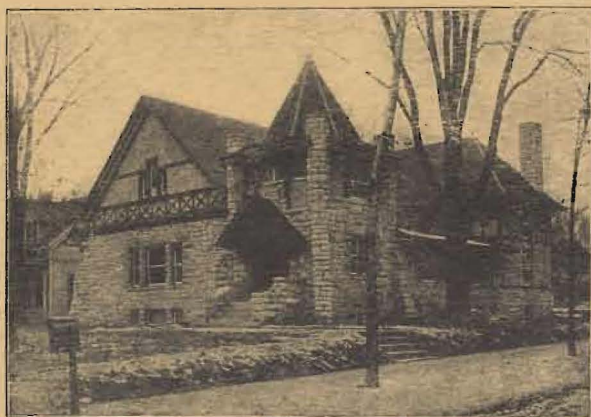

100th Anniversary

UNITARIAN CHURCH
QUINCY, ILLINOIS



HISTORY 1839-1939



JULIUS KESPOHL
Chairman, Centennial Committee

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Dr. E. B. Montgomery

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Flower and Reception

The Evening Hour Alliance,
Miss Lorene Glass, Chairman

Banquet and Luncheon

The King's Daughters,
Mrs. M. E. Vasen, Chairman

Hospitality

The Industrial Alliance,
Mrs. J. M. Schoeneman, Chairman

Music

Mrs. Paul Morrison, Chairman
Mr. and Mrs. William Spencer Johnson

Special Gifts

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Dr. Walter Whitaker
Mr. Emil Halbach

A Sketch of History of One Hundred Years of Unitarian Church of Quincy, Ill.

IF I should designate this Centennial history of our Unitarian Church as Edward Everett Hale did in his book, "Memories of a Hundred Years," I might also remark with him that I am not as old as the Century. As the author of the Aeneid in beginning says, I am relating events "most of which I saw and a part of which I was." As a matter of fact I have known and had close personal relations with most of the founders of the Church, although I never saw Wm. G. Eliot who was its real founder and preached the first organizing sermon here in April 1839. Mr. Eliot had become pastor of the Unitarian Church in St. Louis in 1834, a pulpit he occupied until 1872. In addition to his own church work, although but twenty-eight years old, he was a zealous missionary in starting other liberal movements, that of Quincy included. He was also founder of Washington University in St. Louis and its leading progressive citizen. Charles Dickens, who, when he came to the U. S. in 1842, had not much favorable to say of us in general, did say of Mr. Eliot: "The Unitarian Church is represented in this remote (?) place, St. Louis, by a gentleman of great worth and excellence. The poor have good reason to remember and bless it; for it befriends them and aids the cause of national education, without any sectarian or selfish views. It is liberal in all its actions, of kind construction, and of wide benevolence."

Chancellor Throop of Washington University in commenting upon Mr. Eliot said that the "conservative radicalism" of Jas. Martineau appealed to him, and he could see no possibility of any serious conflict between Science and Religion. Mr. Eliot said of Martineau: "He has the essence and strength of the most steadfast faith, the freedom of the largest philosophy." Dr. Eliot took part in the conflict over slavery and emancipation. He was an active participant in the controversies over the liquor traffic and an early advocate of woman suffrage. In 1934 on the occasion of the 100th anniversary of the Messiah, where Dr. Eliot was pastor until 1872, Chancellor Throop paid a wonderful tribute to him and his work and from this I have received part of my information about him. I also know of him from his correspondence with our other Church founders, and from the fact that his interest in this Church extended so far that in 1857 he asked Mr. R. S. Benneson to call a meeting to consider the matter of building a new Church. This was done. Mr. Eliot came up from St. Louis to attend the meeting and from his own slender means gave \$500 toward its construction.

Indeed without his constant help in oc-

asionally filling the pulpit, and contributions in money, it could hardly have weathered its first struggling years, for our early founders, while striving hard to establish the Church were young, (only 25 to 30 years old) and also working to establish themselves and their families.

Indeed, even in 1842 when Edward Everett Hale sought to have the A. U. A. send him to our Church, then without a pastor, and offered to go and preach all winter for his expenses out and back, they replied that "he was not worth it." Of about \$2700 raised in the first three years of the life of the Church about one-half was contributed by the A. U. A. and other sources, as St. Louis, Mo., Worcester, Lowell, Duxbury, Fitchburg, and Cambridge, Mass.

Our young pioneer members headed by Robert Benneson were tireless in their endeavors.

Those who united with the Church up to the pastorate of Mr. Moore, our first pastor, were: Wm. Munroe, Rebecca Munroe, Elisha Stratton, Jas. B. Haven, John H. Babcock, Geo. Munroe, Wm. H. Gage, Marie B. Gage, Robert Benneson, Chas. Gilman, Annette Gilman, Parsis E. Munroe, Elizabeth M. Collier, Elidabeth Chapman, Elizabeth Everett, Catherine D. Everett, Samuel W. Everett, Anne C. McFadon, Electa Anne Benneson, Mary Young, S. M. Bartlett, Betsy Evans, Harriet Evans, Almyra Bryan, Elizabeth Ackers, Rebecca English, Roslyn N. Bartlett.

On the occasion of the 50th anniversary, Dr. Joseph Robbins, the historian at that time, said that of those who organized the Society and built the first Church or were connected with it up to the close of Mr. Moore's pastorate in 1843, there were living in 1890, the date of that celebration, only R. S. Benneson, Gen. Jas. D. Morgan, Edward Wells, Mrs. Edward Wells, Mrs. Harriet Morgan, Mrs. Rosaline Bartlett, Mrs. Mary E. Potter, W. B. Powers, Mrs. Mary Young.

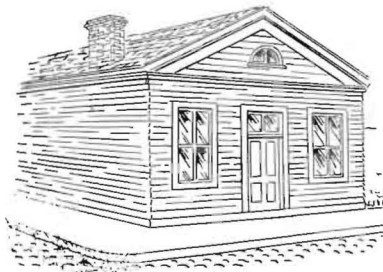
In celebrating this Centennial none of these are surviving, and only one of their children, Mrs. Kate Lockwood, daughter of Mr. and Mrs. Edward Wells. The details of the early history of our Church under the various ministers, Mordecai Lange in 1849, Wm. H. Fuller, 1853-1854, and Martin Willis, 1862-1865, are interesting as showing the difficulties surmounted in a slowly growing movement.

Dr. Eliot came up from St. Louis the first Sunday in April, 1839, preached several sermons and urged organizing a liberal movement here, the services having been held in our Court House of that day. He was but 28 years old and full of the missionary spirit and

made a fine impression on the few gathered to hear him.

