

St John's Episcopal
Church
Lafayette, Indiana



1837-1987

The first 150 years of the History of St. Johns Episcopal Church, Lafayette Indiana follows. This document was created by scanning the first 50 year book and the second 50 year book. The third 50 years was in electronic format thanks to Betty Canfield and Linda Jefferies.

Some editing has been done to correct errors in spelling or from scanning. However to preserve the style of the times no effort has been made to change the wording or words used. Thanks to Greg McClure for mny hours of proof reading.

Lists of Rectors and Vestry persons had been moved to the end. Pictures are being inserted as they become available. This is a document that will never be finished.

Please do not hesitate to provide corrections if errors are found or additional suggestions to make this a more usable document. Enjoy studying this history. It is interesting and informative. It also suggests some "lessons to be learned."

D.H. Sorge

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HISTORY OF ST. JOHN'S CHURCH.

Compiled by

J A N E C. H A R V E Y.

PREFACE .

In the compiling of this Parish History, the sources of information have been mainly the church records. To this has been added information gathered from the newspapers, and from the reminiscences of the members of the Church and the older citizens of LaFayette. For the very beautiful sketch of St. John's first rector we are indebted to the kindness of Judge David Turpie, of Indianapolis. The clear and accurate report of The Young Lady's Guild was kindly furnished by Mrs. C. B. Robertson. In this work we have met with the greatest cordiality and kindness, those not members of the Church showing great willingness to aid in every way the gathering of material, thus adding: another item to the long list of kindnesses they have shown to St. John's Church during her fifty years of existence. To one and all we return our most sincere thanks.
J. C. H.

St. John's 1837 to 1887

In the year 1835, the Right Rev. Jackson Kemper was consecrated Missionary Bishop of what was then known as the Northwest, a vast region which included the present Dioceses of Indiana, Minnesota. At that time so few that it required two years to get which can now be made in two accompanied in his journeyings by Johnson, who for a year endured perils of a wanderer through the settlements that had just begun to east and west of the Mississippi purpose of choosing a suitable location for planting a church,



Kemper

and LaFayette, Ind., seeming a place of great promise, Mr. Johnson decided to begin his work here, and here he removed with his family in the year 1836. It is very hard for one now to realize the condition of our city at that time. The Methodists had begun to establish religious services, having built a small frame church in 1820, on Sixth Street, which was afterwards removed to Ferry Street. They had only occasional services from itinerant ministers. There were then no church bells in the city to call the people to worship, and their services were announced by the blowing of a horn. The Presbyterians had organized, but they also had no regular preacher.

The people paid little regard to the observance of the Sabbath, the men spending it in hunting and fishing, and the women in visiting. Bishop Chase, of Ohio, had held a few Episcopal services, and at that time, so far as I could find, the only members of the Episcopal Church in the city were Jasper Bradley, Mrs. Sarah Beemis, Elijah Beemis, Mrs. John D. Smith and Robert Jones, Sr., and wife.

The Church of St. John's was organized March 27th, 1837. On the evening of that day there was a meeting of the citizens held at the counting room of Thomas T. Benbridge, said meeting having been announced by Mr. Johnson in the Presbyterian church on the day previous. The meeting came to order, and Wm. M. Jenners was appointed chairman. He stated the object of the meeting to be, "To organize and establish a Protestant Episcopal Church in the town"; and then the following written document was submitted for the consideration and signing of as many as were disposed to assist in forming a parish and organizing a church:

"We, whose names are hereunto affixed, impressed with the importance of the Christian religion, and desirous to promote its holy influence in the hearts and lives of ourselves, our families and our neighbors, do hereby associate ourselves together under the name, style and title of the Parish of St. John's Church, in the town of LaFayette, county of Tippecanoe and State of Indiana, and by so doing do adopt the constitution and canons of the Protestant Episcopal Church in the United States of America." Signed: Samuel R. Johnson, William M. Jenners, Robert Jones, N. H. Stockwell, Dr. E. Deming,

L. S. Westgate, Saurin Jenners, Cyrus Ball, Thomas B. Brown, Samuel B. Johnston, John D. Smith, Isaac V. Harter, Benjamin Henkle.

Thirty-one other names were signed in the course of a few days, making forty-five persons pledged to the beginning of the church. At this first meeting a committee was appointed by the chairman, consisting of the following gentlemen: N. H. Stockwell, R. Jones, Rev. J.R. Johnson, and Dr. E. Deming. This committee was authorized "to procure some suitable place for the meetings of this church, to hold public worship therein, and also to prepare and circulate documents of the same purport with the foregoing, and with a view to facilitate the joining of members to the said church, and any further arrangements necessary to carry into effect the object of this meeting." The meeting then adjourned to meet on April 10th, at the Presbyterian church, and the chairman was directed to give public notice of this meeting in the newspapers printed in LaFayette. At the meeting of April 10th a much larger number were present, and Col. Jenners was appointed chairman, and Samuel B. Johnston clerk. It was resolved that a vestry be nominated, and elected *viva voce*, and that the number of the vestrymen be five. The following persons were then to the usages of the Episcopal church: Wm. M. Jenners, Robert Jones, J. D. Smith, Jasper Bradley, and Elizur Deming. At this meeting also a constitution was adopted, which is too long for insertion here. This meeting, as were all of those where Mr. Johnson was present, was opened with devotional exercises. At the next meeting, which took place April 13th, at the house of Mr. Robert Jones, Robert Jones was unanimously chosen Senior Warden; Dr. Elizur Deming, Junior Warden; Jasper Bradley, Treasurer, and Wm. M. Jenners, Clerk. On motion, it was unanimously resolved that the Rev. Samuel R. Johnson is chosen Rector of the Parish of St. John's church at LaFayette, Ind. The next meeting of the vestry took place May 2d, at the house of Robert Jones. At this meeting T. T. Benbridge, John Taylor and N. H. Stockwell were appointed a building committee "to raise subscriptions and to form contracts for the building of an Episcopal church in LaFayette, with the concurrence of the wardens and vestrymen of the said church." This committee were also invited to meet with the vestry, and to vote upon all subjects connected with the parish, so far as it is not inconsistent with the law. At this meeting, also, a letter was read, which is so remarkable and characteristic that I quote it entire:

"May 2d, 1837.

"To the Wardens and Vestrymen of 'St. John's Church, LaFayette, Ind.

