

### **Good Evening Ladies, Gentlemen & Fellow Club Members:**

I don't know if your mother was like mine but I can remember her telling me many times, as a youngster and well into adulthood, that arguing with people was not a good thing—especially when the argument involved politics or religion. And avoiding any talk of personal money matters went without saying. I grew up attending Catholic elementary and high school in Manhattan, knowing my catechism, but I honestly can't remember any arguments with Protestants or Jews (since I didn't know any) over mine being the *true* religion.

But I do recall plenty of arguments, some quite heated, over politics with classmates and my uncle (a diehard Republican) about that communist U.S. President, Franklin Roosevelt, blacks, welfare and the Vietnam War. As the son of working class parents, I couldn't see how you could be anything, politically, but a Democrat, the party of FDR and John F. Kennedy.

Well, tonight I'm going to disobey my mother's eleventh commandment again and speak about religion, politics and money but this time in a calm, non-partisan manner. Without politics, religion or money to bandy about, where's the spice in life? I only hope I don't bore you with a journey back through history touching on the heyday (1910-1918) of what we know as the Progressive Era.

The signature centennial of the past year was observed four months ago, as world leaders and international media recalled the memory of World War I and the countless thousands of fallen men in that accidental war. It was a particularly

sad occasion in another respect, the realization that “The War to End all Wars” did no such thing.

Instead, that cataclysmic event charted the international political playbook for the 20<sup>th</sup> Century. The armistice brought only a temporary peace but also planted seeds of discord that led to World War II and the subsequent, fifty-year power struggle known as the Cold War with millions more killed.

Tonight, I want to focus on a trio of less heralded centennials and the times in which they took root, worthy institutions dedicated to civic and moral uplift, not death and destruction. One centennial concerns the world of politics, another philanthropy and the third religion. Over the past century, all three have made priceless contributions to Chicago and American life alike, positively impacted our national culture and are, at 100, still alive and kicking.

It’s only right that we pay equal tribute to the enduring legacy their founders left us and relearn the old lesson that we stand on the shoulders of giants. These far-sighted men lived at a time when progressive principles shaped our political and social world. As we revisit the past, you may hear current echoes or a judgment on our own diminished times.

### **Centennial One: The New Republic**

As the 20<sup>th</sup> century began, America was leaving its rural, agrarian roots in the rear view mirror and becoming an urban, industrial behemoth. The total capitalization of all businesses larger than one million dollars in 1900 was \$5 billion. Just four years later, it had jumped to \$20 billion.

This swift and massive change in the control and ownership of the country's major industries—oil, railroads, steel, coal and finance--was epitomized by the astronomical fortunes of John D. Rockefeller, Andrew Carnegie, Cornelius Vanderbilt and J.P.Morgan.

These changes led to angry protests calling for the breakup of the trusts. and bitter clashes between the forces of labor and finance capital. Those who suffered most in this redistribution of power and wealth were middle class professionals and families hurt by rising prices and a loss of social status. Within a few years, large numbers of such Americans, men of property and prestige, lost their importance as Big Business came to dominate the economy. This cohort left McKinley Republicanism to join the Progressive camp.

Historian Charles Forcey paints a vivid portrait of the shift. "Owners of local factories, who had once been men of local standing...found themselves being either absorbed or eliminated by the 'trusts' and replaced by 'division managers'...Clergymen were not only losing their Sunday faithful to secular distractions but also their positions on the boards of universities and philanthropic institutions. Small-town lawyers began to find they were '*just* small-town lawyers' as the more aggressive members of their profession organized huge "law factories" in the cities to answer the legal needs of nationwide corporations." (1)

This growing reform constituency existed before there was a national leader voicing such concerns. Leading the charge were members of the Fourth Estate—Lincoln Steffens, Ida Tarbell, Ray Stannard Baker and Jacob Riis to

name just four--who took a muckraking approach toward municipal reform. Upton Sinclair's *The Jungle* led to passage of the Pure Food and Drug Act and a Packers & Stockyards Act requiring federal regulation of food, drugs and meats.

