

Western Springs Mtg. See P 7 Sec 1

Wm B. Wickesham of " " " See P 8 " 1

Both Branches of Friends Work Together during WWI  
Oak Park P 5 P 3 Sec 2

HISTORY OF THE CHICAGO

MEETING OF ORTHODOX FRIENDS by Marjorie Hill Allee.

Compiled from the

(Volume 3) Monthly Meeting Minutes,

Seventh Month 20th, 1898, to Twelfth Month 18, 1912

In the biography called "Charles F. Coffin, Quaker Pioneer", there is an account of the first meeting of Friends in Chicago. There it is related how Charles F. Coffin came up from Richmond, Indiana in early March with his wife, Rhoda M. Coffin, and another Friend, Elizabeth L. Comstock, all of them with a concern to visit the miserable encampment of Confederate prisoners on the drafty shores of Lake Michigan, about where the Douglas monument now stands at 36th Street. They felt also a desire for a meeting of Friends, and in response to this desire a called meeting was held First Day, Third Month 6th, attended by members of all branches of the torn Society. A little later Elizabeth Comstock returned to Chicago and spent the greater part of a year there continuing the work for which she was well known in public institutions, prisons, and among the destitute; and also laboring among Friends.

Due perhaps to her interest and efforts the meeting was continued. Chicago Monthly Meeting was organized Fourth Month 17, 1867, under the orthodox branch of Friends. The quarterly meeting was Ash Grove Quarterly Meeting, which was too rural a name to last; in 1881 it became the Chicago Quarterly Meeting, as it is today. A short historical sketch of the meeting from that time until 1894 has been written and probably lies with Books 1 and 2 of the Monthly Meeting in safe deposit, in care of Western Yearly Meeting, but we have been unable to locate these just now. Another sketch covering the period from 1894 to 1906 was prepared by Josiah Simms, Edward Watson Jones and Fowell B. Hill, three sturdy pillars of the small meeting, and is to be found on page 243 of Book 3; and it is probable that another copy is deposited with the earlier history in Book 2.

Logically, therefore, this present account should begin with 1906, but since it seems advisable to set down a rather more elaborate account than the three last-named historians wrote, and also since it is a matter of convenience to make the chapters of this story correspond to the books of the Monthly Meeting records from which our information is chiefly drawn, we shall retrace their steps to Seventh Month 20, 1898.

The clerks of the Monthly Meeting, by whose judgment and labor our material has largely been collected were:

- Edward Watson Jones
- Abbie S. Hill
- E. Marshall Simms
- Frank W. Ault
- Helen B. Hill
- Ada G. Bettles
- Charles C. Hubbard
- Martha H. Griffith - wife of

Book I + II in custody of Geo. D Griffith, Custodian of Records for Chicago Q.M. See his report printed P 13 of 1916 WRM Minute. Books III + IV see P 12 of " " " " (Copy of Christ test etc enclosed) Still

When Ash Grove M.M. was laid down and membership transferred to Waterloo M.M. My great grandfather Calvin Newlin is buried at Ash Grove a community settled by Friends about 1861 a few miles NW of Cicero Park + 5 W of Waterloo, the Co. Seat of Iniquity Co. Ill. Mother Mary (Newlin) Hellenporth was born thousand lived there until grandfather Allen Newlin moved with the family back to Howard G. Indiana about 1900. German Lutheran immigrants bought up the land and still prosper there.

During the year when the last pages of Volume 2 of the Monthly Meeting records were being filled, the meeting was moving from its former situation at 216 East 26th Street, where it had been held since 1869, to the new building at 4413 Indiana Avenue, where our meetings are now held. The location was in an excellent residence district as the former one had been in its time, and it is quite likely that in selecting it the meeting hoped to be permanently settled in a city that had already grown about as large as could be expected.

The new meeting-house was dedicated Fourth Month 3rd, 1898, and the chief speakers of the happy occasion were President Joseph John Mills of Earlham College and Thomas Brown, Yearly Meeting Superintendent. The lot and building together had cost \$16,620.00, no inconsiderable sum for a membership of less than two hundred to undertake without outside help, but the debt was liquidated in 1902, four years later.

The Ladies Social and Aid Society were strenuously occupied that year, not only in the benevolent project of outfitting city boys for a trip to the country, but in earning and raising money for the furnishing for the new meeting-house. Let us add at once that this instance was the exception that proves the rule. Almost alone among similar societies, ours turns its benevolent impulses outward to needier situations, rather than inward to the material benefit of our meeting, but its unselfish spiritual harvest has been for the good of all.