"GENTLEMEN :—In answer to the call given to me, by you, at your last meeting, April 13th, 1837 to be the rector of St. John's church, LaFayette, Ind., I hereby declare that I readily and gratefully accept it, with the humble hope and prayer that the great 'High Priest of our profession' may give me grace to be a faithful 'steward of His mysteries,' and may bless my imperfect services to the good of souls and to the enlargement of His kingdom. In accepting this call, I wish to be understood as accepting it freely, and without salary, not only for the present, but so long as I shall be your pastor. Not that 'they who minister about holy things' have not the right to live of the sacrifice,' but that I hope, through God's kind providence, to have resources of my own sufficient to sustain me comfortably, and that such arrangement is most in accordance with my own private feelings, which I hope are not wrong upon this subject - not

that I wish to spare my people the exercise of that Christian beneficence, which our blessed Lord requires habitually of His servants, but that they may concentrate their efforts more now for the present establishment of the church in this place, and its easier support after me; and for all such efforts of Christian charity as God may put it into their hearts to make.

"With the earnest request that you will help me with your counsel, influence and prayers, and in the fullest - confidence of your personal kindness, and of your readiness to serve the cause with which we are trusted, I remain, gentlemen, most truly and respectfully, your friend and pastor, and fellow servant in Christ,

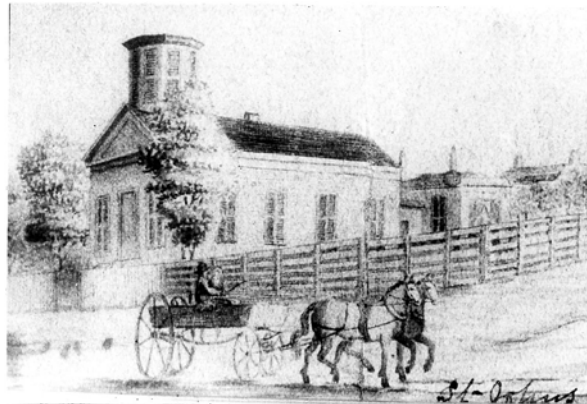
"SAMUEL R. JOHNSON."

At this same meeting the following communication was also read: "I hereby offer to present to St. John's Church, LaFayette, one of three lots, known as lots 1, 2 and 3, in the addition to the town of LaFayette laid out by John L. Pifer and Israel Spencer, purchased of Runnion and Phares, April, 1837, the lot 66 feet by 132 feet, to run in length on either street by which it may be bounded as the Trustees may decide."

"SAMUEL R. JOHNSON."

At the next meeting of the vestry, which was held on Friday, May 12th, a communication was read, offering to the church two lots in Hanna & Taylor's addition, each 50 feet by 120, on condition that a church be built of brick thereupon. The offer was made by Isaac P. Harter, John Taylor, N. H. Stockwell and Mr. Hanna, but, upon motion of Dr. Deming, this offer was respectfully declined, with thanks to the liberal offer, and donors for their donation of S. R. accepted, upon stipulations as he

at the same time the Johnson was such conditions and might designate. How the church carried on, and in while the church being erected, and of the beautiful and of its founder, will best be short sketch, written for who, in his boyhood, knew and loved Mr. Johnson.



Original Church

services were what places, building was some conception saintly character given by inserting here a this history, by a gentleman

THE FIRST RECTORS OF ST. JOHN'S.

Samuel Roosevelt Johnson

"There was a certain nobleman who went into a far country." —*St. Luke, c. 19, v. 12.*

"Samuel Roosevelt Johnson, who came to live at LaFayette, Ind., in 1837, was a priest of the Protestant Episcopal Church, from the Diocese of New York. Other titles he had, but none, which could add to the honor of his name or the reverence of his character.



S.R. Johnson

"LaFayette was at that time a small town, situated in a sparsely settled county. The parish he founded, and to which he so long and so faithfully ministered, was then preeminently on the ecclesiastical frontier. Before his arrival there had been but few church services in the place, very few members resided here, there was neither, church building nor rectory; those afterwards appearing were largely due to the effects of his own munificence.

He was a graduate of Columbia College, New York City, and also of the General Theological Seminary. Soon after his ordination he had been called, and had served with marked acceptance, in the rectorate of St. James, at Hyde Park, on the Hudson. This was one of the most eligible parishes in the East, noted for the -culture, wealth, and liberal beneficence of its members, among whom were many of his personal friends and academical associates. This position and all its advantages, with a future therein of unclouded promise, he voluntarily abandoned, to take upon himself the life of a missionary in the West, without pay, stipend or reward, save the answer of a good conscience.

At the time of the commencement of his ministry here, services were held sometimes in the Court House, occasionally in the houses of other denominations; but among the earliest regular services instituted by him were those which were begun and continued in a school house standing on the outskirts of town, just beyond what was afterwards known, as the "Barbee Place." The school there was kept by a Mr. Townsend, an earnest friend of the church. These services took place every Saturday evening, and were followed by a Sunday school on Sunday afternoon. The room, a small one, was at first too large for the congregation; afterwards the attendance became full and regular. The work of the good priest therein was literally that of a pioneer; he was clergyman, warden, vestryman, and frequently his own sexton and usher. The people were in every way strangers, wholly unacquainted with rubric or ritual. He brought with him at every meeting a supply of prayer books, which were distributed among those present, he was at great pains to explain their use, and to find the places in them for those who took part in the responses.

When, as sometimes happened, a word was improperly pronounced in reading the Psalter, and the time came for remarks, and the announcement of his future appointments, he would call attention to the word, repeat it once or twice in the proper way—hoped that this would be remembered; this was done gravely, yet kindly, indeed so delicately that no one could *or* did take offense. The exercises on these Saturday nights consisted of the evening prayers, with the psalms and lessons of the day, succeeded always by a discourse of half an hour upon religious and church topics. There was seldom any formal text; the address was wholly extemporaneous. It would be difficult now to find its counterpart. The great message of divine mercy was never forgotten. It was usually accompanied with a cheerful, engaging, modest, yet firm, presentment of the doctrines and tenets of the church, some explanation of the Creed or Articles— often with allusions to her history as

connected with that of the United States. He loved to dwell upon the memory of Bishop White, to speak of Washington as a communicant and lifelong officer in one of the old parishes in Virginia, and to recall the names of many other ancient Revolutionary worthies who had lived and died believers in her faith and observers of her rites and ordinances. Perhaps no similar course has ever been taken with a people who were being taught the first lessons of churchly ways and worship. It was very effective and available. Opposition, if neither convinced nor converted, was hushed into silence, while it seemed that every good American must, in the natural course of things, be or become an Episcopalian. Prejudice was disarmed by a line of address and argument which showed that what was suspected as something new was, in truth, only the old form and faith of many of the choicest spirits of 1776 - the fathers and founders of our government. Sometimes at these meetings there was no one present who could sing. The hymns were then read in alternate verses. Occasionally Miss H—, who lived not very far distant, and who sang charmingly, would attend these Saturday night services, with some of her musical friends, and add the grace of their voices in the chants and psalms.