Beginning in 1909, a trio of publicists crafted a progressive political philosophy in three influential books that became the platform for Theodore Roosevelt's Presidential run in 1912 as the Bull Moose Progressive candidate.

These intellectual spark plugs were Herbert Croly, Walter Weyl and Walter Lippmann. They would join forces in 1913 and become founding editors of a new journal, *The New Republic*, that appeared the following year.

(I haven't time to speak about the group's indispensable fourth member, the magazine's publisher and banker, Willard Straight. His financial backing and that of his family, particularly his more idealistic wife, heiress Dorothy Whitney, following his death in 1918, kept the magazine's liberal vision alive.)

All three were deeply committed to the progressive movement and tried to prove that prosperity and freedom in a capitalist democracy could be preserved by a reform-minded middle class. In that respect, they were pragmatic thinkers.

While Lippmann would go on to become a celebrated political journalist, it was Croly who held the position of first among equals. When Croly published his highly influential book, *The Promise of American Life* in 1909, Lippmann was still a student at Harvard. Lippmann subsequently called Croly "the first important political philosopher...in the 20<sup>th</sup> Century."(2)

Croly believed that America was a country where individualism had run riot and where individual merit was measured only in cash. He feared that industrial capitalism had created steep disparities between the ruling elite and the mass of exploited workers.

His mission in "The Promise" was to provide a theoretical basis for the Federal government's intervention on behalf of social and economic justice. He rejected the notion of automatic progress resulting from individual action but held that only the conscious use of federal power could bring real results. He called his vision the "New Nationalism".

The book appeared at a time of such social upheaval that many feared an outbreak of class warfare. Croly argued against such an outcome. He held that, in the midst of misery and want, tomorrow would be better than today. "An America which was not the Land of Promise," he wrote, "which was not informed by a prophetic outlook and a more or less constructivist ideal, would not be the America bequeathed to us by our forefathers."<sup>(3)</sup> Such optimism by a devout liberal could almost pass for the words of Ronald Reagan.

The book's message proved so popular that both liberal justice Learned Hand and arch-conservative Henry Cabot Lodge passed their copy along to Teddy Roosevelt. Roosevelt adopted many of Croly's principles for his reform agenda, including Croly's "New Nationalism" as his 1912 campaign slogan.

Walter Weyl is the forgotten man of the group. While Croly and Lippmann both attended Harvard and came from upper-middle class families, Weyl was the

son of immigrants and graduated from the University of Pennsylvania's Wharton School. His book, *The New Democracy*, published in 1912, ranked second to Croly's book as a manual for the Bull Moose movement.

A critic of Adam Smith's laissez-faire economics. Weyl denied that progress could come solely from a free, competitive economy. Rather, cooperative action by people and direct intervention by government were needed to insure continued prosperity.

Weyl's passion for statistics, which he applied successfully in labor union disputes, proved a good counterpoint to the dreamy quality of Croly's pronouncements. He was the maverick and conscience of the editorial team. More often than the others, Weyl demanded that the magazine take a fighting stand, saying "It is better to die fighting than to die of inanition and sterility." He goaded Croly and Lippmann when their closeness to men of power seemed to taper their duty to keep an arms-length critical distance.

Lippmann was the group's wunderkind. Born in 1889 in New York City into an upper-middle class German Jewish family, he graduated from Harvard in 1910 where he studied and socialized with famed philosophers William James, George Santayana and political scientist/Socialist, Graham Wallas, leader of London's Fabian Society and a co-founder of the London School of Economics.

He caused a stir with the publication of *A Preface to Politics* in 1913. But it was his second book, *Drift and Mastery*, that appeared a year later that sealed his reputation and led to Croly's invitation to join his magazine-in-the-making.