The clerk of the Monthly Meeting may be imagined as buying the necessary new blank book that was to be Volume 3 of these records with a certain sober pleasure in having a new book to go with the new meeting-house. The building was not the conventional plain Friends' meeting-house, but its gray stone and pleasant yellow windows were still in keeping with Quakerly ideas of simplicity, solidity and good taste. Its little kitchen was a modern idea, and of constant use to a membership which was then as now, widely scattered, and in need of loaves and fishes when it assembled. If the meeting could then have anticipated with what enthusiasm and in what numbers we now meet and dine together, doubtless the kitchen would have been built larger.

Chicago Meeting has been favored with an unusual number of recorded ministers in its membership. Six ministers were in the meeting at the time the new building was opened; this out of a total membership of 184. While we are reciting statistics, let us record the fact that 37 of these members were non-resident, a figure that has a constant tendency to increase with the characteristic shift of the population of Chicago. The enrollment of the Bible school was 97, the average attendance 56. The treasurer's accounts show that \$569.46 was spent on the affairs of the meeting for the year, of which \$74.38 went to the Yearly Meeting as our assigned portion of its "stock". The buying power of a dollar, it should be remembered for purposes of comparison, was about twice as much as it is now.

This was the summer of the Spanish-American war, but beyond recognizing that a military excitement was abroad, nothing seems to have been done in the matter. Two possibilities seem to have been open at the time: one was to distribute tracts, and the committee on peace and literature reported that unfortunately they had none; the other was the preaching of sermons, and two sermons by William G. Hubbard, a Friend from the American Peace Society, were mentioned presumably addressed to a non-military audience of Friends. In an unofficial capacity some Chicago Friends were interested in the Chicago Peace Society; Elma Fulghum, a Friend, was secretary of the society for a time.

The next year signatures were secured to a memorial to be sent to the Czar of Russia "commending his course on disarmament and arbitration." This was at the time of founding the Hague tribunal for the settlement of international difficulties. Four years later the committee undertook to co-operate with a city organization advocating arbitration for international difficulties; this seems to have involved nothing but the annual payment of a small fee. The annual effort of the committee was chiefly to collect two hundred pounds of reading matter to be sent to prisoners, and to distribute tracts to our own meeting.

The anxiety of the meeting for spiritual growth is a long and varied story. In 1399, the year after the meeting-house was opened, John L. Kittrell held two series of meetings there, of three weeks duration each, and nine conversions and four renewals, with six accessions to the meeting are recorded. The tone of this report is of the revival meeting type common at the time; it does not occur again in quite the same accepted way. Robert L. Kelly, then a student at the University of Chicago, since president of Earlham College, and now Secretary of the Council of Church Boards of Education, was asked to address the meeting every other week, to be paid such sums as Friends might care to subscribe. This may indicate that some Friends did not care to subscribe at all, or that the membership was in general hard pressed to pay its building debt.

In Sixth Month of 1900 a special meeting was held to discuss a vital question that never seems to stay answered: "How may we make our own church more effective for good to our membership and our immediate neighbors?" It was suggested that the whole body of the meeting should exercise hospitality to strangers and "those we wish to influence." More attention, they thought, should be paid to music, presumably for the sake of the young people; and on the other hand, younger members should make an effort to attend all meetings and take part in them. There was a feeling of the need of an "organizer", so-called, one who would naturally "be a pastor, but a shepherd rather than a preacher, or as well as a preacher. There is," they said, "danger of a pastor in the modern sense of the word, rendering our meetings more formal, curtailing liberty, and repressing the gifts of others."

The report of the Chicago local meeting of ministry and oversight, written by Edward Watson Jones in 1904, is so well put and so typical of the state of the meeting through the entire period of fourteen years with which we are dealing that it is here inserted.

"We now have a total membership of 237. Of these 50 live in other states and territories, 8 live in other parts of Illinois, 25 live in Chicago suburbs, and we have no knowledge of the location of 8 others. This is a total of 91 non-resident members; 46, whose homes are in Chicago, rarely, most of them never, attend our meeting or render any support to our work. Therefore of our 237 members, but one hundred are in the practice of attending our meetings regularly and can be considered as really active and useful members. Efforts have been made to locate and communicate with every member, either in person or by letter, but we have been unsuccessful in many cases. Our active members give many evidences of uprightness of character and loyalty to Christ and our Church. All of our meetings are creditably held, the ministry is sound and adapted to our needs, and it is apparent that spiritual gifts are being bestowed on some who are recorded as ministers."