These were gala nights for the little chapel. The people were much pleased when this occurred, and the rector-missionary, who enjoyed music very much, although not himself a performer, busied himself with seating the improvised choir, and with making selections that might suit their taste. On such a night, when he closed the service in the homely school room, there was such a beaming benediction on his lips and in his face, one would have thought he could not have been happier if standing in the historic chancel of Old Trinity, surrounded by all the splendor and elegance of the great metropolis. The Sunday school in the Townsend school house was a success from the very beginning. The attendance was large and constant. Few persons ever lived who excelled him in the faculty of teaching Bible truths to children. The weightiest, gravest themes were treated in the simplest manner, but this simplicity did not at all border upon common-place. The style was plain, clear, terse, but correct, even classic in diction. He had that most useful, but rare, gift—the power of illustration in the best manner. A story told by him was told indeed; it was neither misunderstood nor forgotten, but repeated and alluded to many days thence by his youthful auditors. His services in the Sunday school in these early times were as general as those in the congregation of adults. He was superintendent, secretary, librarian, and teacher. He was, above all, *the friend* of his pupils. His labors on Sunday were supplemented by the most kindly supervision during the week. The parents were called upon, the children were seen, even the youngest scholars were spoken to, felt that they were known, knew that they were loved. If any were sick, in need, in distress or affliction, his visits were the more frequent. His time, his money, his care and attention, were lavished upon all who claimed his aid or sympathy. Of the luxury of doing good he never wearied. He was clothed with Christian charity as with a garment, never laid aside. The tones of his voice, its rhythm and cadence, his whole manner and attitude, were peculiarly attractive to the young. No wonder such a man was loved. He was a realized type of the Curate of Auburn, Goldsmith's village preacher, whom

“Children followed with endearing wile
And plucked the good man's gown, to share his smile.”

The Sunday school was usually dismissed with the well known words of the Apostle, slightly adapted for the occasion: "And now may the grace of our Lord Jesus Christ be among you, and remain with these little ones always." "*Little ones*" was spoken with such a lingering fondness of intonation as showed that not even the least were forgotten in his prayers.

Upon the completion of the first church structure of the parish, which was built some distance down town, all of those in attendance at the school house followed their teacher to the new place of worship, and so became the nucleus of the future Sunday School of St. John's. Many others were added. All were cordially welcome, but the good pastor always had a special warmth of greeting and kindest smile for his old pupils from the North Addition.

A retrospect of fifty years can etch but "-dimly the outline of so unobtrusive a career. A life like his, so pure in nature, so saintly in design, belongs, at best very little to this world—reaches far forth into that to come. The account of such lives eludes, for the most part, the power of description or relation. They belong rather to the biography of heaven than of earth. Yet these quiet labors, ennobled by their humility, sacred in their obscurity, have in them, after all, a savor of immortality, surpassing that of the pen, the sword, or the sceptre. Of deeds like these, and the doers of them, 'tis written, "Their works do follow them."

"Only the actions of the just
Smell sweet and blossom in the dust."

The first church building was a frame one, fronting on Missouri street, 28 by 45 feet, the same building now being used for a Sunday school room and Guild House. It cost \$3,500, and was finished in the year 1838. The building was consecrated by the Right Rev. Jackson Kemper, D. D., on December 30th of that year. At the same time the first confirmation class was presented by the rector. The class numbered 11, and was composed of the following persons:

MRS. REBECCA EAGLESTON,
MRS. BETSEY TIMMONS,
MR. ROBERT WARD,
MRS. JANE WARD,
DR. ELIZUR DEMING,
Miss ELIZABETH JONES,
MRS. HESTER DEMING,
Miss EMMA JONES,
Miss MARY CARPENTER,
MR. JOSEPH YUNDT,
PRISCILLA WHITE.

The furnishings of the church were very plain. The pulpit was an old-fashioned stack pulpit, with lower reading desk below, and the communion table below that, all painted glossy white. The pews were square-topped, and had doors, which were afterwards removed. The church was lighted by candles, as shown by one of the items in the treasurer's report for the year 1839—"for candles \$19.80." The whole expenditure that year was \$446.49—not so much as was afterwards paid for the choir alone. At that time there was very little knowledge of music in LaFayette, and few musical instruments. Mr.

Johnson brought with him the first piano ever brought to the city. Under these circumstances the forming of a choir was a work of great difficulty. Among those who assisted in this work was, Mr. Ezekiel Timmons, who was a music teacher, and also a skillful performer on the bass viol. This, with a flute played by Mr. J. C. Bansemer, and a violin upon which Col. Jenners performed, "were the first musical instruments used in the church. Mr. Daniel Rhein led the first choir. Of those who sang in those early days, I have found the names of Miss Mary Turpie, Miss Maria Hatcher, Miss Hannah Wilstach and Mr. David Turpie. These services were all voluntary, and were highly appreciated by the congregation and vestry. Upon the records of the vestry I find the following resolution, passed June 6th, 1841:

" *Resolved*, That the cordial thanks of the vestry be presented to Mr. Daniel Rhein, the present leader of the choir, for his long and valuable services, so kindly given and so skillfully rendered for the space of more than three years."

Mr. Rhein was succeeded by Mr. J. C. Bansemer, who led the singing for some time, and he, in turn, was followed by Mr. J. Rounday. These leaders were assisted in the musical services at various times by additional singers—Dr. Biaden, Miss Kate Webb, Mrs. Garrett, Mr. Elijah Bemiss, Mr. A. Bansemer and others. Among the families, not heretofore mentioned, • who attended the church during Dr. Johnson's rectorate, were the family of David Webb, Judge Ingram Mr. George Lauman, Hon. A. S. White's family, John Taylor and family, J. G. Carnahan and family, Hon. G. S. Orth and family, John Kullmer and family, Judge Ball and family, Mr. J. C. Webster (son of the lexicographer), Dr. O. L. Clarke and family, the family of Judge Pettit, Mrs. Mary Jane Noble, Mr. Darby and family, the family of Zebulon Baird, Mrs. Martin Earheart and family, T. P. Emerson and family, Mr. L. Falley and family, J. L. and Wm. F. Reynolds and afterwards their families, James McCormic and family, Mrs. Margaret McCormic and family, Mr. Joseph Yundt and family, Mr. T. Wood and family.

