our Meeting rose out of her grief over the loss in an automobile accident of their promising daughter, Sally (1940-1964), already an active Young Friend. I heard Elizabeth present to the 1980 United Society of Friends Women conference the dramatic "spiritual autobiographies" of Sarah (faith), Rebecca (hope) and Rachel (love), and recently obtained personal copies of the booklets containing her stories about these and other women in the Bible. I liked what Elizabeth said about 57th Street Meeting after she moved away: "...we were early made aware of the wider family of Friends, and have spread out into it, so that we now feel that wherever we travel, in whatever part of the world, we are at home among Friends, and with this spiritual security, truly at home among those who are not Friends as well."

*"...we were early made aware of the wider family of Friends, and have spread out into it, so that we now feel that wherever we travel, in whatever part of the world, we are at home among Friends, and with this spiritual security, truly at home among those who are not Friends as well."
Elizabeth Watson*

I was part of an e-mail consultation that produced a memorial for Sylvia Way (1913-2004). In 1953, Sylvia was active in the Meeting (and beyond), full of energy and enthusiasm and commitment to righting wrongs. I believe she was more outspokenly partisan to FGC than any other member of our united meeting. However, although I came out of the Quaker pastoral tradition (with some of my education among the Conservative Friends), we enjoyed numerous discussions and outings together, and she was especially hospitable to our children. (I never had the opportunity to tell her that I have found a Hicksite root in my ancestry.)

Sylvia chose social work as her career, and there were just enough social workers in and around the Meeting in 1953 (also before and after) to make me wonder if I might not be vocationally out of place. But when I returned in 1966, with a few years of experience as a librarian, I noted that as long as the University offered a degree in library science, the Meeting attracted the occasional library science student, like Mark

Day (now with Indiana University) and Ed Kerman (now of Monadnock Meeting in New Hampshire). Other librarians I met through 57th Street were Mary Ruth Jones (1908-2004), Ruth Murray (1925?-1991), Jim Osgood (1932-2003), Neil Jordahl (Meadville Lombard Theological School librarian) and Cathryn Baker (of the Blackstone Library staff). And Barbara Conant pursued a library career after moving to Park Forest.

I am remembering that two of the long-term Quaker House librarians, Erna Lowenberg, from 1944-57, and Dorothy Troutman, from 1957-65, were on-the-job and not library-school trained. Erna (1902-1993) was employed by the U of C Press, and after she retired, used her German Holocaust survivor's pension to return to Vienna, where a number of travelling Chicago Friends visited her. She was an intense person, easily moved to tears, who delivered her messages in a strong accent. She wept whenever she bid us farewell for the last time (which happened several times, as she kept reappearing on visits).

Dorothy Troutman (1913-1995) was a dearly beloved Friend who once trained as a Methodist deaconess and once spent a summer at Pendle Hill. Although she wore many hats during the years she was among us, and although many would remember above all her messages in meeting or having turned to her for counsel and comfort, the first thing that comes into my mind is that she was Newsletter editor from 1965 until she left. Everyone attended her retirement dinner at the Red Cross in 1986 and felt truly sorry when she decided to move back to Kansas, although appreciating that she had nieces who loved her and wanted her close to them there. Our loss was Wichita's gain. She founded the Hartland Meeting, and it seems to be thriving today.

Two children's authors in the membership who should be remembered were Lucy Ozone Hawkinson (1924-1971) and Candida Heine Palmer (1926-2000). We read their books to our children, over and over, and still have *Lucy's Days I Like* (1965) and *Dance, Dance, Amy Chan* (1964), with illustrations and text by Lucy, and *Just One More Block* (1970), which she illustrated for another author. Also, Lucy's husband, John Hawkinson (1912-1994), collaborated with her on *Birds in the Sky* (1965) and *Little Boy Who Lives Up High* (1967). Lucy was born in California, but her family resettled in Chicago when released from the WWII internment camps. Her children and those of Richard and Polly Boyajian were about the same age, and the families still keep in touch. The children of Pieter and Barbara Byhouwer also grew up in the Meeting in that age group. Candida's family left Nazi Germany in 1939, putting all 4 children in a Dutch Quaker school until able to send them,

unaccompanied but together, to New Zealand where Candida finished school. Moving from Chicago to Washington, D.C., she became managing editor of *Ranger Rick* nature magazine. Our favorite Candida Palmer books were *Snow Storm Before Christmas* (1965) and *A Ride on High* (1966, about the Chicago “el”). All of these books were in the children’s collection in the Quaker House Library.