There existed in 1900 a thoroughly live Christian Endeavor Society, of such size that it was divided into three grades of different ages. Through this society the chief channel of experimentation of the meeting came. In 1901 meetings were held by William Hobson and his wife, of England, for ten days, and Elbert Russell was especially asked to speak at Quarterly Meeting. Considerably more interest seems to have been roused by the monthly evening meetings held under the auspices of the Christian Endeavor to read papers on historical Quaker characters, and doctrinal subjects ranging from "The Authenticity and Authority of the Bible" to "Simplicity in Dress and Address." The inactive committee on Peace and Literature gave its approval to the presentation here of a paper on Friends' attitude toward war. Meetings were held by the Christian Endeavor that year in which ministers from other denominations cooperated. Girls from the Deaconess Training School were engaged to visit the neighborhood and especially encourage attendance at these meetings. During Eighth Month and Ninth Month of 1901 the Christian Endeavor conducted open air meetings on First Day afternoons in conjunction with the C.E. Society from the Sixth Presbyterian Church, "with good results", the report states. Meetings were held again next summer at the same place, 43rd and State Streets, cooperating with another Christian Endeavor Society. There were two saloons on the corners, and the neighborhood was not congenial, but the older people went along, to help if necessary, and usually an experienced Endeavor worker from outside, came to speak. After the meeting the audience that had been collected was invited to go over to the meetinghouse for the evening service.

Meetings to consider the historical and doctrinal aspects of Quakerism continued occasionally through 1902 and 1903, now under the care of an Historical Committee of the Monthly Meeting.

A model of restraint in expression is the account of six meetings in 1904 "Just prior to the Christmas holidays, held by Frank Martin, a young minister from Cleveland, Ohio, held in our meetinghouse, which however (the meetings) were conducted solely as holiness meetings for believers. We paid him no stipulated amount and his manner of taking collections precluded keeping account of what was given." It may be assumed that the young man had received no very warm invitation and was not asked to come again.

It seemed advisable in 1906 that someone be engaged to make visits that the pastoral committee could not compass. M.R. Pearson was engaged for a months time and paid \$32.50 to visit homes in the neighborhood in behalf of the meeting. An Ohio evangelist, Minnie Bassett, held meetings that year without notable results.

This episodic assistance was evidently not considered adequate. In 1908 the pastoral committee recommended earnestly that provisional subscriptions for the support of a pastor be collected, and this recommendation was accepted by the meeting. Letters were sent to all the members of the meeting, asking money for this purpose. Fear that a hired pastor would do more to deaden than to quicken the spiritual life of the meeting was still expressed, but the committee was able to report presently that 35 favorable replies to the letter had been received as against 8 opposing the step. The committee undertook to explain the general feeling of the meeting to the opposition, and asked permission to take up a regular collection in the morning meeting to add to the \$850.00 already pledged to the hypothetical pastor, the money to be used for the general expenses of the meeting in case no pastor materialized. They had hopes of thus getting together \$1200 to \$1500.

This seems rather a small sum and indeed the committee worked for months before finding any suitable person at that salary; until they were at last authorized to look for a student who would give part-time only, rather than to give up the search altogether. Finally Oliver Frazer, then at Newcastle, Indiana, agreed to come for a year. He was not long out of Earlham College, but decidedly older than the average student, a man of conviction and energy. The meeting secured a seven-room flat in the building just south of the meeting-house for a rental of \$35.00 a month for Oliver Frazer, his wife and three children; he was allowed \$50.00 a month for living expenses, with postage and carfare extra. The expected monthly total was \$85.00 or \$90.00.

The records show that he was placed on various committees and that he made 250 pastoral calls in the eight months he remained. At the end of that time he asked to be relieved from Chicago service to undertake evangelistic and extension work west of the Mississippi. The meeting reluctantly agreed, and sent him with a letter of commendation which the Quarterly Meeting failed to endorse, perhaps on account of his liberalism, which had not altogether pleased some members of the local meeting.

He left, profoundly discouraged with the situation as it was, and in an article written then, gives interesting recommendations as to the best course for Chicago Friends to take. He advised that Friends deliberately select some suburban town, where a number of interested families might plant themselves and start a meeting, with the intention of enrolling the whole rapidly growing community; or that they attempt an institutional church in a crowded city quarter; or that they try an assembly room in the Loop, with the necessary advertising to attract the public. Any of these he considered sufficiently unchurched to deserve the care of some denomination.

In 1911 at a Fourth Month meeting, the pastoral committee again pursued its conviction by recommending that John Nelson be engaged for pastoral work at \$50.00 a month. He had been a miner, converted to the cause of Quakerism, feeling the call to preach. He came to Moody Institute to study and was too Quakerly in his belief on war and other convictions of Friends, for the officials of the Institute to feel they could recommend him to the usual student charge of some church. Friends were particularly attracted to him on account of this difficulty. He was invited to take charge of the First Day morning meeting "on account of sickness and absence of local ministers." His stipend was later raised slightly and he was requested to finish the year out.