The first regular sexton was a colored man— Daniel Brown—a faithful, earnest Christian, whose many years of efficient service is remembered with great pleasure and interest by the older members of the church. He and his wife were both communicants in the church, and were dear and honored friends of the rector. Mr. Johnson often said that when he became disheartened, and oppressed with the burden of his great work, he would visit the cabin of Aunty Brown, and her faith was so strong, and her hope so sure, that he always came away strengthened and refreshed.

The question of the best manner of raising the necessary funds for the expenses of the church was one which was often considered by the vestry.

On September 19th, 1838, they decided "that the pews should be rented for one year at the minimum sum of \$20, and the choice of pews to be paid by a bonus on the sum of \$20, the choice of pews to be put up at public auction, and sold to the highest bidder. This plan did not work very well, very few choosing to pay a bonus. In a short time the price of the pews was reduced to \$12, and afterwards, upon motion of Mr. John Taylor, who seems to have been an efficient, far-seeing, practical business man, the pews were made free.

The next great work which the congregation undertook was the building of a home for the rector. He had been living all these years in a small one-story house, on the corner of 6th and Main streets, where the Curtis Block now stands. He had persistently refused to receive any salary, and the church, wishing to give him some token of their

appreciation of his services, decided to present him with a house. Accordingly a large two story brick house was built on the southeast part of the church lot, and deeded forever, by the vestry considered at that time and cost \$3,000. There is no record of the presentation of the gift, but among the records is the letter of acceptance which Mr. Johnson wrote. It is dated August 19th, 1844, and is as follows;



Church

Rectory

was built on the church lot, and deeded forever, by the vestry considered at that time and cost \$3,000. There is no record of the presentation of the gift, but among the records is the letter of acceptance which Mr. Johnson wrote. It is dated August 19th, 1844,

“Dear Brethren: —It is with most grateful feelings that I have received, at your hands, the noble and very convenient residence you have prepared for me, and have occupied it for the home of my family. Greatly do I prize it, as being in itself a most timely, desirable and costly endowment, but oh, far more as the free offering of your affectionate hearts, the unsolicited and unexpected token of your interest in my behalf, and a strong proof of your esteem of my person and services. The only fault I have to find with it is, that it is too good for me, and too valuable a present, and that it seems to me a home more full of every accommodation than my friends around me commonly enjoy. I trust I may ever be worthy of your kindness, and will use your gift with affectionate remembrance, with much comfort, thankfully, cheerfully and profitably, to the glory of God and the edification of my soul.

And now, brethren, that your generous-nay costly-donation is completed, and is in the possession of your pastor, permit me to hold it without causing any further expense on your behalf, and taxing the liberality of our congregation beyond what has now been done; and allow me to finish the few out-buildings and slight improvements or additions (as the well etc.,) at my own cost. You have done more than enough, and I, with reason, may be content to undertake the small items which remain, especially since they are external to the main work.

With this request, that your donation may now be considered perfected and finished, and that I may be henceforward full possessor, with entire control over the premises, I subscribe myself, brethren, beloved in the Lord, with profound respect and most cordial affection,

Your attached friend, and pastor,

REV. SAMUEL ROOSEVELT JOHNSON."

While Parson Johnson (as he was universally called,) lived in the small house his home had been open to all, but when he moved in the larger one his hospitality was, if possible, more profuse. He used his house, as he did everything else, for the advancement of the cause of Christ. In every way he helped the people around him. He was one of the trustees of the County Seminary, then the principal school of the town, he was president of the LaFayette Literary Society, and he lectured for the benefit of the Female Benevolent Society. Every work for the advancement of the people found in him a willing- helper. Nor did he neglect the little things that add to the beauty and grace of life. He brought rare flowers (among them "the first passion flower), and gave slips and roots to his neighbors.

When Victor Hugo's great novel, *"Les Miserables"* was published, most persons believed the character of the Bishop was a mere brain creation, and the story of his giving the silver candle-stick to Jean Val Jean was thought to be as unlike any real event as a fairy story. But it has its counterpart in an incident which occurred while Mr. Johnson lived at LaFayette, and is thus narrated in "*Cox's Old Settlers*:"

"One night Parson Johnson caught a man emerging from his cellar with a ham of bacon. Astounded at the daring theft, the minister reproved him for his conduct. Abner (for that was the Christian name of the transgressor), to excuse himself for this act, said that his family was in a state of starvation, occasioned by the severe and protracted illness of its members; that he did not wish to disturb the evening devotions of the minister who had been so kind to him, and that he had taken the ham with the intention of telling him of it, and paying for it when he became able. The parson immediately felt conscience-stricken—took the man into the cellar, and gave him an additional bacon ham, telling him whenever in future he needed provisions for his family to call on him, and dismissed him with his blessing, and prayer to the Almighty to grant all needed aid, Temporal and spiritual, to the needy, afflicted man and his family. On returning to his house he said, 'Dear wife, we must immediately send some flour over to Abner W.'s; his family is in much want, and I fear we have committed a great sin in letting the poor go unprovided for, who live within a stone's throw of our house.' The flour and other dainties, such as the parson and his kind wife knew so well how to select, were the next day carried over to the poor man's cabin, and the man of God's conscience was at peace."

Meanwhile the work of the church was going steadily and prosperously forward. The first communicant of the church was Jasper Bradley, of New Haven, Connecticut, a Christian gentleman, whose character and services were of great value to the church in those early days; but now the number of communicants was greatly increased. On June 6th, 1837 the first baptism that is recorded took place— "that of John Garrett. Since that time there had been many baptisms. The first persons married in the church were Wm. W. Finley and Sarah Ann Brown, on November 25th, 1837- The first burial took place on June 20th, 1837; and was that of a very young child named Cornelius Mifflin.

Not only was Parson Johnson working in his own church, but he took great interest in establishing the church in other places, and he gained, in his own quiet and unobtrusive way, a deep and wide-spread influence throughout the length and breadth of Indiana. He was especially interested in the church at Delphi and Crawfordsville.