By “mastery”, Lippmann meant the scientific solution of social problems by a class of expert managers, an idea he borrowed from Wallas. “Rightly understood,” Lippmann wrote, “science is the culture under which people can live forward in the midst of complexity and treat life not as something given but as something to be shaped.” (4).

All three editors believed in reform as the way to right the inequities wrought by American industry. Their belief was confirmed with the passage of many legislative reforms including creation of the Food and Drug Administration, limits on working hours for minors and extension of the vote to women.

An egregious example of inequity was provided by lawyer and later Supreme Court justice, Louis Brandeis. He revealed that, in 1913, 65 per cent of the workers for U.S. Steel earned “less than the minimum cost of living”. At the same time, the corporation had paid \$220 million in dividends over the decade and averaged 40 percent profit on every pound of steel made.(5)

The editors enjoyed friendly relations with Theodore Roosevelt who praised Croly’s book, conferred with them separately as President and later invited the editors to his home at Sagamore Hill for dinner and the night within a week after The New Republic’s first issue appeared. Lippmann wrote that Roosevelt was “the first President who shared a social vision.” (6)

Their initially close, though later ruptured, relations with Roosevelt and President Woodrow Wilson set the model of an intellectual “brain trust” of policy advisers adopted by later Presidents, Franklin Roosevelt and John F. Kennedy.

Though the magazine is now most closely identified with Washington, the original editorial office was in a New York brownstone owned by the Straight's on West 21st Street in the Chelsea district.

The New Republic debuted on newsstands on Saturday, November 7, 1914. Its front cover, showing a ship navigating rough waters, identified itself as "A Journal of Opinion which Seeks to Meet the Challenge of a New Time". Editor-in-chief Croly put its object more bluntly, namely to "throw a few firecrackers under the skirts of the old women on the bench and in other high places." (7)

An opening editorial in the inaugural issue dealt with the recently concluded 1914 midterms in which progressive legislation and progressive candidates fared badly. The magazine attributed the situation to electoral fatigue in these words: "(The public) is tired of Congresses that do not adjourn, of questions that are always being discussed but never settled, of supposed settlements that fail to produce the promised results and of a ferment which yields such a small net return of good white bread." (8)

Other commentaries dealt the government's endless dissolution suit against U.S. Steel, the suffragists, a minimum wage bill and an editorial on the shocking outbreak of war in Europe, titled "The End of American Isolation". The editors worried that the war would keep the nation from dealing with domestic challenges. They vacillated for three years before advocating intervention.

The New Republic's fortunes have waxed and waned throughout its history with circulation tracking the political fortunes of Liberalism in the country



at large. It soon became the country's preeminent journal of politics and the arts among the intellectual elite with circulation hitting 43,000 by 1920.

After Henry Wallace's unsuccessful presidential run in 1948, the magazine moved away from its Progressive identity and adopted more mainstream liberal positions. Its heyday was during the period from 1950-1970, a flourishing time for progressive/liberal opinion journals such as *The Nation*, *The Reporter*, *The New Leader*, *Dissent* and *I.F. Stone's Weekly*. Readership spiked when President Kennedy was seen boarding Air Force One with a copy in his hand.

More recently, its monthly circulation at the end of the Clinton years stood at 100,000 but, by the end of the Bush presidency, the number had dropped to just above 50,000. A new owner, Chris Hughes, a founder of Facebook, bought the publication two years ago, gave it a new design and expanded digital coverage. It will be fascinating to see if he can revive the fortunes of this serious and storied journal.

### **Centennial Two: Chicago Community Trust**

By 1914, some forty years after the Great Fire and twenty since the Columbian Exposition, Chicago was a city transformed and the nation's fastest growing metropolis. It was also on its way to becoming an industrial powerhouse.

Chicago had become the center for trade in agricultural commodities while its unique geographic location made it a bustling railroad and shipping hub. Opportunities for entrepreneurs resulted in fortunes of unprecedented wealth

while the high demand for workers fueled a population boom that passed the two million mark by the early 1900s.