The continued need for raising money for pastoral work, and perhaps the spirit of the times, led, in 1911 to the forming of a committee on Men's Work, which reports raising the gross receipts of the meeting from \$932.00, contributed by 22 subscribers, to \$1600.00 contributed by 41, about 20% of the whole membership. Nine of these were non-resident. This advance was, of course, a matter for real pride, even considering that the value of the dollar was beginning to fall. Aside from a period of repairing and furnishing the building in 1908, the amount of money contributed to meeting expenses had risen only very slightly from the amount spent in 1898. The committee set itself to collect more than three thousand the next year, which doubtless could have been well expended, if it had been possible to obtain it.

This committee seems to be much the same body which functioned the year before under the title of the Laymen's Missionary Movement, a part of the general interdenominational movement called by that name; but in this case it asked not only for contributions for mission work, but also for the expenses of the meeting, by that time budgetted.

It seems likely that this committee profitted also by the interest which in 1908 led to the forming of a Men's Association of Friends in Chicago, to promote Quakerism in the city. It was reported that 30 men were present at the first meeting, in a hotel, and that Rufus M. Jones, then editor of the American Friend, spoke at this meeting. What meetings or activities, if any, followed this dinner are not recorded.

It is odd what gaps are found in the information of even such a careful record as the Monthly Meeting minutes. The historian is often led to wish that the clerk had set down more elaborate accounts of what he doubtless thought every one knew already. There is, for example, very little said as to the growth or progress of missionary interest through all these fourteen years. For any adequate account of the very considerable activity that we know must have gone on through this period we must hunt elsewhere.

On the other hand, the Ladies' Social and Aid Society reports carefully, year by year, the garments made, money expended, members present and number of meetings. With an average of sixteen meetings a year, attended by eight or nine women, and with an expenditure of thirty or forty dollars, they managed to send well over two hundred garments a year to various charitable institutions or to individual needy cases.

Statistical records of the Bible school have been very carefully kept. The attendance held at about sixty for the first ten years apparently regardless of the total enrollment, which ranged from eighty to more than a hundred. Beginning with 1910 there was a serious lump in numbers. The average attendance fell to 45 and the next year to 37. Nine to eleven classes were maintained and through most of the time there were teachers' meetings almost weekly. The school not only met its own expenses, but contributed to state and county work and to missions. In the early years the library was still of real use. In 1899 an average of 23 books a week were loaned, chiefly to the younger children; and the librarian bought about twenty new books. The Bible school suffered in the same way as the meeting from the transient habits of its members. It was almost impossible to find a teacher who could continue to teach a class through an entire year, and the pupils were as irregular in attendance.

An interesting line to trace is that of the possible development of new meetings. In 1902 cottage prayer meetings were held in Englewood with so much interest that some hoped a permanent meeting would be established. Next year, however, nothing more was heard of it.

A much more enduring movement had arisen a few months earlier on the West side. Eleventh Month, 1901, a regular First Day evening meeting was reported instituted by seven persons, who met at 82 South Leavitt Street. This was supplemented the Fifth Month following by a Christian Endeavor society with a membership of ten. The next month the company moved into more suitable rooms at 774 West Van Buren Street. That month, also, a regular First Day morning meeting was begun, and from that time on a week day meeting was also commonly held. The meeting justified its existence with an analysis of its membership. It was attended by thirteen members of the Indiana Avenue Meeting who were said to attend their own meeting irregularly, by eighteen Friends whose membership was outside Chicago, and by eight non-Friends. From the first Chicago Meeting it subtracted only Richard and Florence Simms, who felt a

particular concern for it, and the occasional services of a minister. Its average morning attendance was 26, and Christian Endeavor, Bible School, and evening meetings could count on about 16.

The expenses of its first meeting place were met by those who attended. For the Van Buren Street room, some individuals helped out the little meeting, and in 1902 the Monthly Meeting undertook to subsidize it to the extent of eight dollars a month, continued for six years until the first meeting, commonly called the South Side Meeting at this time, felt the need of all its own resources for the support of a pastor.

Elders and Overseers were appointed in 1903. The next year the meeting moved again, to Oakley Avenue near Jackson Boulevard, and two years later to a room at 138 Western Avenue. In 1907 it was made a Monthly Meeting. It was arranged in 1908 that one Quarterly Meeting a year be held there, and an apportionment of 25% of Quarterly Meeting "stock" assigned to it.

Our Monthly Meeting records do not show the fact that the meeting later bought its own building at 4407 Park Avenue.

In 1908 Richard and Florence Simms, who had felt a considerable responsibility for the West Side Meeting left the city; their activities had been considerable and they were missed in both meetings. Other responsible members moved away, and the meeting was left without interested leaders. In 1911 the meeting was laid down and 28 members transferred to Chicago Monthly Meeting, again the one meeting of Orthodox Friends in the city.

Four years before, in 1907, Western Springs Monthly Meeting had been laid down and its members, 36 in all, transferred to Chicago Monthly Meeting. Of these latter, a few still remain on our list of membership, though inactive, and there are three of the West Side members left with us.