Marshall Hodgson (1922-1968) was a notable academic author, a scholar who knew eleven languages, a veteran of CPS, and a strict vegetarian. His 3-volume opus, *Venture of Islam* (one of the volumes was AWOL from the Quaker House library when I left), was published posthumously in 1974 by the U of C Press. Final editing was done as a labor of love by a colleague. The University hosted a symposium (part of which I attended) to honor Marshall’s scholarship in 1993. We could surely use his historical expertise today but he dropped dead while jogging one hot Chicago day, 20 years before he would have been old enough to retire. Phyllis survived him, moved to Wisconsin, and outlived all three of their daughters, including the exceedingly handicapped twins who died before reaching their teens. Shortly before his death, he wrote an essay for the Meeting which was published as a leaflet called “The Peace Testimony: ‘Christ is the Root.’” The leaflet was available in the pamphlet rack in our lobby for years. His memorial, written by the Meeting, said, “He saw the Meeting as a fellowship rooted in the living presence of Christ, but open to all who are willing to be challenged by Friends’ testimonies.”

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I have now been sitting at my computer for many hours, thinking about people who are real in my memory but probably unfamiliar names to most who will attend the Anniversary. And there are so many more names! Although it may be too much for your purposes, I will add some lists I have compiled, organized according to my memory’s pigeon holes.

Many couples married under the care of this Meeting: I did not attend many of the weddings, but know, know of, or remember several of the couples, including: Daniel Houghton and Anna Coppock (1935, the Meeting’s first wedding); Wilfred Jones and Fern Drummond (1935); John Brush and Miriam Kelley (1942); David Russell Palmer and Ruth Coppock (1945); Henry Lohmann and Jeanne Ackley (1947); James Carpenter and Cynthia Crooks (1952); Daniel Rodman and Frances Cawthon (1953); Jack Ross and Dorothy Dickinson (1955); Richard

Boyajian and Polly Gildersleeve (1955); Marshall Hodgson and Phyllis Walker (1958); Donn Fichter and Margallen Hanna (1958); Norman Ginsburg and Dorothy Rousseau (1961); Don Mertic and Elizabeth Wold (1962); Peter Caplan and Ruth Neisser (1964); Jack Patterson and May-Britt Lovgren (1965); Bruce Birchard and Demie Kurz (1972); John Garra and Catherine Grissom (1979); Michael Sells and Janet Marcus (1981); Patrick Nugent and Mary Kay Rehard (1991); Paul Buckley and Peggy Spohr (1996).

Many were with us only briefly while graduate students, but they often made themselves indispensable before moving on. We remember best those who had children the ages of ours, including Bob (a student of Gilbert White's) and Donna Rugg (since Chicago, of Richmond, Virginia), and David and Linda Bell (whose children attended Camp Woodbrooke almost as many years as ours, from Houston). I also followed with interest the careers of Sandra Cronk (1942-2000) and Virginia Schurman who were graduate students in the early 1970s. Today I see references to Virginia's Spiritual Formation program in Baltimore Yearly Meeting and to Sandra Cronk's 1991 Pendle Hill Pamphlet on Gospel Order, and her book *Dark Night's Journey* (also 1991).

Among those most heavily involved in the local community: Paul Douglas (1894-1976), who taught economics at the University, used his influence as Alderman in 1940 to help clear the way for Friends to hold the first inter-racial workcamp on Chicago's South Side. Julia Abrahamson (1909-1979) got Hyde Park organized to fight blight and remain racially integrated. Walker Sandbach (1916-1975, his wife, Mary, once Meeting Clerk), a CPS veteran, was Manager of the Hyde Park Co-Op before leaving to head the Consumers Union. Kale Williams, a U.S. Navy veteran, was President of the Hyde Park Kenwood Community Conference in 1974 and of the Hyde Park Co-Op in the mid-1980s. He marched with Martin Luther King in Chicago's Open Housing campaign (and went to Atlanta for King's funeral), then helped found, and from 1972-1992 headed, the Leadership Council for Metropolitan Open Communities, achieving much for Chicago's residents with quiet diplomacy. Kale was finishing a term on Ministry and Counsel in 1974 and was Meeting Treasurer in 1976. He eased back from active participation in the Meeting after returning from Nigeria and taking on new outside responsibilities. The Boyajians (both served terms as Meeting Clerk) were involved with the Hyde Park Co-Op, and other local co-ops. Richard's gift shop on 53rd Street and Polly's senior

...involved
in the local
community

day care program at the Neighborhood Club both became neighborhood institutions. Dean Chandler, a Harvard-educated Hyde Parker, once designed an excellent tour of South Side Quaker historical sites for the General Meeting. (His mother was a long-term Secretary in the office of the University's President.)