Rev. Wm. P. Huntington came to us from Hillsboro, Illinois, directly after Mr. Eliot and remained for five weeks, organized a Church of six members and on the 31st day of May organized the Church named the "Second Congregational Church of Quincy." Mr. Huntington served us until March 1840, the first Church having been dedicated by Dr. Eliot of St. Louis on October 1840, the latter remaining several days and giving evening lectures setting forth his views of Unitarian belief. December 9, 1840, Rev. Geo. Moore of Concord, Mass., was chosen by the Church committee, Wm. H. Gage, to come as its minister, he remaining, intermittently, as such until his death March 18, 1847.

Rev. Mordecai Lange who succeeded him remained until January, 1850. During this year the second church was built and dedicated by Dr. Eliot in November, 1850.



Second Meeting House

Built in 1850; Jersey Street between 6th and 7th; used until 1858; building moved to Southeast corner 12th and Broadway; used as a school house; demolished in 1890.

Mr. W. A. Gage, the committeeman who called our first pastor, Mr. Moore, kept a diary of events during the pastorate of Rev. Liberty Billings who came to Quincy in July, 1854.

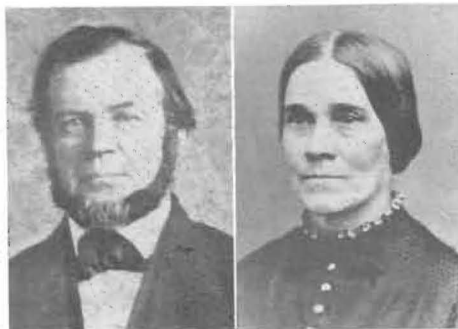
The sister of Mr. Billings married Edward Everett a member and trustee of the Society whose brother Dr. Samuel W. Everett, also a member and trustee died a brigade surgeon in the Civil War, on the field of Shiloh.

Mr. Billings remained until 1861, when he entered the army as a colonel, later dying in Florida. There was little Church activity during the Civil War, but Mr. Billings returned and preached till October, 1865.

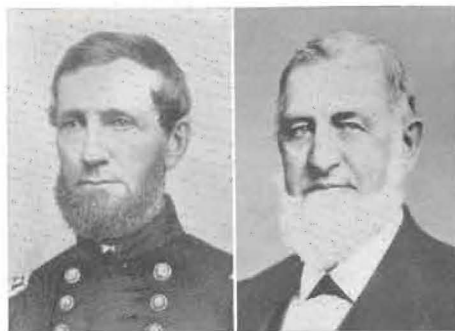
Edward Everett organized the Quincy Guards in 1842 and was effective in the so-called Mormon War following. He has left a history of this, which is now among the archives of the Quincy Historical Society. Mr. Everett was a nephew of the famous Massa-

chusetts Governor of the same name and a cousin of Edward Everett Hale.

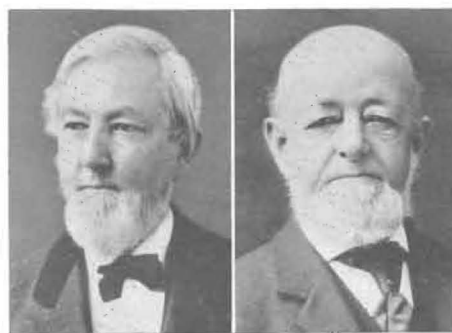
The greatest impetus was given to our Church when Dr. Wm. G. Eliot of St. Louis wrote Mr. Robt. S. Benneson in 1857 asking if he would not call a meeting to devise plans for building a new Church. The records show that this meeting was attended by Dr. Eliot and the organizers of the Church, including Gen. Jas. D. Morgan, Edward Everett, Edward



Robert S. Benneson Electa Anne Benneson



General Morgan Edward Wells



Wm. H. Gage Edward Everett



Dr. W. G. Eliot
1839

First sermon in Quincy, Ill.,
April 8, 1839

Mr. Benson.

Dear Sir, Inclosed you
will please find check on the Bond-
mens Savings, for \$256.80, of which
please pay \$6.82 to Savage, and
place the balance to my Credit on
the Church Subscription account.
The remainder shall be paid in the
fall. Will you tell me when the
subscriptions were made payable?
and on what ~~the~~ conditions?

Yrs truly,

W. G. Eliot.

Aug. 2th 1858.

Wells, W. B. Powers, Wm. H. Gage, and others and was held at the residence of Robt. S. Benneson. Mr. Benneson agreed to give the lot on which the Church was built and liberal gifts were made by Gen. Morgan, and Edward Wells, who also made a loan of money necessary to complete the \$20,000 edifice. It is due to the memory of these three, Messrs. Benneson, Morgan and Wells to state that their liberality to the movement and Church extended throughout their long lives and that a bequest to us was made by Mr. Wells. This third church was constructed and dedi-

cated in 1858, serving us during the most active period of the existence of the Church, until 1914, when we sold it and located at our present, the Fourth Meeting House.

My connection with the Church dates back to this creative period when Rev. S. S. Hunting was minister and all the Church activities were growing. Records show that in 1868, I spoke at Church entertainments and in 1872 served on a Committee with Horace Powers and Robt. D. McFadon to provide a Christmas tree.

Our Sunday School grew by leaps and



Third Meeting House

Erected 1858. Occupied until 1914.



Rev. S.



Rev. S. S. Hunting

Frederick L. Hosmer

Rev. James Vila Blake

Charles F. Bradley

Charles W. Pearson

bounds so that we had no room for its activities without encroaching upon the use of the Church auditorium. This was realized during the ministry of Mr. Hunting who left us in 1872 to become Secretary of W. U. Conference. Mr. Hunting was very active in securing the general cooperation of everybody to supply this need.

At the January meeting in 1869 Gen. Morgan offered and contributed \$2000, provided the Society would raise sufficient funds to pay off the Church debt and put the Church in repair, amounting to an additional \$3000. This was accepted and by February 15 the additional money was in sight and Gen. Morgan was authorized to take charge of the construction of the Annex, which proved so indispensable to us that we wondered how we ever had been able to do without it. It served not only for a Sunday School but for all of the Club and other entertainments and activities of the Society.

When Rev. Frederick L. Hosmer came in 1872, he not only proved a great power in the pulpit and in Social life but entered with zest into the activities of the Young peoples clubs, notably the Eclectic club which proved not only valuable in keeping our young people interested but cultivated much talent in histrionics. This proved not only interesting to them but served as a source of much revenue, considerable sums of money having been given to the Church and Sunday School and also to the hospitals. The Eclectic Club embraced in its membership most of our younger people and during its more than ten years of active life held many meetings and gave numerous entertainments.