From time to time the ordinary records of monthly meeting affairs set in the usual concise terminology, is interrupted by an affectionate account of the life of some valued member who could ill be spared from the little company. These memorials we may briefly consider again here.

Laura Smith Haviland, 1808-1898, was a woman of wide philanthropic interests. She had been an anti-slavery agitator and in Civil war time, a nurse; and later she worked for the relief of freedmen and the poor white people of the South. From these activities she went on to the assistance of prisoners and other sufferers, and was a public advocate of temperance. With her husband, she founded Raisin Institute, a Michigan School.

Aquila H. Pickering, 1820-1899, came to Chicago in 1865 and was active in the early organization of the meeting and in securing a meetinghouse. He was one of the founders of the town of Whittier in Southern California. The death of his wife, Hannah, is also written down in the records in 1912.

Another organizer of the Monthly Meeting was William Bettles, a truly conservative Friend, who died in the same year as Aquila Pickering. He had been treasurer of the Monthly Meeting and an Overseer, and had an active concern for the distribution of improving tracts.

Fowell Buxton Hill, 1836-1907, was another pioneer. Born in North Carolina, and making his way to Minneapolis as a young man, he came in 1864 to Chicago. He was highly successful in business and an aid to the meeting in its financial affairs; and he was also an elder of increasing spiritual insight.

*After Western Springs M.M. was laid down in 1907*

William Wickersham, dying in 1903, was a member of whose public services the meeting was proud. He had served for thirty-five years as secretary of the Chicago Public library.

No more vivid personality was lost to the meeting than that of Rhoda M. Coffin, 1826-1909. Her interests followed those of her husband, Charles F. Coffin, but could not be said to be subordinated to them. In her own right she was minister and devoted social worker.

*W. m. B Wickersham who had been Superintendent of the Friends School at New London (2 mi. N of Russaville, Howard Co. Ind) came to Chicago soon after the great fire of 1871. He was put in charge of the books people sent in from all over the world to replace those lost in the fire. They were shelved in the "Rookery" (a huge round metal water tank that survived the fire on South LaSalle St. at (Mourae?) where the present "Landmark" Rookery building stands) The name was derived from the birds which used to gather to drink and bathe in the water leaking from the tank before the fire. This was the start of the present Chicago Public Library he served for 35 yrs. ↑*

*The Wickersham family were Quaker abolitionist pioneers bringing in the first printing press in Howard County to New London where they published the "Observer" the first newspaper in the County. They overcame the violent objections of slavery sympathizers, not like Benjamin Lundy of Putnam Co. Ill. whose Memorial Biography of Jonathan Hittcraft gave me some years ago.*

*J. Hollenworth to Russaville, Ind 7-14-1905  
8-25-76*



81  
Sec. II

HISTORY OF THE CHICAGO  
MEETING OF ORTHODOX FRIENDS

Compiled from the  
(Volume 4) Monthly Meeting Minutes,  
First Month 15th, 1913, to Eighth Month 17th, 1921.

The Monthly Meeting clerks who carried the responsibility of writing the minutes of Volume 4 were:

- Martha H. Griffith
- Charles C. Hubbard
- David S. Tatum
- Grace H. Winslow
- Willard H. Farr

If the tone of Volume 3 of the Monthly Meeting minutes is somewhat set by the fact that a new meetinghouse had been erected and occupied about the time that volume was first opened, even more the tone of Volume 4 is determined by a happening recorded on the first page in the minutes of First Month, 1913.

It is there stated that Herman Newman expected to be active in pastoral work, but---and the distinction was important in his own mind -- he intended to act, not as a pastor, but as a pastoral secretary. In other words, he intended to act as the agent, rather than as the overseer of the meeting. He had been editor of the American Friend, following Rufus M. Jones, until the removal of the paper to Indiana, under S. Edgar Nicholson; before that time he had studied at Penn college, Friends University, Haverford College and the University of Pennsylvania.

His first request noted was for the names of chairmen of all standing committees; he presented also a letter from Hollingsworth Wood regarding a proposed visit of young Eastern Friends to the West, symptomatic of the developing community of interest among younger Friends. By the time the Yearly reports were made in Seventh Month the pastoral committee could say that the new pastoral secretary had attended most of the meetings, made many visits, written many letters and instituted a Round Table. The average attendance at morning meetings showed an increase. Mary Chappell, from the Moody Institute, had assisted in the visiting for a consideration of carfare and lunch.

If attendance had increased, the membership was sharply cut. In 1912 the membership was 198; included those whose membership had been transferred from Western Springs and the West Side Meeting. The next year, by weeding out those who had joined other churches or were not interested in the meeting,

the number was cut to 171. By 1915 it had been lowered to 149. Investigation of each case was careful and therefore, slow. Again the number of members began to climb, and two years later it had reached 186.