Some went overseas to relieve suffering and create a better world: Alice Shaffer (1905-1997, who once taught in our 1st Day School), used her Chicago social work training (under faculty who were friends of Jane Addams) for a child welfare career with UNICEF in Central and South America, but also took a few years out to assist displaced people in Germany before and after WWII. Sylvester Jones (1875-1949) did relief work on both sides during the Spanish Civil War. Alfred H. Cope (1912-1997) and Ruth Balderston Cope (1912-1994) also spent 1938-1939 in relief work in Spain. Kale Williams was sent abroad by AFSC to direct an international Quaker relief program in the 1968-1970 Nigeria/Biafra conflict. Jack Urner (1930-2000) was one of the active young adult Friends at 57th Street in 1953, then preparing for a career in development planning. Carol Urner, now living near us in Whittier for part of each year, sought out ways to help the poor in each of the countries to which she accompanied Jack, including Bangladesh, Egypt, the Philippines, Bhutan, and Lesotho. (Many Friends associate the Urners with another pioneer united meeting, Florida Avenue in Washington, D.C., where they were members before and after their Chicago years, or with Multnomah Meeting in Portland, Oregon, or remember that they were Co-Clerks of Central and Southern Africa YM in 2000, or know Carol through WILPF.) Stephen Angell (distinguished alumnus of the U of C's School of Social Service Administration, who Clerked M&C in 1949-50 after marrying Barbara Allee) was an early promoter of the Alternatives to Violence Program including, around 1990, giving workshops abroad. David Rutschman (a recent Clerk) connects us with the Amnesty International work of his wife, Marj Byler in London.

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A few have been involved in outreach through missions: Arnold (1900-2000) and Lois Vaught taught 1931-1944 under British Quaker auspices in Sichuan Province, China. Patrick Nugent (a former Clerk) and Mary Kay Rehard are working in western Kenya now, building up the Friends Theological College to better serve the yearly meetings which have sprung from the work of early 20th Century Quaker missionaries.

Many have focused on the issues of peace and war, including those who always sought us out in times of national crisis; those like David Finke, and Sylvester Jones before him, who counseled young men facing the draft; and those like Jeremy Mott who took principled stands even though it might mean economic hardship and job discrimination. Alice Niles Lynd preserved in a book called *We Won't Go* (1968) the stories of some of those she counseled during the Vietnam War, told in their own words. The legendary Brad Lyttle returned alive from various walks and war zones to articulately share his findings and observations. Denny Dart organized a Peace Camp.

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Some shouldered major responsibilities for and within AFSC: Founding member Robert Balderston (1882-1940) did child-feeding in Germany after WWI and returned on a refugee mission prior to WWII. Martha W. Trimble Balderston (1884-1971) accompanied him to Germany in 1939 and from 1940-1945 directed the refugee hostel at Scattergood in Iowa. Both originally from Philadelphia YM (Orthodox), she remained a 57th Street member to the end of her life, sometimes calling herself “the grandmother of the AFSC” having children also involved (and one who became Clerk of Illinois Yearly Meeting). Lucy Perkins Carner (1887-1983, on the staff of Chicago’s Metropolitan Welfare Council, and Clerk of M&O 1947-49) served on the national AFSC Board. Jeanette Flitcraft Stetson (1898-1950, Harold’s sister) was Regional Secretary around 1940, traveling around the Midwest for AFSC for several years out of the Chicago Office. Gilbert White, former President of Haverford and world authority on water resources, now retired in Boulder, Colorado, commuted during the 1960s between Hyde Park (where he taught Geography at the University) and Philadelphia (where he clerked the national AFSC Board). Kale Williams joined the AFSC staff in 1951, serving in Philadelphia and Pasadena before heading the Chicago Regional Office 1958-1972. Ogden Hannaford chaired the Chicago Executive Committee 1965-1968, and was Interim Executive Director while Kale was in Nigeria, 1968-1970. Don Mertic was Executive Secretary 1972-1978.