Of its early members only too few of them still survive, but the complete records left behind would fill a large volume; so nothing but this general account will be attempted. Mr. Hosmer was active not only as an organizer and director of the activities of our young people but as a power in liberalizing the thought of the community. He held weekly meetings with Rev. Newman Smyth of the Presbyterian Church and with Rabbi Moses of the Jewish Synagog. It was during Mr. Smyth's pastorate here that he wrote his book, "Old Faiths In New Lights," which the governing body of his faith afterward decided contained views not in harmony with their tenets, and he left, later, his Church in New Haven to take a large Church in the Congregational body. Mr. Hosmer did some writing here, but most of his hymns were written later after he returned from a year's study in Europe and was building the first Unitarian Church in Cleveland, Ohio.

His pastorate there was succeeded by one in St. Louis, Missouri, which was held for several years until he went to California and organized the Unitarian Church at Berkeley,

California. Here he labored to the end of his long life, visiting us in Quincy on several occasions and on the occasion of our seventy-seventh anniversary wrote a letter which contains passages showing in a few sentences the spirit which animated his life.

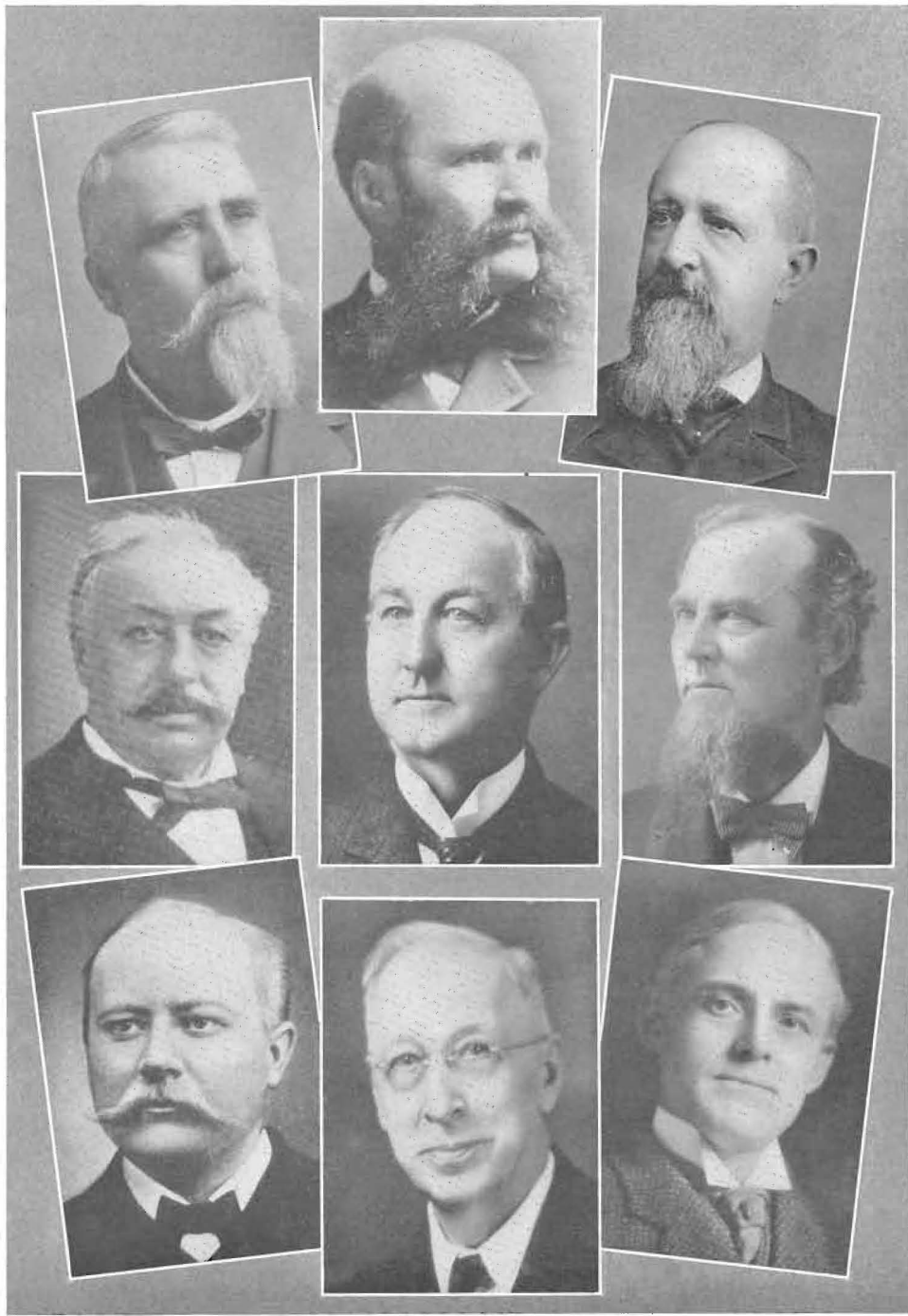
"My Quincy Pastorate was the first period of my full quarter-century of service in the Middle West; and the manifold memories, personal and otherwise, have been, and still are a part of my enduring and abounding wealth. May all that is best in the aims and the service of our Church to the community through its history of seventy-five years be continued in this change to the new location and edifice and prove an inspiration to nobler service and accomplishment toward the higher life and welfare of the community. I wonder how many of those even within the regular congregation, not to speak of those more or less allied in sympathy with the Church, really appreciate all that the independent Congregational Church has been and done for the larger thought, the wider vision and the ethical and spiritual life of the city and beyond the city's confines. This comes home to me the more as I recall the men and women therein in my own times actively interested in the higher welfare of the community, social, intellectual and the broadly religious, and the proper place of the Church and its possible service are no less now than in the years gone by. It has never held an attitude of antagonism toward other local churches, certainly not in my own pastorate, but has aimed to supplement the work and teaching of the manifold Church at large; and its ministry has been an inward help to many, and its fellowship a means to a freer, fuller faith in both God and man."

Mr. Hosmer was probably the hymn writer most favored by the Unitarian Church, our recent hymnal having a large number of his beautiful poems set to music. There were two series of his "Thoughts of God" poems, one of which was written in conjunction with Rev. Wm. Channing Gannett, son of Ezra Stiles Gannett, an earlier divine, ardent abolitionist along with William Lloyd Garrison, Samuel J. May, Whittier, and other Unitarian ministers.

The great interest in the life of our young peoples club, the Eclectic, and the Ladies Industrial Alliance was still further increased under the ministry of James Vila Blake who succeeded Mr. Hosmer in 1877. Like his close friend Mr. Hosmer, Mr. Blake was a graduate of Harvard Divinity School, a man of many and varied talents and of unusual energy and activity. He has left a written record of the multifarious activities of his ministry, beautifully inscribed and classified in the Minister's book and covering more than fifty large pages in that record. He was very active in the Sunday School leading in the singing, for



Thaddeus
Dr. J.
Julius



Thaddeus M. Rogers
 Dr. Joseph Robbins
 Julius Kespohl, Sr.