Chicago and other large cities were unprepared for the problems that rapid urbanization brought. A host of social grievances over inadequate housing and schooling, substandard health, poor sanitation and rising crime arose in the boom's wake. Large numbers of Chicagoans, as well as newly-arrived immigrants were living on the edge. Severe inequality in the distribution of the city's wealth led to cries for reform.

This period was characterized by a search for some system that could make sense of the dizzying dislocations of a world seemingly gone mad. Public policy solutions were needed but the very idea of "public policy", as we know it today, barely existed at the time. People viewed the federal government with extreme suspicion and few believed government should try to ameliorate failing social and economic conditions. Such outcomes were seen as the natural order of things and outside man's power to correct.

Progressive leaders insisted that such a view was wrong-headed and that rationality, intelligence and human effort could be applied toward crafting solutions.

Reflecting such thinking, a Cleveland banker and lawyer, Frederick Goff, had an original idea: eliminate the dead hand, legally termed the *mort main*, from a deceased person's estate that was being used for purposes grown obsolete and apply it to new purposes for the public good. (9)

Goff was fascinated by the possibilities afforded by the modern foundation, notably the Russell Sage Foundation and establishment of The Carnegie Foundation a few years earlier. He sensed the possibilities of this new instrument by which banks could promote the welfare of their communities.

The bank would serve as the trustee of a fund, established by a person or their estate, which would be used for the benefit of their community. One can't say Goff's motives were purely altruistic. Rather, they reflected enlightened self-interest in joining finance capitalism with do-good philanthropy.

That revolutionary shift, from individual largesse to the institutional allotment of private funds for public purposes, led to the creation of the first community trust in Cleveland on January 2, 1914. Do check out the Cleveland Foundation's sharp centennial website at [www.clevelandfoundation.org](http://www.clevelandfoundation.org).

Sometime that year, Goff's idea reached Chicago. Norman Harris, founder of the then Harris Trust and Savings Bank reportedly visited the president of the Union Trust Company of St. Louis who told him about Goff's idea and mentioned their intent to start a similar trust in that city.

When Harris returned home, he discussed the matter with his son, Albert. After studying the Cleveland Foundation's charter, they established the Chicago Community Trust on May 12, 1915, making it the nation's second such trust.

The Chicago Community Trust was part of the larger philanthropic movement and emblematic of the progressive impulse that underlay American politics from the 1890s onward.

The idea, according to Douglas Greenberg, former head of the Chicago History Museum, was “to rationalize and give a human face to American capitalism.”(10) The founders realized that unrestrained capitalism had resulted in unanticipated consequences for American society but believed they could be solved without radically altering the country’s institutions.

The Trust attempted to solve several problems simultaneously. It incorporated a businesslike approach to the social ills of the day in an age when very few people saw such a role for government and also professionalized the charitable impulse of wealthy people. Trusts guaranteed that their wealth was neither wasted or misspent. An early letter from the Trust seeking funds asserted, “To amass a great fortune and leave it all to the family has always required exceptional nerve.”(11)

Albert Harris was in charge of both the bank and the Community Trust. He appointed five members of the executive committee of whom Clifford Barnes, a leading businessman who had once worked at Jane Addam’s Hull House, was the leader. He served as chair of the executive committee from 1916 to 1944. His business card said simply “Clifford Barnes, Capitalist”.

These founders drew up a list of 11 top problems plaguing Chicago that they wished to address: assisting charitable institutions, promoting scientific research to alleviate human suffering, care of the sick, aged, the helpless and children, assisting released inmates of prisons and “wayward and delinquent persons”, the general improvement of living and working conditions, facilities for

recreation, encouragement of social and domestic hygiene, improvement of sanitation and the prevention of disease.(12)

It was an inspiring and aspirational list but, while the problems were real, it didn't have much success in securing funds during its early years. Without the support of the Harris family and a few other donors during its first decade, the trust might have floundered. It only received its first bequest in 1926.