At the time of the organization of the Parish of St. Mary's, at Delphi, he donated the ground for the church upon the same condition that he gave that of St. John's—"that it should forever be used for an Episcopal Church." He also contributed a sum of -\$600.00 himself, and gathered \$100.00 from others, towards the building of the church. He often conducted the services there, and with the Rev. Anson Clark, of Logansport, presented, in 1845, the first class for confirmation in that church.

The church at Crawfordsville is older than the church in LaFayette, having been organized in 1832. At that time the old missionary pioneer, Rev. Mr. Hoyt, was there, and it is supposed that he suggested LaFayette as a good location to Mr. Johnson. Mr. Robert Jones, Sr., St. John's first Senior Warden, also first settled at Crawfordsville, and, -with two or three others, made the first move towards establishing the church there. On various occasions Mr. Johnson held services in the church at Crawfordsville, going down often and giving them an evening service, and also assisted them materially in paying off

their church debt.

LaFayette had all this time been improving and growing in every direction, but it was still in a transition state from a village to a city, and the local government was ineffective. There were no railroads, but it was at the head of navigation on the Wabash River, and the Erie and Wabash canal was then in full operation. This brought a large floating population of boatmen, proverbially most lawless and ungoverned, and who, with the local rough element, gave LaFayette the unenviable reputation of being the *hardest* place on the Wabash. At this time, also, there was great agitation on the subject of slavery. Indiana being a border State, many runaway slaves passed through it, and in LaFayette there were a number of Abolitionists, who had established stations on what was known as the Underground Railroad. There was also another class of people who feared there was great danger of the State being overrun with vicious, runaway slaves; and the laws were very stringent, nay, barbarous, in regard to allowing Negroes to enter the State. Still a large number of them had settled here. These were encouraged and protected by the Abolitionists, and were threatened and harassed by the Pro Slavery Party. There had been circulars sent offering a reward of \$100.00 by the Governor of Kentucky for the return of every runaway slave. The excitement finally culminated in the winter of the year 1845 or 6 (the precise date we have been unable to learn), by a large party of boatmen and roughs organizing one night to tear down the house of Dr. Deming, who had been nominated for Governor by the Liberty- Party (a party which Whittier calls the germ of the Republican party), and who had made himself obnoxious by his speeches; and Mr. Lewis Falley, Sr., whose house was a refuge for runaway slaves. The mob had also planned to set fire to the houses of the Negroes, and drive them from the city. But their secret was not well kept, and Mr. J. B. Michaels, who was then Sheriff, organized the law-abiding citizens into a company, and, with the "LaFayette Blues" and other militia companies, quietly arranged to thwart their plans. The Abolitionists were notified of the intended attack. When the mob came to Dr. Deming's, he was found prepared for them. He came boldly forward, and made, it is said, the greatest speech of his life. At least it had a powerful effect, for the rioters gradually and silently slunk away. Mr. Lewis Falley was out of town at the time, and his wife was alone with her little children. The venerable lady, in telling of it, said: "Some friends notified me that my house was to be attacked, but also that there were armed men organized to protect me, and that at the first sign of disturbance I was to send my younger son for help. My older son was at the store to protect it. I put my little children to bed, and then in silence and darkness awaited their coming. I had not long to wait, for soon the mob came rushing on with oaths and threats, perfectly maddened with liquor and hate. But they were stopped by the guns of the militia, and told that the first man who tore a board from the fence would be shot down like a dog. I did not feel at all afraid, for I believed that what we had done was right, and that God would protect us. And He did; for while the men were still raging, there came up the most violent storm of thunder and lightning that I ever saw; and this, with the firmness of the militia, so frightened the mob that they went away without doing us any damage." Foiled in this, the mob now divided into parties, and started to drive out the Negroes, whose cabins were scattered all over the town. In this they were more successful, as they burned three houses in the lower part of the town, and from nearly every home drove the poor distracted creatures. The militia did all that was possible to protect them, and for three

days and nights were under arms. The poor, frightened Negroes knew not where to go. Many families were afraid to shelter them. Fourteen of them found their way to the house of L. B. Stockton, whose colored cook gave them food and shelter. So frightened were they that they took refuge in a small dark loft, and remained there for three days and nights. Parson Johnson, hearing of the condition of the negroes, went out through the town and hunted them up, taking all he could find to his own house, and giving them shelter in a row of sheds (some of which are still standing) in the rear of his house. Here they were safe: for so great was the reverence and respect for the character of Parson Johnson that the roughest of the rioters would not have dared to molest them while under his care. This was the last act of public charity on record in Parson Johnson's life in LaFayette.

On June 18th, 1846, the following letter was sent to the vestry:

"DEAR BRETHREN, -After long and thoughtful consideration, I have come to the decision to remove back to the State of New York, a course not sought nor desired by myself, but necessary in the present condition of my affairs. That you may be free as a vestry for all such action as is advisable for the future supply of the parish with ministerial service, I therefore take the earliest opportunity of declaring unto you that on the 15th day of July of this year (1846) I resign hereby the rectorship of St. John's Church, Lafayette. I shall, however, be happy to attend as usual to the regular duties of the pastor in the parish until such time as I shall leave this State, which will probably be in October, or perhaps somewhat later. Need I say how dear to me has been the union which has subsisted between us, how happy my residence among you, with how deep regret I make this separation, and how strong and abiding shall be my affection and interest in your welfare. Need I declare my full and earnest belief that, with all my imperfections, this affectionate interest has been and is in like manner felt and manifested by you and the congregation towards me and mine ; or assure you how precious this conviction is to me, and how grateful its remembrance shall ever be. That the Lord Jesus, that great and good Shepherd of the Sheep, may take you under His present and continual guidance and protection, and bestow upon you every choicest blessing, is the devout wish and prayer of your attached friend and servant,

"SAMUEL ROOSEVELT JOHNSON."

" *Postscript*:-It is my wish and purpose that the house so generously presented to me by members of the congregation shall be occupied for the use of St. John's Church, Lafayette, at least for some-years, and until such time as other and contrary notice shall be given by its owners. With this purpose I must beg that no personal kindness of my friends towards us may interfere, as we shall feel far happier in having our home thus applied than in any other way. I name this at present, as it may have its bearing upon the action of the church in providing for him who shall be invited by you as my successor.