Dr. Reuben Woods
 Judge Lyman McCarl
 Dr. E. B. Montgomery

Robert Montgomery
 Judge Benjamin F. Berrian
 Otto Mohrenstecher

which his musical training had fitted him, and composing the Unity Hymns of Choral which were in very general use in Western Sunday Schools. He was a poet, several volumes of poems being to his credit as well as several published volumes of sermons. He received a call to a large Chicago Church, The Third Unitarian, and left us in 1883. He kept a warm interest in the Church and its members here, throughout his long life, visited us at frequent intervals, and otherwise showed an abiding care for us. He established later the first Church of our faith in Evanston, where he remained until the close of his ministry and life. It is of interest to note here that it was due to Mr. Blake that we acquired one of the finest and most scholarly of the men of our faith, Rev. Chas. F. Pearson. He was for twenty years Professor of English Literature in North Western University in Evanston, a college conducted under the auspices of the Methodist Church. He became interested in

Mr. Blake's message and attended his Church every Sunday. He later wrote a book, "The Carpenter Prophet" and other works embodying the liberal ideas of Jesus and his human side and value.

He gave up his post at Northwestern in 1903 and being unemployed and subject to engagement in the Unitarian Church on recommendation of Mr. Blake we called him here to succeed Rev. Samuel L. Elberfeld who was temporarily retiring from the ministry.

I thought in writing of Mr. Blake it was his due to mention the fact of his responsibility for the pastorate of Mr. Pearson. During the pastorate of Mr. Blake this Church became very closely identified with the Western Unitarian Conference, whose attitude toward statements of faith was decidedly more inclusive than that prevailing in the body at large. Mr. Blake drew up for us a statement of beliefs more generally held among us under the title:

COVENANT

We Believe...

That the MANY things of the Universe have their being in ONE Life, Power, Majesty, Righteousness, Mercy and Love;

That the UNIVERSE is Beautiful and Beneficent ORDER, in which "is no variableness neither shadow of turning";

That "ALL THINGS WORK TOGETHER FOR GOOD"; that the Infinite Life in which we have our being is Power in the world to destroy the wrong, to establish the right; that no good thing is failure and no evil thing is success;

That RELIGION is NATURAL and NEEDFUL to the human soul;

That we ought to reverence all HOLY SAINTS, SEERS AND PROPHETS who "have wrought righteousness," and bless them for the light of their wisdom and goodness;

That we ought to WORK to make the WORLD BETTER;

That CHARACTER is the supreme matter—not the beliefs we hold but what we are in the heart;

That in the search for truth, we ought to hold fast to FREEDOM for ourselves and for all men;

That we ought to welcome to our FELLOWSHIP all who are of earnest and sincere spirit and humble lovers of the truth; that we should set the bond of HUMAN BROTHERHOOD high above that of creed or church; and that we ought not to hold theological beliefs as conditions of our membership.

Unitarian Church Parlors.

ECLECTIC CLUB

ENTERTAINMENT,
TUESDAY EVENING, NOV. 20, 1875.

PROGRAMME.

MUSIC—Instrumental Duet } Mrs. GEORGIA BYRNEE
 } Miss BESSIE SMITH
 MUSIC—Song (between acts) Miss BESSIE SMITH
 SELECT READING Mr. F. L. HOSMER

BREAD ON THE WATERS:

(A DRAMA IN TWO ACTS.)

DR. HARLEM—Principal of Greenlake Seminary Mr. W. A. SMYTH
 HARRY HARLEM—His Son Mr. L. B. BOSWELL
 FRED HASTINGS, } Pupils Mr. B. MOREHEAD
 BOB WINDERS, } Mr. O. W. BROOKER
 JONATHAN WILD BETTS—The Town Constable, Mr. J. W. FULBROW
 LUCY HARLEM—The Doctor's Daughter Miss MARIAN WOOD
 MRS. LORDING—Housekeeper Miss ABIE SIMMONS
 DILLY—(Picked from the streets) Miss EDITH POWERS

Five years supposed to elapse between the acts.

1887-8.

Unity Club Announcement.

Wm. McEaton, President. Emma Bowers, Secretary.

ORDER OF EXERCISES.

SOCIAL TEA FROM SIX TO SEVEN O'CLOCK.
 MUSIC.
 READING OF MINUTES AT HALF-PAST SEVEN.
 TOPIC FOR THE EVENING.
 DISCUSSION. SOCIAL HALF HOUR.

PROGRAMME.

Nov. 9—Study in Clubs I Mr. Duncan
 Nov. 23—Our Western Domain II Mrs. Jones
 Dec. 14—Manual Training III Rev. J. V. Blake
 Jan. 11—Prison Reform IV Miss Dayby
 Feb. 8—The Relation of the Microscope to Medical Science V Dr. Gilmer
 March 7—Compulsory Education VI Mrs. Selleck
 April 4—Seeing and Hearing VII Dr. Woods

SOCIAL EVENINGS.

JANUARY 18. MARCH 14.
 FEBRUARY 15. APRIL 11.

1840. 1890.

FIFTIETH ANNIVERSARY

SECOND CONGREGATIONAL UNITARIAN SOCIETY

QUINCY, ILLINOIS.

—DECEMBER 28TH, 1890.—

ORDER OF EXERCISES.

I. SUNDAY, 10:30 A. M.
 SERMON.
 Rev. F. L. Hosmer, D. D.

II. SUNDAY, 3 P. M.
 SUNDAY SCHOOL.
 Addresses by the former Ministers.

III. SUNDAY, 7:30 P. M.
 PLATFORM MEETING.
 Rev. J. Vela Blake. Rev. S. S. Hunting.
 Rev. T. Forbush. Rev. J. R. Effinger.
 Rev. J. L. Jones. Rev. L. J. Duncan.
 and others.

IV. MONDAY, 5 P. M.
 PARISH SOCIABLE AND SUPPER
 followed by five minutes addresses by members of
 the congregation and visitors.
 Presiding Officer, Dr. R. Woods.

V. MONDAY, 8 P. M.
 HISTORICAL ADDRESS.
 Dr. Joseph Roberts.

For several months following the removal of Mr. Blake we had only occasional supplies by the Western Conference until in 1884 Rev. John Tunis was called, coming here from Meadville. He was an unusually devout and scholarly young man who came here in ill health and served us well, despite his infirmities, until 1886, removing to New York where he died about two years later.