An early criticism of the Trust was that it simply identified general problems and did not name specific projects it would undertake. Yet, without knowing where their money was going to, potential donors were wary.

. The Trust relied instead on supporting agencies whose purpose and expertise were aligned with its mission. Among the first recipients were the YM- and YWCA, the Chicago Urban League, Chicago Americanization Council, Chicago Association of Day Nurseries, Infant Welfare Society and the Juvenile Protective Association.

Following World War I, a crescendo of anti-immigrant feeling arose in Chicago and across America. "Speak English, Oust Alien Reds" was one keynote address delivered by Vice President Thomas Marshall. Coleman du Pont warned a New York business audience that "Raids on Aliens Peril Industry". (13)

Barnes asked Frank Denman Loomis, who guided the trust as executive secretary for nearly thirty years, to conduct a study in 1920 on Americanization services in the city. It was an attempt to deal with the less desirable effects of

Chicago's massive influx of immigrants and the conditions such new arrivals faced. Since 1910, new arrivals had come in droves from Europe and twenty-five railroad cars, filled with African Americans fleeing the South for a better life up North, were arriving daily, the initial years of the ensuing Great Migration.

The report discovered that 56% of Chicagoans had a language other than English as their native tongue. And that social agencies, churches, private schools, patriotic societies and the YMCA and YWCA's Americanization services only reached 25,000 persons out of the 300,000 unnaturalized immigrants. (14)

Loomis was prescient in recognizing that Chicago's future would be shaped by race and ethnicity and that to not adequately address these two potentially incendiary forces would be a failure of democracy and civic responsibility. He wrote "Americanization will not be complete until the social relations with this large group of our population have been satisfactorily adjusted." (15)

The trust believed in applying "science" to solve social problems. Science meant using a rigorous method of decision-making, pairing research and analysis, to determine social policy such as with the Americanization report.

As a result of Loomis' report, an Americanization Council was organized to extend and improve local charitable services. Ironically, the report contained stereotypical views of the time regarding the ethnic groups it studied. Thus Scandinavians were seen as "a physically active type, sturdy, not inclined to

intellectual abstractions”, Poles and Lithuanians were “a timid people, suspicious and non-communicative” and the Italian is “not likely to become a man of great wealth. He is of poetic temperament, artistic, musical”. Russian Jews are “suspicious of everybody. They think the world is all wrong. They are likely to be against everything that has yet been tried, whether in politics, religion or society.”

All the early actions of the Trust, according to Greenberg, “epitomized the Progressive impulse of the age in which it was founded.” (16) The Trust was one of many private attempts to pursue the public good which shared the same values that motivated other Progressive experiments.

By the end of 1929, the Trust reported capital funds of \$2.4 million and total distributions of \$544,000 in its first fifteen years of operation. Today, there are 700 community trusts in the United States and 1700 worldwide. Chicago Community Trust is the nation’s fourth largest community trust. From a modest beginning, it now manages a \$1.8 billion dollar endowment and disbursed \$161 million in grants in fiscal year 2013. We owe a great debt of gratitude to the early benefactors who provided for a better future for all Chicagoans.

### **Centennial Three: Fourth Presbyterian**

North Michigan Avenue is a prime destination for Midwesterners and international visitors, a shopping mecca and home of some of the city’s most exclusive dwellings. This chic Chicago location is also an unlikely home for one of the city’s premier denominations, Fourth Presbyterian Church.

Today, the Avenue's streets are clean, flower beds bloom, restaurants are packed. There's not a whiff of want or financial hardship, aside from an occasional street panhandler, to disturb this scene of prosperity and plenty. But this area and the church were very different places 100 years ago. You may find it hard to believe what I discovered during my research about this city showplace.