Some shared wisdom gained from their black experience: Clarence Cunningham (1901-1989), Earlham’s first black graduate, was involved in juvenile probation work in Chicago while a member of the 57th Street and Clerk of M&O, but a member of Berkeley Meeting when he died. His daughter Grace became a pioneer twice: when the Westtown student body integrated, and when the announcement of her interracial engagement in Spring 1952 struck the Earlham College administration as defiance

of college regulations. Barrington Dunbar (1901-1978), born in the West Indies, dying in Canada, came to Chicago from New York City to direct a settlement house called the Newberry Center and joined the Meeting in 1952. After returning to New York, where he had studied, he transferred to the 15th Street Meeting and remained an active Friend, attending world conferences in Kenya and North Carolina, and writing frequently for *Friends Journal* and *Quaker Life*. Dorothy Rousseau (later Ginsburg; 1925-2005) protested, I recall, in 1954 that she did not want to go in and paint with the work camp being planned, she wanted slum housing torn down.

Some focused on the special issues of women: Barbara Byhouwer (a former Clerk) wrote the first editorial for the Illinois “Quaker Women’s Support Group” that edited and mailed out *The Friendly Woman* from Quaker House in 1979 and 1980. Judi Rettich (House Manager) and Rhian (Liz) Lombard contributed art. Anne Fredericksen (now Bancroft, active in New York Yearly Meeting) contributed an article. Jeanne Lohman contributed poems (from California, where she is still writing and publishing poems). Carol Zimmerman was involved. I was a subscriber.

Some shared wisdom gained from their black experience. Some focused on the special issues of women.

Some increased our sensitivity about disabilities: Delbert Wilson (1925-1999, once at Pendle Hill) did not let his cerebral palsy deter him from rising and speaking in meeting. We had occasion to see him again later, after he joined the Mountain View Meeting in Denver.

Quite a few were Earlham College alumni/ae, like me, including several children of members: I am remembering Barbara, Marjorie and Warder Clyde Allee; Robina Bland; Polly Boyajian; Peter Burkholder; Robert O. Byrd; Garfield and Lowell Wade Cox; Clarence and Grace Cunningham; Anna Elliott Hill; Caroline Miles Hill; Marshall and Chantal Cynthia Hodgson; Anna Coppock Houghton; Kenneth Ives; Louis, Mary Ruth, Robert Cuba, and Wilfred Jones; Brad Lyttle; Eurah, Harvey, John and Philip Marshall; Michael Seadle; Alice Shaffer; Philip Stoffregen; Arnold Vaught; Marie White; Mary White. (I once started to list members who were Haverford and Swarthmore alumni/ae. We had quite a few of those, too.)

A few obtained Earlham School of Religion degrees: Pieter Byhouwer (former 57th Street Clerk; originally from Holland, 1983 ESR degree) remains an involved Friend in Rhode Island. Candida Palmer (1926-2000, 1984 degree) wrote for Quaker publications and

worked for New England Yearly Meeting after ESR. Elizabeth Schmidt entered ESR around 1980 after she retired. Paul Buckley (former Illinois YM Clerk) has been writing and editing for Friends, and heavily involved in FGC. Dorothy Day (a Quaker House manager who grew up in the Urbana Meeting) is now with FWCC. Only Ken and Katharine Jacobsen brought the knowledge, skills, and connections gained at ESR back to the Chicago area, but they were soon called elsewhere, to Olney Friends School and to Pendle Hill.

Members and participating attenders associated with Hyde Park Theological Schools: Sandra Cronk (student in the U of C Divinity School), David Finke (a former Clerk, classmate of Jesse Jackson while a student at the Chicago Theological Seminary), Neil Jordahl (attender while Meadville Lombard Theological School librarian), Larry Miller (Meeting Secretary while obtaining his degree from CTS), Patrick Nugent (a 57th Street Clerk, degree from the U of C Divinity School), T. Vail Palmer (widely known through the Quaker Theological Discussion Group, with a U of C degree, probably from the Divinity School) Jay Rochelle (attender while on the faculty of the Lutheran School of Theology and writer of a Pendle Hill Pamphlet on Quaker worship, who later joined the Orthodox Church), Elizabeth Watson (1914-2006; studied at both CTS and the U of C Divinity School).