For an interval of about six months Rev. Francis S. Thatcher, a brother-in-law of Thos. Wentworth Higginson, occupied the pulpit and preached very acceptable sermons. He was of a retiring disposition and never became much acquainted with our people. His successor Rev. Chas. F. Bradley of Connecticut came to us in 1887, remaining in service until his death in 1896. No man made warmer friends or was more looked up to for his brilliant intellect than Mr. Bradley. He was of slight, frail body, but he gave his utmost energy to his pulpit utterances. He was always glad to see members of the Congregation and friends not of his flock at his hospitable parsonage, but made very few pastoral visits. One member of his congregation under the tutelage of Mr. Bradley became a Unitarian minister occupying many pulpits, among them one in Milwaukee. I refer to Rev. Lewis J. Duncan whom many of the members still living may remember. Mr. Bradley continued his work with unusual success, commanding the interest not only of the members of his Church but of the community at large until a few months before his death, May 7th, 1896.

A memorial volume published afterward gives some estimates of him by Rev. F. L. Hosmer who spoke at the memorial services.

Among other fine things he had the following to say of Mr. Bradley: "He carried his sincerity into his pulpit. There was no gap between his matured private judgment and thought and his public work. He was no time-server, no prophet to prophesy pleasant things when the burden of his vision was of things not pleasant. If in his survey of the Social order he saw some things too much in Shadow, taking too heavily to heart certain aspects of our time unrelieved by its signs of better promise, and his message lacked the buoyancy of hope, this was a part of the entire sincerity of the man."

At Mr. Bradley's funeral the Rev. John P. Brennan, priest of the Catholic Church of St. Rose of Lima, made the following address:

"We are assembled here this morning to pay the last tribute of respect to the departed dead. A ripe scholar has gone out from our midst to the undiscovered country, from whose bourn no traveler returns. The spirit of a really good and grand man has abandoned its earthly habitation and has borne out on the great unknown and undiscovered ocean of eternity.

"The death of a great man has a strange fascination for the public. It is a pleasure to state that the termination of his career was calm, quiet and peaceful. Nature in the making of him selected those elements which made him honored, loved and respected. Socially he was one of the kindest of men. Broad, liberal and tolerant of others, he would state with childlike simplicity and refreshing earnestness of manner, his own philosophical views, and give his reasons for holding them. The greatest of all the christian virtues is

CONVERSATION CLUB, 1889-90.

1. October 15—The Labor Problem—What is its correct solution?
C. F. PERRY.
2. October 29—Teachings and Influence of Richard Cobden.
LYMAN MCCARL.
3. November 12—Nationalism as Advocated by Edward Bellamy.
REV. CHARLES F. BRADLEY.
4. November 26—The Causes of Irish Discontent.
DR. THOMAS D. GARDNER.
5. December 10—Socialism, Communism, Individualism and Anarchy.
DR. EDMUND B. MONTGOMERY.
6. December 24—The Temporal Power of the Papacy.
JOHN D. WARFIELD.
7. January 7—Necessity of Municipal Reform.
JOHN D. WARFIELD.
8. January 21—Centralization in the Business World.
CHARLES H. WILLIAMSON.
9. February 4—Ballot Reform.
WILLIAM M. WOODRUFF.
10. February 18—The Effects of Immigration on American Civilization.
EDWIN A. CLARKE.
11. March 4—Does Farming Pay?
WILLIAM A. RICHARDSON.
12. March 18—Reforms in Penal Treatment.
REV. S. H. DANA.
13. April 1—The Progress of Democracy.
GEORGE A. COBURN.
14. April 15—The Moral and Economic Aspects of the Single Tax Theory.
C. F. PERRY.
15. April 29—The Indian Problem.
HENRY R. WHITMORE.
16. May 13—The Future of Woman.
- 17.
- 18.

CONVERSATION CLUB, 1890-91. QUINCY, ILLINOIS.

1. October 14—Advantages and Progress of Ballot Reform.
C. F. PERRY.
2. November 28—Ought Municipalities Own Light, Water and Street Railway Plants?
HON. W. H. COLLINS.
3. November 11—Are There Any Natural Rights?
CHARLES H. WILLIAMSON.
4. October 25—The Jury System, Grand and Petit—Should It Be Abolished, or Amended?
THEODORE U. PAPE.
5. December 2—The Progress of Socialism.
REV. SAMUEL H. DANA.
6. December 22—What is the Most Just System of Taxation?
DR. EDMUND B. MONTGOMERY.
7. January 6—Philosophical Scraps.
EDWIN A. CLARKE.
8. January 20—Should Education Be Compulsory?
REV. CHARLES F. BRADLEY.
9. February 3—Should Church Property Be Taxed?
REV. J. M. D. DAVIDSON.
10. February 17—Labor Troubles—Their Causes and Cure.
R. F. SCHENBERG.
11. March 6—Universal Suffrage.
GEORGE A. COBURN.
12. March 17—The Ethics of Journalism.
JOHN D. WARFIELD.
13. March 31—Railway Legislation.
E. F. BRADFORD.
14. April 14—Limitation of the Hours of Labor.
LYMAN MCCARL.
15. April 28—Relation of the State to Inevitable Child Labor.
DR. THOMAS D. GARDNER.
16. May 12—The Cost of Production.
HON. W. A. RICHARDSON.

CONVERSATION CLUB. 1891-92.

1. December 5—Money—General and Introductory.
WM. H. COLLINS.
2. December 22—History of Education in Ancient and Modern Times.
C. T. DARGIE.
3. January 5—Paper Currency: The Relation of Government to Medium.
LYMAN MCCARL.
4. January 19—The University.
GEO. H. WILSON.
5. February 2—The Rent of Money, Interest.
THEODORE U. PAPE.
6. February 16—Free-Trade, Protection, Revenue.
C. H. WILLIAMSON.
7. March 1—Banks and Credits.
W. H. DULL.
8. March 15—The Free and Free School Systems.
REV. S. H. DANA.
9. March 29—Bi-Metallic.
DR. E. H. MONTGOMERY.
10. April 12—Technical Education.
EDWIN A. CLARKE.

In Memoriam

Samuel Jackson
Elixa H. Jackson
Henry H. Walton



GIFT OF SARAH JACKSON WALTON

“Having undertaken for ye glory of God
and advancemente of ye Christian faith
a voyage to plant ye first colonie in
ye Northerne parts, by these presents
solemnly, and do mutually, in ye presence of
God, and of one another, covenant and
combine ourselves together into a civil
body politick.”

Cap-Codd ye 11 November
Ano Dom. 1620

charity, and this was possessed in an eminent degree by the Rev. Dr. Bradley. Sincerity too was stamped upon his every word and act.

"Death causes a separation from friends and loved ones. The loss of one great man is felt more than the loss of thousands. Humanity suffers the loss of the great, while friends alone suffer the loss of thousands.