The Round Table discussions which Herman Newman had been interested in establishing were continued for about six years. The group met on the second, fourth and sometimes fifth Fourth Day evenings of the month; the other Fourth Day evenings were taken by the Monthly Meeting and the Bible School Committee, until the latter ceased meeting, when the Round Table took over its evening, too.

Much of the credit for growing interest in the meeting, especially in the neighborhood, must be given to the hearty assistance of Roy H. Wollam, a student in McCormick Theological Seminary, a former Earlham student and one of a family of Friends' ministers. Through the winter of 1913-14 he and Herman Newman made more than 300 calls, largely in the neighborhood, with benefit particularly to the Bible School and the Christian Endeavor. In Fifth Month, 1915, he was asked again to assist, this time to give his First Days and two other days a week to the meeting, at fifty dollars a month. He carried out this schedule for eight months with excellent results, moving at last to take charge of the meeting at Spiceland, Indiana.

Rosa E. Lee, a returned missionary from Palestine studying at the University of Chicago, undertook pastoral visiting through the winter of 1916-17.

She was succeeded in the fall of 1919, when she returned to Palestine, by Wendell Farr, a graduate of Pennsylvania College and a former missionary in Jamaica, then student at McCormick Theological Seminary. His conscientious services were rewarded by a stipend of thirty dollars a month and expenses. In the spring he was offered a thousand dollars a year for the use of all of his vacation time and part of his time during the school, and he agreed to assume the duties of pastoral secretary as well as visitor, thus relieving Herman Newman who had carried the responsibility since the first of 1913. The arrangement with Wendell Farr was so satisfactory to the meeting that it was continued through the next year, which he spent at Garrett Institute. He left then to teach in Wilmington College.

In 1921 Olive Coffin took up pastoral work. Most of her time was devoted to visiting, and she made the very considerable number of 760 calls. She was a tactful and welcome visitor.

During these eight years several informal meetings and classes rose, and either fell or were continued. Without much integral relation with the Monthly Meeting. In Eighth Month, 1913, Ruthanna Simms expressed a concern for a student Friends' Society at the University of Chicago. A committee of Ruthanna Simms, Herman Newman, and Dr. B.F. Andrews was appointed to cooperate with such a meeting, but there is no further comment on the situation until 1921, when it is noted that regular monthly discussions are held at University Friends' homes, as Monthly Meetings have been most of the time since then. It is likely that there were only occasional meetings in the nine years' interval.

In 1914 we are told that four Quaker evenings have been held on the North Shore and two in Oak Park. Again the thread is lost until 1920, when weekly meetings at the home of North Shore Friends through the past winter are reported. Probably less frequent meetings had been held in the interval.

Christian Endeavor rose in 1916 to the largest membership it ever had, with many activities. Its members conducted Monthly Meetings in the Dan Beatty Mission; held a mission study class, distributed flowers and reading matter in Cook County Hospital and gave money to various charities. Permission was asked to change the meetings in summer from First Day evenings to a time just preceding the regular Fourth Day midweek meeting. This gives an indication that the C.E. members were mature enough to have become interested in a less specialized type of religious meeting. In 1917, the next year, the membership dropped to 27. Next year the discouraging report was that the society was losing because it had failed to attract into itself the younger unmarried people. The members who had made it a success in the past had less time for it now, and there were none to succeed them. The social hour, when the members had been accustomed to coming in for a little Sunday evening supper, was reported dropped, and the prayer meeting was poorly attended. There is no further record of the Christian Endeavor Society in the books.

In the winter of 1921 the experiment was made of holding the mid-week meeting downtown, combining a study class with the meeting except on Monthly Meeting night. It was considered that the Loop was a more central point for our scattered membership and more easily reached by business men; but the experiment was not sufficiently successful to continue after that winter.

A better average attendance at morning meetings than for years was reported in 1921. Part of this increase may legitimately be attributed to the institution of Suburban Day, when the widely scattered members were particularly invited to come together at First Day morning meetings. There was usually some specially invited speaker and special music, followed by dinner in the parlors on the first floor, and in the afternoon a meeting centering around some topic suitable for discussion. It must also be considered that the membership was developing anew a sense of individual responsibility.

Reports of the Foreign Missionary Society begin to appear in the minutes. In 1914 \$345 was sent to missions. In 1921 the Women's Foreign Missionary Society, as well as the meeting at large, reported a considerable gain in membership. Altogether the Society collected and gave \$724.00 that year. Some of the special objects of its benevolence were the China Famine fund, Near East relief, Winona Missions Home, and Rosa E. Lee's school in Palestine.