At the start of the 20<sup>th</sup> Century, Chicago's Near North Side was the city's most heterogeneous community. The neighborhood north of the river as far as North Avenue housed roughly 70,000 Chicagoans in three highly distinct social and economic districts, each with its own identity.

Near North had both the highest and lowest land values in the city. It also had more professional men, more politicians, more suicides and more persons in "Who's Who" than any other Chicago community.

The Gold Coast ran from Chicago to North Avenue and east from State Street to Lake Michigan. This swath of land contained the toniest mansions and upscale residences plus one-third of the six thousand people on the social registry.

Behind the Gold Coast, on Dearborn, Clark and LaSalle, and extending down to the river, was a teeming rooming-house district of a thousand furnished rooms in which near 20,000 mostly single men and women, aged 20 to 35, lived.

The area west of Clark Street and south of Chicago Avenue had block after block of crowded, run-down dwellings inhabited by successive waves of



Irish, German, Swedish and Sicilian immigrants. Chicagoans called it “Little Hell”, a place of extreme poverty, broken families and widespread despair where all forms of vice--drugs, alcohol and prostitution—were readily available. Part of Near North’s western corridor, known as “Little Italy”, accounted for more than half the city’s homicides.

This urban patchwork was Fourth Presbyterian’s parish and flock. Since 1874, Fourth’s congregation had worshipped on Sunday morning at the northwest corner of Rush and Superior after their first structure was dedicated and burned to the ground on the same day, October 8, 1871, the day of the Chicago Fire. A 1911 letter-writer to the Tribune called the second structure “a rather shabby and tasteless affair.”

Sunday parishioners at Fourth included some of Chicago’s most prosperous and powerful leaders such as Cyrus McCormick Jr., head of International Harvester, James Eckels, president of Commercial National Bank, head of the Chicago YMCA and the Home for Destitute and Crippled Children, financier Albert Day, president of the Presbyterian Hospital board and Henry Crowell, president of American Cereal (now Quaker Oats) and board president of Moody Bible Institute.

A 1907 book, titled *Chicago: Pre-eminently a Presbyterian City*, maintained that virtually every nondenominational philanthropic cause in the city was “largely dependent upon the generosity of members of the Presbyterian Church.” (17)

When church elders invited John Timothy Stone, a charismatic 40-year-old preacher, to become their new pastor in 1908, he made his acceptance contingent on the leadership's commitment to a new building. Cyrus McCormick Jr., then pledged one dollar for every two raised by others for a building campaign. McCormick and his mother made an initial pledge of \$100,000. The new church's total cost eventually reached \$740,000. Of that amount, McCormick family contributions accounted for more than \$300,000.

The congregation engaged the well-known Boston architectural firm of Cram, Goodhue and Ferguson to design the church proper. Cram was regarded at the time as the foremost American practitioner of the Gothic Revivalist style. Among his other gothic designs were the chapel at West Point Military Academy and New York City's Cathedral of St. John the Divine.

Local architect, Howard Van Doren Shaw, designed the adjoining cloister, pastor's residence, Bible School building for 1,400 and a Men's Club (which housed a gymnasium, library and social rooms) in a hybrid English domestic style. A pleasing harmony between the two architectural styles was achieved by the use throughout of Indiana limestone.

Ground was broken on June 1, 1912 and the cornerstone was laid on September 17<sup>th</sup>. A September, 1913 issue of Fourth Church's newsletter called the partially completed church a "beautiful reflection of Gothic art" and "Chicago's first real attempt to rival in cathedral architecture the world's masterpieces in that art..."(18).

Fourth Presbyterian dedicated the 136 foot-long sanctuary on May 10, 1914. An article in the church's October newsletter mentioned many "little things" that set the church complex apart: a central intercom system, upwards of a dozen pianos throughout the building, individual linen towels in the lavatories "like you would find in the Blackstone or LaSalle" and palm-leaf fans in every pew to keep summer parishioners cool.