"It is sad to say 'farewell' to those we love and honor. Sadder still must it be for you to say, farewell to him who, for years, has been your teacher and guide. The many moral lessons, the many acts of kindness, and the many intellectual treats which, you have enjoyed from the Rev. Dr. Bradley, must recur to your minds on this solemn occasion.

"The Rev. Dr. Bradley I have known and respected for his learning, his kindness, his charity, and above all for his intellectual fearlessness and truthfulness. With heartfelt sympathy for his family, with kind and friendly recollections of Rev. Dr. Bradley, I conclude, trusting that we shall meet again, nevermore to be separated during an endless eternity."

Numerous other tributes fill the little memorial volume of 52 pages, all bearing witness to the high estimate placed upon his character and service.

Although the Club terminated its work in 1900, without an account of Unity Club this history would be incomplete. Beginning in 1883 while Mr. Blake was our minister under the presidency of Wm. McFaddon, a leading teacher in our Sunday School, it continued its splendid educational work over a period of seventeen years, carrying out programs in which not only the Church but the entire community were interested. This club had papers and discussions, from a very large number of our members and of our ministers during its existence, Messrs. Blake, Tunis and Bradley. A complete file of its printed programs has been preserved but is too voluminous to include in this history.

The same may be said of the Lyman McCarl Chapter of the Laymen's League which under the leadership of Julius Kespohl, at present Chairman of our Board of Trustees, did a splendid work during the ten years of its existence, it having not functioned for several years.

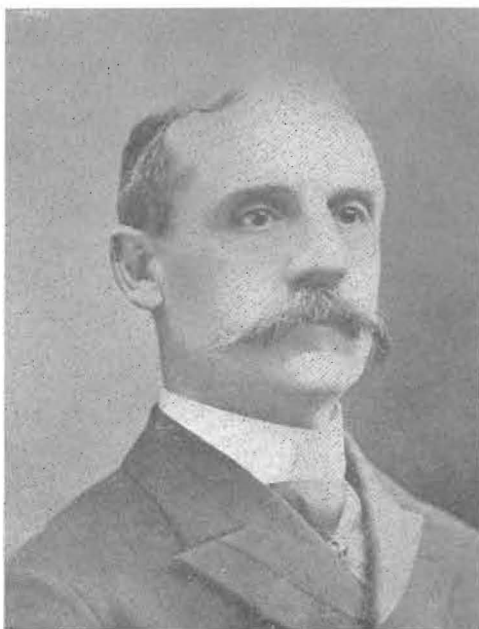
Following Mr. Bradley came Rev. Thos. J. Horner who remained as our pastor from 1897 to 1899, going to a pulpit in Melrose, Mass., which he filled for many years. Neither he nor his successor Rev. Samuel L. Elberfeld, who was with us from 1900 to 1902, were able to fill the great vacancy left by Mr. Bradley. In 1903, on recommendation of Rev. J. Vila Blake, we were able to secure Rev. Charles W. Pearson who proved eminently acceptable and remained with us until his death in London while on a vacation in 1905.

In the notice of Mr. Blake's ministry it has already been noted that Mr. Pearson was earnest and scholarly, leaving many books of value to his credit, notably "The Carpenter Prophet" and a volume of poems.

We were very fortunate following the much lamented death of Mr. Pearson to secure Rev. C. F. Eliot who came to us from Hinsdale, Illinois, in 1906 and for six years carried on a highly successful work.

As a pulpit orator, who had his subject so well in hand that he spoke admirably without notes, we have never had his equal. As a thinker and one who grew in mental stature with the years he was unexcelled. While the social and some other work were not entirely to his liking, his excellent wife and her cousin, Miss Ellen Arquit, quite overcame this defect, and as a whole his pastorate was eminently successful. He came back from Keokuk, Iowa, where he was then located and spoke at the dedication of our Fourth Meeting House, in 1914.

Following the removal of Mr. Eliot in 1912, Rev. Richard F. Tischer came for a few months as our pastor while we were in the throes of disposing of our Third Meeting House



WM. A. RICHARDSON, Jr.
Trustee and Historian of 75th Anniversary.

Son of United States Senator, Wm. A. Richardson, Sr., and son-in-law of one of our early pillars of the church, John McFadden.

In Memoriam

Benjamin F. Berriau



EXECUTED--W. H. HELMRICH

DESIGNED--R. PHILLIPS WARD

“We meet on the broad pathway of good faith
and good-will to establish an everlasting
covenant of Peace and Friendship
based on the sacred rules of Truth and Justice.”

Wm. Penn's treaty with the Delawares,
Shuckanaxon, November, 1682.

and building and furnishing our Fourth. Following him came Rev. Lyman M. Greenman who spoke and held services in the Jewish Synagogue on Ninth Street while our new edifice was being built. Our old church was sold to Mr. Otto Mohrenstecher who, after razing it, replaced it with the present Majestic building on the same lot. Mr. Mohrenstecher was a trustee at the time and did yeoman service in the construction and furnishing of the new Church, as did other Trustees, Mr. Wm. Woodruff and Judge Lyman McCarl and Dr. E. B. Montgomery. Mr. E. F. Bradford and Samuel W. Eldred were also of the greatest service traveling to Kansas City, Missouri, and Champaign, Illinois, to examine other Churches, a modified plan of which we finally adopted. With the purchase money from sale of the old Church and furnishings, amounting to \$31,250.00 we were able to build and furnish the new one, pay \$2,000 for the lot and also to buy a parsonage for \$6,000 and have a balance of \$2,000.

In handling of our finances at this time the invaluable aid of Mr. Russell Wells should be acknowledged. He did much difficult work, though not a Church official, kept our money balances earning \$2,000 in interest and refused to accept anything for this service.

The parsonage on Vermont was used by Mr. Greenman and his family during his residence here until 1918, when he removed to Massachusetts. Mr. Greenman was a scholarly man, an outstanding Dante scholar having a Dante library of unusual size and excellence. He also assisted us by lectures on his travels in the Holy Land, illustrated with lantern slides and given in the Sunday School room, to add many things required in the Sunday School and its furnishing, as well as the kitchen arrangements necessary in conducting our suppers. The World War made quite an interruption in our Church, as in all Church activities, a large number of our young men entering military service in 1917-1918.

Following Mr. Greenman's removal to Massachusetts in 1918, Rev. Earl Cook came in 1919 and despite the ravages of a disabling, incurable chronic illness did a fine work here and made many fast friends. He left us in 1923, dying about a year later.

In 1923 Rev. Henry S. Cope, an outstanding authority on religious education, came to us and, though not distinctively Unitarian, did splendid work. He spoke to capacity audiences in our little Church besides speaking afternoons at other churches.