S. R. Johnson."

When Mr. Johnson first came to LaFayette, he had purchased a great deal of real estate, which had been sold from time to time, until there was very little remaining. He had given five acres to St. John's Church, which the vestry, on May 10th, 1847, rededed to him. Although he had notified the church of his intention of removing, yet it was not until the following year that his arrangements were finally completed.

At a meeting of the vestry, held in the church June 19th, 1847, the following members were present: Cyrus Ball, Thomas T. Benbridge, Andrew Ingram, Godlove S.

Orth and Joseph Yundt. Cyrus Ball being called to the chair, the following preamble and resolutions were adopted:

" WHEREAS, Our beloved pastor, Rev. Samuel Roosevelt Johnson, has determined to resign the rectorship of this parish, and remove to the City of Brooklyn, N. Y., a determination, we believe, not from choice, but a result of controlling circumstances, to which he has reluctantly yielded, and in which we feel it our duty to acquiesce; and remembering, as we do, his truly useful life among us—that he came here some twelve years since, when our country was comparatively new, and the place where now stands the crowded city was but a village; that he has during his whole stay not only given his services as rector of the parish without compensation (for he always refused to accept a salary from us), but from his own resources has built up and sustained the church here and in various parts of the State; while the poor, the sick and the dying, of whatever religion, color or language, ever received not only spiritual advice and consolation, but temporal aid from his purse ; that he "waited not to be *called on* for the exercise of his benevolence, but went about doing good wherever his counsel and assistance could give joy or relief;

“Resolved: That we do deeply regret that a necessity exists for his leaving us, and we sincerely hope that the circumstances which now call him away may take such direction as will add to his happiness, continue and increase his usefulness, and in a short time restore him to us again.

“Resolved, That should the state of his affairs take such shape as to favor his stay among us, or early return, we do hereby invite him to the rectorship of this parish.

”*Resolved*, That our hearts will follow him wherever he may go; that he has our best wishes, our hopes and our prayers that all things may work together for his good, both here and hereafter.

“Resolved, That the foregoing be entered on the records of the vestry, and a copy be presented to the Rev. Samuel R. Johnson by the clerk.

“*Attest: JOS. YUNDT, Clerk.*”

On June 20th, 1847, Dr. Johnson finally closed his rectorship by sending the following letter :

To the Wardens and Vestrymen of 'St. John" s Church, LaFayette, Ind.

“DEAR BRETHREN—I received your very friendly communication last evening and thank you for this cordial expression of your confidence and affection. Believe me; it is fully and feelingly reciprocated. I shall carry with me, and ever cherish, the memory of your kindness. May the blessing of God's providence and grace ever be with you. Farewell! Having- now, in the exercises and services of this Lord's Day, bid farewell to our congregation, I close my pastoral work with this letter, and with this my painful and final act, viz: I hereby resign the rectorship of St. John's Church, LaFayette, Tippecanoe County, and State of Indiana.

With greatest respect and affection, I remain, brethren, your most truly attached friend and servant,

SAMUEL ROOSEVELT JOHNSON."

After leaving LaFayette, Dr. Johnson served for twenty-one years as Professor of

Systematic Divinity in the General Theological Seminary at New York. Of his work here, Dr. Seymour, in his memorial sermon, says: "He lives in the memory of every alumnus who sat at his feet as a pupil, and they are my witnesses every one, scattered as they are in their high posts of trust and usefulness all over this land, that among the best things for which they have cause to be thankful to Almighty God is the blessed privilege of having been associated with Professor Johnson in the intimate relations of seminary life."

While Dr. Johnson lived in Brooklyn an incident occurred that we think belongs to the history of St. John's. He had, while living in LaFayette-, encouraged and assisted several boys in getting an education. One of these, now grown to a useful and prosperous manhood, visited Dr. Johnson, and a few days after sent him his check for \$1,000. We think the name should be recorded here. It was Judge David Turpie, of Indianapolis.

T. B. Fairchild

While Dr. Johnson was making arrangements for removal, the Rev. Mr. Okeson and the Rev Dr. Killikelly officiated occasionally, and for a few months the pulpit was filled by the Rev. Thomas B. Fairchild, of Hudson, Ohio, who had accepted a call to Logansport later in the season. He will be remembered by the startling nature of the text of his first sermon, which was: "My Father's house is a house of prayer; but you have made it a den of thieves." His sermons must have made a deep impression upon the people, as the following resolution of the vestry upon his departure will testify:

"Resolved, That we shall ever bear in remembrance his short stay among us, and hope we shall not be forgetful of his earnest warnings, his faithful appeals and admonitions, and his counsels to seek to be prepared for a future world; and we trust that his usefulness may be long spared, and that he may be blessed temporarily and spiritually."

John W. McCullough

On October 1st, 1847, the Rev. John W. McCullough, of Wilmington, Delaware, became rector. He was a highly cultured man, and of gentle, lovable disposition. During his rectorship the first parish school was established. It was for girls only, and was held in the vestry room of the church, and taught by Dr. McCullough himself. This year Mr. Swantzen was engaged as leader of the choir, and here is the first mention of any money being paid for the music, he having a salary of one hundred dollars.

In 1848 the church building was enlarged to 28 by 60 feet, at a cost of \$400, the congregation having grown so large that the old building would not hold them. On January 1st, 1849, Dr. McCullough resigned the rectorship to accept that of St. Luke's Church at Jackson, Tennessee, connected with a professorship in West Tennessee College, to which he had been elected, and which he was well qualified to fill. After his departure, the vestry extended a call to their first pastor, Rev. S. R. Johnson, offering a salary of \$650, but he was unable to accept it.

A. M. Loutrel

There was now an interregnum, in which the Rev. A. M. Loutrel officiated for a short time.

A Bishop for the Diocese

Up to this time there had been no Bishop of the Diocese, the Missionary Bishop having officiated at long intervals. When the Diocese of Indiana was organized, all looked to the Rev. S. R. Johnson as the man for the bishopric, but he anticipated the universal wish, and assured his intimate friends that, under no circumstances, would he consent to take upon himself the responsibilities of the Episcopate. Had it not been for his wondrous humility, his name would have graced and enriched the list of American Bishops. But now it was thought that the church was strong enough in Indiana to have a bishop, although too weak financially to support one by assessment alone. Therefore it was decided to add to the bishop's work and salary that of the rectorship of St. John's; and Mr. A. Ingram was appointed to confer with Dr. Mears, of Indianapolis, Dr. Dunn, of Frankfort, and other prominent churchmen in the diocese, relative to the election of a Bishop in connection with the rectorship of the parish. Several persons were so elected, among them the Rev. Thomas Atkinson, of Baltimore; but all declined.