The evolution of the work of the Committee on Peace and Literature through these years is of some importance. In Sixth Month, 1914, the Committee submitted a report, evidently well-considered, to the effect that in their judgment a war between this country and Mexico had been averted, with the assistance of the American Peace Society, with which

the local committee was affiliated, and similar agencies. They add that they believe the Balkan wars have had a sobering effect on militarists, and nations are more inclined to arbitrate their differences.

In Eighth Month of that year the great war broke out in Europe.

It is a year later that we find the Monthly Meeting feeling that something definite should be done to promulgate Friends' doctrines of peace and arbitration; this concern was referred to the committee on Bible School and education, and this committee was requested to function as the Peace Committee for the following year. Three dollars was allotted to the chairman of the committee, Ruthanna Simms, to spend for pamphlets on peace for distribution.

The growing imminence of the war appears in the adoption by the meeting of the suggestion by Henry Cadbury of Haverford, that a petition be sent to Congress opposing increases in the army and navy. In Fifth Month, 1916, a communication on peace and war from Philadelphia Yearly Meeting is acknowledged.

Aside from these activities mentioned, the Peace Committee stated in its annual report that frequent sermons had been preached on peace at our own meeting, and one meeting held at a Presbyterian Church to explain the views of Friends; that a number of individual letters had been sent to Senators and representatives; and that the relief work of English Friends in France had been presented to the meeting and some small contributions made to it.

This last note is particularly significant. Probably the contributions went to the Friends' ambulance unit, rather than the civilian relief, which had not yet grown to large proportions; in any case this was the idea on which the American Friends' Service Committee work was to be founded.

In Twelfth Month of 1916 Friends of both branches held a meeting in our meetinghouse to protest against the increasing persecution of conscientious objectors, and against the movement to require military training in our schools. Resolutions were sent to various responsible bodies and to the newspapers. Our own committee decided to buy a set of posters, called "War against War", to be used in arresting the growing military sentiment.

Third Month, 1917, the meeting felt that the clerk of the Permanent Board of Western Yearly Meeting should call the board together and prepare a memorial on the attitude our country should take toward war, the memorial to be presented to Congress at its opening. There is no evidence that such a step was taken by the Board. The country passed soon from a passive to an active state of war. The first acknowledgment of this found in the minutes is the offer in Fifth Month of the backyard of the meetinghouse to the Garden Bureau of the city; it was soon spaded up and planted.

In the same month is reported the formation of the Quaker War Service for civilian relief, from both branches of Friends in the city, and their hasty plans were outlined, some of which were carried out, and some were not. The bitter opposition between the two branches that unfortunately distinguishes many places had never existed in Chicago, and consequently both Hicksite and Orthodox Friends were able to work together without friction on this common task almost from the beginning. Lectures were given that summer in the meetinghouse by experts on first-aid and kindred subjects to a class of forty-two. One hundred dollars was sent to the American Friends' Service Committee in Philadelphia and five dollars to the American Liberty Defense League, which was making a brave effort to maintain as many civilian liberties as possible through the military regime, with particular interest in the rights of conscientious objectors.

The Ladies Social and Aid Society, which had hitherto continued on its quiet way, sewing and collecting garments for certain local charities, now undertook to make garments for the destitute in France in addition to maintaining as far as possible their former work. In the winter of 1917 they were able to send eight hundred garments to France. Thirty-five dollars to be used for buying materials was given to the Society by the Monthly Meeting. The next winter even more clothing was forwarded, valued at about a thousand dollars.

The strain of 1918 was considerable. The meeting was not altogether a unit in opposing war. The members of one family, long useful and highly valued, resigned their offices in the meeting and ceased to attend. In order to avoid the charge of sheltering non-conscientious cowards the meeting felt obliged to receive young men as members only with their written promise that they would not use their membership to change their status in the draft; this was at the time when it was still supposed that religious objectors to war were exempt from military service under the provisions of the draft act.

Interest in Friends' relief work and courage to keep up the non-military position were stimulated by a series of monthly evening meetings, addressed by excellent speakers, such as Jane Addams. A statement was sent to the Senate and the House of Representatives, advocating wartime prohibition in the interests of conserving food and fuel. Nearly thirteen hundred dollars was given to relief work in the course of the year, collected by both branches of the cooperating committee.

In 1919 this amount was increased to more than sixteen hundred; in 1920 to eighteen hundred. The committee spent much time in working with Jane Addams in an effort, never wholly successful, to organize Chicago for Central-European relief, with particular effort to secure the cooperation of the German societies of the city. The war was over, but the sore feeling remained; the German-Americans did not trust Americans even when they were trying to feed German and Austrian children. Carolena Wood, L. Hollingsworth Wood, William Harvey, and Howard Brinton came from the East to help at different times, representing the central Friends Service Committee.