This was Mr. Cope's last pastoral service, he dying in August, 1923. He was the author of many books on religious education, was religious editor of the Chicago Tribune, and was editor of the magazine "Religious Education" from its foundation in 1906.

Following Mr. Cope in September came

Rev. Celian Ufford who had never been trained for the ministry but had been a student and teacher before coming here. Mr. Ufford was a man of some ability and did the best possible under the hampering circumstances of deficient training for his work and ill health in his family. Mr. Ufford remained here until 1926 when he was succeeded by Rev. Mr. Carlin who came here from Alton, Ill. Mr. Carlin continued in our service until 1928, and during these two years he did some 1928, and during these two years he did some good work and made some warm friends. A large number of our people were not pleased with him, and as this disaffection seriously threatened the harmony of our church, he resigned to engage in other work.

Rev. Curtis Reese, then Secretary of the Western Conference, at a dinner meeting with us at Hotel Quincy urged us to continue, promising to furnish a man who might help us to go forward.

He sent us Rev. Daniel Sands in September, 1928. He was full of vim and energy, an advanced liberal, and interested chiefly in Social work. The Society approved his activity in organizing a "social center" in a poor factory neighborhood; he located his residence there and had the gatherings of these children in part of it. He enjoyed this work and apparently did much good, and when he was called upon to do similar work for the government in the City of Chicago he felt the appeal of it greater than that of his Church here and so resigned and left us in August, 1933.

Rev. Ward Burgess Jenks, who came here as his first pastorate, in 1934 gave promise of doing constructive work in his first year. Later he found a better opportunity in Youngstown, Ohio, and so left us in October, 1936.

In October, 1936, the Rev. Robert Murray Pratt, minister of the Keokuk Unitarian Church, commenced a series of Sunday afternoon vesper services which continued until the end of December, 1937. Mr. Pratt was then called to be resident minister of the church and began the new pastorate on January 1, 1938. During the fourteen months of this ministry the congregations have increased in numbers and interest, and new members have been received into the fellowship. The Sunday school curriculum has been revised and the number of classes doubled. A group of junior boys has been organized into a cub pack of the Boy Scouts. Mrs. Pratt organized the Evening Hour Alliance with a membership of eighteen young women. This is a church-centered group with a program of literary and social activities. Early in the pastorate the Six O'Clock Club was started. There is now a membership of eighteen couples who meet monthly for a supper program of cultural value. The church is united in loyalty to a

continuance of founders of the years by d



REV. RO

Not much share in our work less aid I am long since ceas

The Ladies its Century of active, and its quite indispens

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continuance of the fine work begun by the founders of the church and carried through the years by devoted liberal men and women.



REV. ROBERT MURRAY PRATT
1936—

Not much has been said about the ladies share in our work, and yet without their tireless aid I am sure the Church would have long since ceased its activities.

The Ladies Industrial Society, now nearing its Century of existence, has always been most active, and its financial assistance has been quite indispensable to us.

One of its leading members, Mrs. Belle Dimick, whose photo we could not secure wrote a characteristic letter to us when we were celebrating our 77th anniversary which should be read at one of our meetings during this Centennial celebration, because it is so true to the life of the Society as she knew it. Mrs. Dimick's chief interests lay in our Church. She was a worker in the Sunday School having a large infant class, active in the work of the Ladies Industrial Society and in general community activities was organizer of the Children's Shoe Fund for indigent children.

I am including, however, some of the likenesses of others of those who have joined "the choir invisible." Mrs. Electa Anne Benneson, pioneer Sunday School Superintendent for many years; Mrs. Louisa Robbins, first

infant class teacher; Mrs. Elizabeth Montgomery and Anna L. Parker active in Sunday School many years besides interest in the women club activities of the city. Mrs. Anna Woods and Dr. Abby-Fox Rooney both active in Church and in Friends-in-Council, the latter a daughter of one of our pioneer members.

Dr. Rooney though living in California for many years prior to her death at an advanced age, kept up her interest in this Church and following her last request her son brought her here for interment and last services.

Mrs. Anna S. Woods, wife of one of our Trustees, Dr. R. Woods, was for many years prior to her death president of the Board of Directors of the Quincy Public Library and made a large bequest to that institution.

The oldest living member of the Ladies Industrial Alliance is Mrs. Cal Baker who is not ashamed to acknowledge her 90's. Mrs. E. M. Selleck now living in New York State in her 90's still retains her interest in the Society and writes to other members.

On the occasion of the funeral of Mrs. N. Pinkham, one of the active members, a member of the congregation said in paying tribute to her:

"This organization has always done a great work for the Church, whose very existence has often seemed to depend upon the large and faithful service of this small group of devoted women."

Among the members were Mrs. Robert Benneson, Mrs. A. B. Kingsbury, Mrs. Robert Montgomery, Mrs. John Bert, Mrs. Edward Wells, Mrs. Daniel Lynds, Mrs. Anna McMahan, Mrs. John and Mrs. Fred Potter, Mrs. Anna McFadon, Mrs. Anna Parker, Mrs. Wm. D. Powers, rs. J. D. Morgan, Mrs. Samuel Blasland, Mrs. George Wells, Miss Alicia Potter and others now gone to their rest, but whose memories are still green in the hearts of those who survive them, and who demonstrated by yeoman service that people will really live for their religion."

A list of the members of the Ladies Industrial Alliance living today follows:

Mrs. John Schoeneman, president; Mrs. Frank Dick, Mrs. G. R. Hess, Mrs. A. J. Eberhardt, secretary; Mrs. Anton Wiebmer, Mrs. Charles Lane, treasurer; Mrs. Calot Baker, Mrs. Charles Wisdom, Mrs. J. W. Westerman, Miss Emily Rouse, Mrs. Lyman McCarl, Mrs. Robert Murray Pratt.

* * * *

The King's Daughters has been an active functioning organization of the younger ladies of the congregation since 1897. Its life has been largely social in providing dinners, fairs, candy sales, etc., for adding to the resources of its treasury. Its earning during these more than forty years have been given to the Board of Trustees for Church expenses, and have averaged from \$150 to \$300 a year during that time. Their social meetings have been a

source of enjoyment to them all, the proceeds of the dinner for which all pay going into their treasury. The present officers are:

Mrs. Maurice Vasen, president; Mrs. Wm. Spencer Johnson, vice president; Mrs. Don Carley, recording secretary; Mrs. Philip Schlagenhauf, corresponding secretary; Miss Clara Kespohl, treasurer.