At a convention held at Indianapolis in June, 1849 the Rt. Rev. George Upfold, D. D., then of the Diocese of Pennsylvania, was elected Bishop of Indiana, accepted the position, and was consecrated on the 16th of December of the same year.

Bishop Upfold

On the 25th of February, 1850, Bishop Upfold was invited by the vestry of St. John's to assume the rectorship of the church. He accepted, and began his duties that year. Not only as the first Bishop of Indiana, but also for his own personal character, some more extended notice is due him:



Upfold The Bishop was born in England, on the 7th of May, 1796. Emigrating to this country in 1802, his parents settled at Albany, New York, and became attached to St. Peter's Parish, the oldest of the churches in that city. At twelve years of age he became a pupil in the Lansingburg Academy, and after two years there he was entered as a Freshman at Union College, Schenectady, where he graduated in July, 1814, and immediately entered upon the regular prosecution of his chosen profession-that of medicine. During this period he served for a short time as a volunteer in the war with Great Britain, and at the close of his term of service resumed his studies under the celebrated Dr. Valentine Mott, of New York, and took his degree of M. D., in 1816, from the College of Physicians and Surgeons in that city. After only two years practice in the city of Albany, his mind was directed to the work of the sacred ministry, and he resolved to devote his life to the service of his Master and the benefit of mankind in that high vocation. Receiving deacon's orders, in 1818, from that eminent Bishop of New York, the Rt. Rev. John H. Hobart, he became minister of Trinity Church, Lansingburg, and Grace Church, Waterford, where he continued to serve until December, 1820, a few months after his advancement to the priesthood. He then became the first rector of St. Luke's Church, New York, and during a portion of his rectorship, from 1821 to 1825, officiated also as an assistant minister in Trinity Church, by which his parish was founded, and from which it received its chief support. After a rectorship in St. Luke's of eight years, he accepted a call to St. Thomas' Church, New York, and in about three years more became the rector of Trinity Church, Pittsburgh Pennsylvania,

where he remained for eighteen years, resigning it to become the first Bishop of Indiana. His acceptance of the charge of the diocese was at a period which promised nothing but severe labor, great personal self-sacrifice, and self-denial, with small visible results, of long-continued, patient work, laying foundations that others might build thereon. The greater part of his time was spent in traveling. This alone was a great labor at that time; but from the day after his consecration down to the last hour in which it was possible to labor-in summer's heat and winter's cold, with unflinching courage and perseverance, he prosecuted his work. Added to the labor of traveling, he had to deal with and govern a people who had very little knowledge of church law, and who, having been accustomed, during the long absence of the Missionary Bishop, to decide questions for themselves, were restive and sometimes rebellious under any authority. The Bishop was a high church- man, but very conservative and disliked change. He held his convictions firmly, and was true and sincere in all his dealings. So well known was this trait that it was said of him: "You always know where you will find the Bishop of Indiana." He had that most necessary and admirable trait in a ruler-a love of justice. As a preacher, he relied upon no graces of oratory for his success. His was simply the eloquence of truth. His sermons were strong and clear, always carefully prepared, and commanded the respect and attention of those who heard him. He was himself no enthusiast, but always calm, cool and practical in his preaching. He was a man of fine personal presence, in appearance and manner, every way worthy of his high position. The personal and social character of the Bishop was not generally known. He was too busy to be much in social life, and when he had leisure he preferred to spend it in the quiet of his home and the work of his study. To strangers he was somewhat reserved in his manner, as most Englishmen are, but to those who knew him intimately he was one of the most genial and agreeable of men. The Bishop was particularly fond of young people, and of promoting their pleasure in every innocent way. He loved to see them dance, and said "he would as soon think of telling young lambs not to skip as young people not to dance." His friendships were not lightly made, but were true and lasting. His work in the diocese cannot be too highly estimated, and he seemed to be precisely the man needed for the position.

As rector of St. John's he was much loved and respected. His time was so occupied with his duties as Bishop that he was obliged to have an assistant. The Rev. F. D. Harriman occupied that position first. He began the second parish school, which was held in the basement of the old Baptist Church, and was well patronized. Mr. Harriman was succeeded by the Rev. D. E. Loveridge, who continued the school, assisted by Miss Lemoyne, a niece of the Bishop, whom he afterwards married. The work of the parish was also greatly helped by the family of the Bishop, his daughters, Miss Sophie and Miss Emily, teaching in the Sunday school, visiting the poor and the sick, and, both by example and precept, strengthening the church in every work. The leader of the choir at this time was T. A. Littleddyke. Miss Mary Benbridge was organist, the congregation having purchased a melodeon, which took the place of the former orchestra. Miss Drusilla Bartholomew, Miss Harriet Miles, and E. H. Halliday were among the principal singers of the' choir at this time. This choir was succeeded by one of which David Snyder and George Gardner were in turn leaders, and Miss Sophie Upfold organist. The singers were Miss Emily Upfold, leading soprano; Cornelia Clarke, second soprano; Minerva Timmons and Jane Clark, altos. The tenor and bass were taken by David Snyder and his brother Evan, George Gardner, Augustus Bansemer, and Josiah Timmons. So

much had the congregation improved in music that the Bishop considered his own choir as the best in the State at that time.

In December, 1850, occurred the first death among the vestrymen—that of Robert Jones, Sr., who for eleven years was the senior warden of the church. He was a regular attendant upon the services, and being a member of church, and acquainted with the service when Mr. Johnson came, he was of great assistance in the early days of the church. His brother, also, the -Rev. George Jones, Chaplain in the United States Navy, and a man well-known in scientific circles, visited him from time to time, and officiated in the pulpit of St. John's. In the resolutions of the vestry upon the death of their senior warden, they said: "We do deeply deplore the loss which we, and the parish we represent, have sustained in the decease of a faithful and efficient officer, whose valuable and long--continued services deserve our grateful remembrance. The vestry take melancholy satisfaction in placing on record the high sense they entertain of the eminent integrity and moral worth of their departed friend,' of his characteristic kindness of heart and practical benevolence, and of his exemplary Christian life and conversation "

The congregation still increasing, we find from the records that in the spring of 1851 the vestry was considering plans for the building of a. new church.