David Tatum left Chicago to go into Service work in 1918. Most of his time was spent in France. In 1920 Herman Newman was asked to help superintend child feeding in Germany for the winter. The area supervised by him was Silesia. After his return in the late summer he gave his spare time to speaking on the work. It was already evident that the feeding of children and sick persons should continue through another winter. That year the committee reported that nine thousand dollars had been collected in the city, largely outside of Friends.

Letters were written to congressmen that year urging reduction of our armament as another step back to civilian basis.

The war worked a great change in the neighborhood of the meetinghouse. From an excellent resident district it had already changed to a shabby though still respectable locality. In wartime, as the draft gradually thinned the supply of workers normally in city industries, their places became filled by southern Negroes, coming up into the city in an increasing stream. Many of them worked in the stockyards and their tendency was to find housing along the street-car lines leading there on 47th and 43rd Streets. Consequently, the houses and apartments close to the meetinghouse were rapidly taken by Negroes, who were willing to crowd together and thus pay a higher rent for the same space than the former white residents would pay. Furthermore, since they found it difficult to get lodgings at all, they were willing to accept unkempt and even unsanitary conditions.

In 1919, when this migration was becoming established, the meeting was approached by a real estate dealer, asking if the houses were for sale, since he had a client, presumably acting for a Negro congregation, who was interested. The meeting decided then to sell if a reasonable offer were made.

In Seventh Month of that year a communication was received from the Chicago Meeting of Hicksite Friends, then holding their meeting in a room on Michigan Avenue, well down town, asking that we appoint a committee to confer with them on the possibility of holding joint morning services. A report from the committee appointed at this suggestion does not appear until 1920. A pleasant conference had been held at which it was decided that it would be better to wait until either meeting moved from the location it then occupied, before considering joining forces.

In 1920 the officials of the Five Years meeting, hopeful of raising considerable sums of money in the prosperity still following the war, asked informally through a former member, Ruthanna Simas, if the Chicago Meeting could use some of the prospective funds to advantage. The committee appointed to consider the matter rose to the occasion. It was their belief that the meeting could use to great advantage not less than eight thousand dollars of which the local meeting might hope to raise three thousand from its own membership. This sum was to be used advisably in finding a director of Friends' work, who would need two assistants; in maintaining an office in the Loop and in consolidating North Shore Friends in the hope of starting a meeting there, in addition to upbuilding the Original Chicago Meeting.

The response of the Five Years Meeting to the Chicago Meeting's proposal is not found in this book. A response came, though not of such large proportions as had been hoped for. The finances of the meeting for 1921 showed a decided gain, though the amount collected did not reach the three thousand the committee had thought possible. However, the twenty-four hundred actually received was a gain of seven hundred over the previous year.

Evidently no attractive offer had been made for the meetinghouse before 1921, when \$25,000.00 was reported to be offered. A committee was appointed to investigate the possibilities of other properties to which the meeting might move in case the house were sold. It was their belief that a satisfactory temporary location could be found inside of ninety days, but the trial was not made. The situation of uncertainty was to continue for several years.

In closing this chapter let us turn to the roll of those members who rested from their labors.

The first death recorded in a memorial is that of the elder David Tatum, dying in 1912 at the age of eighty-eight. He had lived in half a dozen of the most Quakerly states, and had visited many of the others, as well as Europe, "in the love of the Gospel", as the old phrase has it; and in the interests of temperance, for which he was a mighty contender. For a long time he was a member of the Chicago Meeting, though apparently usually travelling elsewhere. He wrote faithfully to the Monthly Meeting of the progress and success of his ministry, and many of the letters are spread in full on the minutes. The efforts of the meeting as an organization in behalf of temperance seem to have been usually only nominal; but in himself David Tatum would have put the efforts of several ordinary committees to shame; in the South, especially, the results of his efforts were substantial. He travelled lightly, without any particular care for money. If his small supply gave out, he could go on foot to the next place for which he felt a concern; and on a there through a gift of spiritual sympathy which he possessed and developed to a remarkable degree, he could usually find someone willing to supply his few needs. He was a character not easily forgotten.

Charles F. Coffin, born in 1823 and dying in 1916 at the age of ninety-three, had been an extraordinarily gifted, useful and devoted Friend. He was peculiarly fitted for executive work; for twenty-nine years he had acted as clerk of Indiana Yearly Meeting, after an apprenticeship at similar, though less important positions, assumed when he was very young for such responsibility. His philanthropic interests, shared by his wife, Rhoda M. Coffin, were wide and practical. It was largely through their efforts that Indiana in their day was one of the most advanced states in the treatment of prisoners and the insane. He came to Chicago in 1884, and though he never assumed here any position of authority, he grew to be greatly loved by the meeting. At his death the meeting requested from the family the kindly photograph, which, with that of his wife, smiles at the children from the walls of the Bible school room.