Members who became Recorded Ministers: Pieter Byhouwer (once Meeting Clerk, recorded in Western YM after leaving Chicago and finishing ESR), Garfield Cox (1893-1970, recorded in Western YM), Sabrina Sigal Falls (an occasional attender recorded in Indiana YM after ESR), Sylvester Jones (1875-1949, recorded in Iowa YM), Candida Palmer (1926-2000, recorded in Philadelphia YM, Arch Street.), T. Vail Palmer (recorded first in New England YM, later in Philadelphia YM, Arch Street., and this recognition transferred to Northwest YM; recently recorded by Freedom Friends Church of Salem, Oregon, independent), Arnold Vaught (1900-2000, recorded in Western YM), Avery D. Weage (1897-1977, recorded by Chicago Quarterly Meeting while in the process of leaving 57th Street to do pastoral work in New York).

A few of those who apprenticed in our united meeting went on to useful service in the FWCC: David Finke and Elizabeth Mertic (both former Clerks), and Joanne Spears come to mind, and Dorothy Day (above). Jack Patterson, to me a name on the nonresident member list through the 1970s, directed the FWCC-affiliated Quaker UN Office in New York for many years, into 2005.

A few felt a special concern for the Friends Committee on National Legislation (FCNL): George McCoy attended annual meetings in Washington. Sylvia Way relayed information about legislative alerts. Richard Boyajian set up letter-writing tables to help Friends respond.

Several were especially active in FGC: Stephen Angell, Bruce Birchard, Paul Buckley, Harold Flitcraft (Meeting Co-Clerk through the 1930s), Alice Flitcraft (early Meeting Recording Clerk), Deborah Haines, Kenneth Ives (a 57th Street Clerk), Thomas A Jenkins, Ed and Kate Kerman, Larry Miller, Bill Sanderson, Jeanette Flitcraft Stetson (first Meeting Secretary), and the Watsons: George (a 57th Street Meeting Clerk) and Elizabeth (once Meeting Secretary).

57th Street Friends holding Metropolitan Chicago General Meeting (MCGM) Appointments: Clerk: George Ornstein (1973-1974), Roger Conant (1979-1980, also a 57th Street Clerk), Paul Buckley (1985-1987, also an Illinois YM Clerk), Paul Kelly (1994-1996, also a 57th Street Clerk). Recording Clerk: Robert Newton (1970-1971), Sabron Newton (1980-1981).

57th Street Friends asked to give the Plummer Lecture at Illinois Yearly Meeting: Richard Boyajian (1988) "Where Have I Come From' Where Am I Going'," Robert O. Byrd (1962) "A New Heaven and a New Earth," David Finke (1986) "Angels Watching Over Me," David Rutschman (2006) "*Honrar la Vida*," Elizabeth Watson (1971) "You, Neighbor God," Gilbert White (1964) "Sharing the Earth's Riches," Kale Williams (1975) "Great Tides Of Human Yearning."

57th Street Friends asked to give the Quaker Lecture at Western Yearly Meeting: Elizabeth Watson (1976).

As soon as Bob finished reading this, he began to mention Friends whose names he would have expected to find, and we spoke of Paul Baker, Margaret Fay, Ken Gray, Bob Hinshaw (author of that new biography of Gilbert White), David and Leslie Leonard, Charlotte Lofton, Staughton Lynd, Hugh Maxwell, Phil Meighan, Maxine Simmons, Magdalene Werner, Richard Weston, and more. It should be noted that Bob has a personal memory of the early 1960s, when I was not in Chicago.

My time for this project has expired. Please forgive my omissions. And please greet those present for me.

Kent Busse

The Journey Home

Call me Moses for more than 40 years I wandered in the wilderness
Since arriving bewildered at The University of Chicago.
Call me blessed that I frequently found oasis in 57th Street Meeting.
In the silence of Bond Chapel the spirit spoke through a megaphone.
Distance running built up my body to house a better mind.
The last twelve Chicago Barenboim years inspired that mind.
But that mind came to rest with full membership in the Meeting,
Rejoicing in the promised land.
Life begins with clearness with Friends.

*Life begins
with clearness
with Friends.*