The Tribune reported that Pastor Stone preached a dedication sermon to a crowd of 1,400 in which he attacked Sunday golf, automobiling and going to baseball games. "A man who can afford to play golf at all can afford to take time to play it on weekdays." (19) It was all part of Stone's appeal to keep the Sabbath free of frivolous diversions.

Stone felt the church's primary purpose was to proclaim the gospel and deliver men from sin. He never preached on pressing issues of social justice in Chicago at the time. Evangelism and its call to Christ was the order of the day and Stone often joined with fellow evangelists, Dwight Moody and Billy Sunday, in full-throated campaigns to enlist soldiers in Christ's army.

The results-driven mindset of business, combined with a strong Protestant ethic, pervaded the American Protestant Church throughout the 1910s and 1920s. Churches used business terms like product and outcome in speaking of their ministry and membership respectively. Stone liked using similar language to communicate the gospel or when seeking donations.

Once, faced with a businessman reluctant to make a contribution, Stone reportedly cajoled him,: “Well, old man, I am in business too for another Man, and I am after more business and money to make that business go, and my Master has told me to push it into the world. If you will pull down your old Bible, I will show you my orders.” (20)

Stone enjoyed a highly successful 20-year pastorate at Fourth Presbyterian. Five years after his arrival in 1909, church membership had doubled from 638 to 1300 and, by 1918, it passed the 2,000 mark.

Not only did Stone fill the sanctuary at his church but his forceful personality and mesmerizing speaking ability made him a figure in high demand for preaching at the nation’s leading churches and on college campuses. Stone estimated that, during his ministry, he spoke at more than 500 colleges, including Harvard, Yale and Princeton.

His ability as an organizer and his sound business judgment, more than his church affiliation, led to his election to the Union League Club in 1919, then, the city’s most prestigious club. He was the first and only clergy ever nominated for club president a year later, an election he lost by a mere 12 votes. Rumor has it that club members felt he was too strong a Prohibition supporter and members were not about to give up their drinking privileges.

The move to what became North Michigan Avenue (the church’s official address in 1914 was Lincoln Park Blvd. and Delaware Place while the pastor’s

residence was 866 Lincoln Parkway) was a smart investment that appreciated exponentially with the opening of the Michigan Avenue Bridge in 1920.

Many wealthy Chicagoans were moving north to the Gold Coast in greater numbers by 1900, a migration dating from Potter Palmer's relocation to Lake Shore Drive in the 1880s. A block south of the church, (where Top Shop now stands), two wealthy brothers, Charles and John Farwell, built two enormous mansions around the same time. Two blocks north of the church, at 1000 Lake Shore Drive, stood the 41-room mansion of Harold Fowler McCormick and his new bride, Edith, daughter of John D. Rockefeller.

The bridge unleashed a boom of high-rise development on the Gold Coast, epitomized by the opening of the Drake Hotel in 1920, the Allerton Hotel in 1924 as well as two prestigious apartment buildings at 999 North Lake Shore Drive and 199 East Lake Shore Drive.

Stone was a zealot for Christianizing not only Fourth Church but the rooming-house district and missions around the world as well. His passion for proselytizing went so far as to urge Fourth Church members not to leave their inheritance to their children but to direct it to the church's missionary work.

Stone's constant urgings that the congregation "attempt great things" led to its sponsorship of three mission churches: Christ Church (now Lincoln Park Presbyterian), the Carter Memorial Assyrian Persian Chapel at 52 West Huron and Hubbard Memorial Bohemian Church at 2324 South Central Park Avenue.

The rooming-house district presented the most formidable outreach challenge. A 1913 article in the *Continent* said, “The great mission of Fourth Church will be to grapple with the conditions by which it is surrounded....The Protestant Church of America will watch with sympathetic interest.” (21) Fourth Church was expected to serve as a national model for ministering both to young Chicagoans on the way up and the disadvantaged on the bottom.