Miss Kespohl is a charter member of this body, the other active members at present being:

Mrs. Russel Williams, Mrs. Paul Morrison, Mrs. Anna Mohrenstecher, Mrs. John Morrison, Mrs. W. W. Williams, Dr. Claire Miller, Mrs. Walter Whitaker, Mrs. Frank Cohen, Mrs. Richard Harris, Mrs. Zoe Swanberg, Mrs. Roland Wagner, Mrs. Fred Gray, Mrs. Emil Halbach, Mrs. Herbert Krietemeyer, Mrs. Oliver Williams, Mrs. Roy Keller, Mrs. Russel Danhaus.

Two active members, Mrs. E. B. Montgomery and Mrs. John Korn have died during the past year.

The associate members are Mrs. J. M. Winters, Mrs. Dorothy Gage, Miss Lula Kespohl, Mrs. R. M. Pratt.

* * * *

It is in place here to speak of these who have beautified the Church as a memorial of members of their families. This was done by Mrs. Isabel Lynds a devoted member of the Ladies Industrial Alliance until her removal to Chicago. Her interest in our Church did not cease with her removal, for at an expense of \$2,000 she furnished the new pulpit, chairs and other furnishings in memory of her husband, Daniel Lynds, and son, Edward Lynds.

Mrs. Walton, a life-long member of the Church, although so invalidated as to be unable to leave her house for twenty-five years, gave the window with the Pilgrim Fathers shown signing a covenant aboard the Mayflower, in honor of her father, Samuel Jackson, a pioneer member of the church, and her husband, Mr. Henry Walton, a prominent member and citizen for whom Walton Heights was named.

Mrs. Berrian gave the beautiful Wm. Penn window in honor and memory of Judge Berrian, a leading member and a public benefactor of Quincy, contributing greatly to our park system, notably Berrian Park on North Twelfth Street and a goodly share of South Park, south of city limits. Other windows have been contributed by Mrs. Benneson for Robert Benneson and a founders window at the north in memory of our founders given by some of their descendants.

I have devoted considerable space to the personnel of our Church in its hundred years of existence and have told much of its buildings. It has also been considered wise to produce illustrations where possible to do so of outstanding workers and of the Churches and memorial windows. But what of the matter

which consists of the real life and meaning of the Church?

I have hinted somewhat at these by Mr. Blake's Covenant and by extracts from letters of addresses of Mr. Hosmer and Dr. Robbins. All agree that the outstanding matter is freedom. Freedom is necessary for the mind if it is to receive that education which is the glory of mankind. Fellowship has been another keynote.

Nicholas P. Gilman, outstanding sociologist of late years, was born of pioneer parents of our Church in Quincy. His sociological work is outstanding particularly on the subject of Profit Sharing in Industry. He taught Sociology in Meadville many years, edited several Unitarian journals, and was a minister holding several charges. His chief interests always lay in bettering human conditions here and now, and speculative theology was with him a secondary matter. This attitude toward theology on the part of our leaders, while it has not furthered our growth as a Sect, has been its outstanding contribution to human welfare. Indeed this view is to be the salvation of civilization, if it is to be saved, as we trust it may be. As one who has lived long enough and has had such contacts as to enable him to see the effect of all wars, I must deplore any except those of strictest self defense. Ideological wars are sufficiently difficult to settle within our own confines, without encountering the terrible hazards of another world struggle. Mr. Hoover who saw much of the horror of the World War at first hand, in speaking at a banquet in Pittsburg launching the campaign for \$10,000,000 sesquicentennial fund of the Presbyterian Church to promote religious education said "I do not believe any student will deny this civilization in its political, economic and social phases began a decline with the great war. Now when we look around what do we see? A world seething with malign forces and ferments. A score of democracies have sunk and armed dictatorships have risen in their place. They proclaim now ideologies of economic security to sanctify personal power. They live by terror and brutality. In Germany we have seen the most hideous persecutions of the Jews. Now we see the persecution of the Christian faiths as well. Equally in Russia we see the destruction of all faith. We see continued execution of political opponents by thousands. A military autocracy in control of Japan is making a war of aggression upon China as horrible as that of Genghis Khan. Truly, the four horsemen of war, famine, pestilence and death are marching. And today we can add one more to be called intolerant ideologies."

His conclusion is that the cultivation of individual character, conscience and morals is the only foundation of real moral progress. A plea for painstaking investigation in the



Mrs. Elec
Dr. Abh



Mrs. Electa Ann Benneson Mrs. Elizabeth Montgomery Mrs. Louise Robbins
Dr. Abbie Fox Rooney Anna L. Parker Mrs. Anna Shepherd Woods

interest of truth, and entire tolerance in doing it has been the gist of our Church teaching for the century just ending.

It has been exemplified in the large number of real educators among our members, such as our founder Wm. G. Eliot, founder of the great Washington University in St. Louis, Presidents of Harvard such as Edward Everett, Chas. W. Eliot, or the various eminent teachers in these universities, a list of whom would be too large to include in this brief history; or in literature such leaders as Emerson, Longfellow, Holmes, Whittier, Bryant. Indeed the list includes a very large number of our most inspiring writers. With such a message handed down to us during these 100 years, we, now on the stage, must not fail to appreciate this message and hand it on to others in this time of the world's direst need. I am confident that though the community it serves is not large, nor is the number of the faithful, we will all do our share to help our pastor and those who are doing the real work of teaching to carry on, in the difficult years ahead of us.

In closing this necessarily somewhat abbreviated history of our first hundred years of activity, I would be remiss in my duty if I did not express our satisfaction in having for our pastor at this important landmark Rev. Robt. Pratt who is carrying on the purposes for which we have always stood, "Worship of God and Service of Man" in a splendid way. The Board of Trustees of which Mr. Julius Kespohl is a member and the Centennial Committee of which he is chairman, must

be praised for their energy and foresight, as must our efficient treasurer, Lloyd Harris, whose management of our finances during a most trying time has been indispensable. Due to the efforts of these officers we are able to say that we have our beautiful Church edifice fully paid for and our budget well balanced. We do need badly, however, organ repairs suggested by our fine organist, Wm. Spencer Johnson. Painting and other Church decorations are also much needed.

We should also have a Lyman McCarl memorial window to honor one who was a Trustee for many years of a liberal college, a Sunday School organizer and superintendent unequalled, and a local trustee to whom more than any one else is due the credit of planning and securing those memorial windows which we already have. If the Presbyterian Church at the celebration of their sesquicentennial in Pittsburg are planning to raise \$10,000,000 to carry on their work, the least that should be expected of our little Church is that they celebrate by providing for the items above mentioned.

In closing this short account of 100 years history I wish to acknowledge the great help of the unusually full and complete scrapbook kept over a period of fifty years by Mrs. Lina Janes, a daughter of one of our pioneers, R. S. Benneson; also the historical addresses of Dr. Jos. Robbins, Wm. A. Richardson and Judge Lyman McCarl. The assistance of many others in providing photos for our illustrations is also gratefully acknowledged.