The neighborhood’s large young, single, isolated population offered a prime market for evangelism. Yet, this urban cohort preferred to seek meaningful connections not in church but in the neighborhood’s numerous dance halls.

The “social evil”, a delicate reference to prostitution, was flourishing on the Near North Side at the time. The 1912 Chicago Vice Report highlighted a sample of a thousand identified prostitutes throughout the city. They reported an estimated 15,000 visits a day for a yearly total of five million visits. A Fourth Church bulletin in 1913 painted the moral challenge as five churches in battle with ninety saloons and brothels.

Stone’s secret weapon for recruiting rooming-house residents was a group known as the invitation committee, a group of specially-selected church members that weekly rang doorbells, climbed stairs and called on thousands of men and women each year, inviting them to worship and possibly join the church.

For the more than 10,000 men and 5,000 women living in the surrounding rooming houses, the church was able to offer its well-appointed Men’s Club and Young Women’s Club on Chestnut Street as social meeting places apart from

Sunday worship. They were seen as a home away from home for working people in the area. The men's club offered a gym and exercise apparatus, opportunity to just sit before an open fire in a lounge-like setting, try out for the club's baseball team, club orchestra and glee club. The women's club also had an orchestra and regular hours in the church gym for basketball and indoor baseball. Also parlor rooms where they could bring young men friends under the watchful eye of a chaperone. Membership was two dollars a year. (22)

During the clubs' opening week, 450 men showed up for programs, gym and informal visiting. Soon after the clubhouses opened, the church was feeding 500 people each week

The committee was key to Stone's Near North Side outreach. In 1916, the committee reported 3,474 interviews and 3,000 in 1922. The tripling of church membership in his first decade as pastor is the best testimony of Stone's great evangelical ability. However, he kept its existence fairly confidential, most likely to not ruffle the feathers of his upper-class parishioners who might not appreciate his troling in the rooming-house and ghetto dwellings. He only fully wrote about the committee after he left the church.

Stone remained at Fourth Presbyterian until 1930 but surrendered his full-time ministerial duties in 1928 to head McCormick Theological Seminary where he remained until 1940.

Eighty-five years on, the Protestant mainline no longer sets the agenda of American culture as it once did. The rooming houses are long gone as is the Men's and Women's Club, the gym and the two orchestras.

Fourth Presbyterian is no longer evangelical but is still a fairly rich church with more than 5,000 members and a deep commitment to ministry in the community. While many other mainline churches of the time have disappeared or merged with other congregations, Fourth Presbyterian, author James Wellman writes, "has been able to adjust to its own displacement and come to a new identity in the midst of the changing patterns in American religion and society."(23)

Thank You



## **FOOTNOTES**

1. Charles Forcey, Crossroads of Liberalism, New York, Oxford University Press, 1961, xx
2. Forcey, 5-6
3. Page Smith, American Enters the World, New York, McGraw-Hill Book Company, 1985, 198
4. Smith, 1008
5. Forcey, 164
6. Smith, 194
7. Forcey, 178
8. *New Republic*, November 7, 1914, vol. 1, no. 1, 1
9. Douglas Greenberg, "Historical Perspective", *Trust News*, Summer 1995, Chicago Community Trust, 26
10. Ibid.
11. Ibid.
12. Ibid.
13. Ibid, 27
14. Frank Denman Loomis, The Chicago Community Trust: A History of Its Development, 1915-1962, Chicago, Chicago Community Trust, 1962, 9
15. Greenberg, 27
16. Ibid.

17. Marilee M. Scroggs, A Light in the City, Chicago, Fourth Presbyterian Church of Chicago, 1990, 67
18. *Fourth Presbyterian Church Newsletter*, September, 1913
19. *Chicago Tribune*, "Dedication Held in New Church", May 11, 1914, 9
20. James K. Wellman Jr., The Gold Coast Church and the Ghetto, Urbana, University of Illinois Press, 1999, 58
21. Scroggs, 77
22. Ibid., 80-81
23. Wellman, 9