On March 25th, 1852, is the first record of a gift from any member of the congregation. At that time the Bishop informed the vestry that Mrs. Dr. C. F. Wilstach had presented the church a handsome quarto Bible for the use of the desk, and the Secretary was directed to present to Mrs. Wilstach the thanks of the vestry for the same.

The churches all over the diocese having now grown to such an extent that the Bishop found himself unable to attend to both his diocesan and parish work, sent the following letter to the vestry. It is dated March 7th, 1852:

"GENTLEMEN. —My episcopal duties, require so much of my attention, and make it necessary for me to be absent so frequently, that it seems to me the interests of the parish would be promoted by my resignation of the rectorship. I therefore respectfully decline the rectorship of St. John's Church at the expiration of the present quarter. Let me say, however, that I am willing to continue my services on the same terms as heretofore, in connection with the Rev. Mr. Loveridge as my assistant, until you can obtain a suitable successor. This procedure is prompted solely by a conviction that I can not discharge my episcopal duties properly and at the same time do justice to the parish, which requires the undivided attention of the pastor. It will give me great pleasure to cooperate with you in obtaining the services of a clergyman to succeed me in the pastoral office. With grateful acknowledgments for your past kindness, and the fulfillment of all your engagements to me, I am very truly and respectfully,

Your Friend and Servant,
GEORGE UPFOLD."

The vestry, feeling that the removal of the Bishop and his family would be a great loss to the parish, urged his stay among them, and he verbally withdrew his resignation for the present.

In September of this year it was decided again to rent the pews of the church, for the reason, as stated, that a majority of the congregation preferred that method, although, judging from the Treasurer's report, the free pew system had worked well, there being each year a balance in the treasury. January 3rd, 1854, the Bishop sent another

communication to the vestry, in which he stated that as the treasurer of the diocese had notified him that the assessment on the several parishes of the diocese for the support of the episcopate had been paid to him, therefore, in compliance with the expressed wish of the convention of the diocese that in such a contingency he should give his undivided attention to his duties as Bishop, he would be obliged to resign the rectorship of St. John's, which he accordingly did. At the same time he expressed a wish to leave his family for the present in LaFayette, and consider it his home officiating in the church whenever he might be there. This was willingly agreed to, and the Bishop's family remained here several years, and then removed to Indianapolis. While living here the Bishop occupied the house known as the parsonage, which had been given to Mr. Johnson by the congregation. His family was the last to so occupy it, it having been given by Mr. Johnson to his daughter, who afterwards sold it to other parties.

John O Barton

On January 5th, 1854 the Rev. John O. Barton, who had been the Bishop's third assistant, was elected to the rectorship. Mr. Barton was a young man, and this was, we believe, his first parish. He was very energetic and industrious, having worked his own way through college. He had very cordial, pleasant manners, and if his stay had been longer, would no doubt have done much for the up-building of the parish.

In September, 1855, death again visited the vestry, and took from it one of its most valuable and useful members—John Curtis—who had worked in the church from its earliest days. The vestry, in their resolutions of condolence, says of him:

"That, in the removal of our departed friend and brother from us, we feel that we as a vestry, and the church to which we belong, have sustained an irreparable loss.

"That our departed friend, by the blameless consistency of his conduct, by his high moral worth, by his uniform gentlemanly bearing, by his excellent practical judgment, by his wisdom in counsel, by his zeal and faithfulness to the interests of this church, and to the glory of God, as 'connected therewith, has won for himself a just claim to the most sincere regard and affectionate remembrance of all with whom he was here associated in prayer and praise."

The subject of building a new church was still being agitated, and on October 11th, 1855, a committee, consisting of the Rector, Messrs. A. Ingram, John Taylor, and James B. Falley, were appointed to solicit subscriptions for the same.

There was little or no change in the choir during the rectorships of Mr. Barton and his successor, excepting when Miss Upfold left the city, Mr. George Ulrich was appointed organist.

April 7th, 1856, Mr. Barton sent in his resignation, for the reason that his physician had ordered a more northern climate for his wife. In his letter he says:

"Unfortunately, to remove will sever the ties which bind me to yourselves as a pastor. Severe as may be such a dissolution to myself and wife, and however much we may regret leaving the people of this parish, endeared as they are to us by so many acts of kindness and so many pleasing associations, yet in thus seeking the benefit of my wife's health I believe I am only following the plain path of duty."

In the resolutions of the vestry upon his departure, there is one which will, perhaps, best show Mr. Barton's work and character. It is as follows:

"Resolved, That in our intercourse, social and religious, with the Rev. Mr.

Barton, we have ever found in him all that we could desire as a gentleman, a friend and a Christian counselor, and shall ever recall with pleasure the happy hours we have enjoyed in his society, the generous sympathy he has always shown and felt in our griefs and cares, the kind and affectionate heart in which was found a place for us all, and that sincere, earnest and faithful Christian teaching and example which we trust we shall ever delight to remember and imitate."

W. P. Ray

On the 15th of June, 1856, the Rev. W. P. Ray was called to the rectorship, and acted in that capacity until July 1st, 1857, when he resigned. Mr. Ray was the most eloquent orator that ever filled the pulpit of St. John's, and attracted the largest audiences ever held in the old church. Every seat was taken, and usually the aisle was filled with chairs and benches. Many of the most highly cultured men of the city, men who rarely attended church anywhere, went to hear him, and were delighted with his eloquence. His reading of the service, especially of the lessons, was also very fine. No one who heard him read the 13th chapter of 1st Corinthians will ever forget it. But, like many others of exceptionally fine talent, he was unbalanced, and in many respects unfit for the ministry, which he abandoned after leaving St. John's.

October 4th, 1856, Mr. John Taylor was appointed to a committee to contract for the construction of the foundation of the new church. Mr. Taylor had been on the committee for building the old church, and so well had he performed this service that he was selected to superintend the building of the new. He was very energetic in this work. He headed the subscription list with a subscription of \$1,000 himself, and induced many others to give to the work. It is said that he was so quiet and unostentatious in his giving to the church that few knew of it. He was one of those commended of our Lord, whose left hand knew not what the right hand gave.

Anthony Ten-Broek

After an interregnum of several months, the Rev. Anthony Ten-Broek, of Evansville, Ind., was called, and entered upon his duties the 11th of October, 1857. Of Mr. Ten-Broek the Bishop had said: "He has been personally known to me from early childhood, and his purity and integrity have never been questioned. In the discharge of his official duties he has ever been diligent and faithful, and is in every way a Christian gentleman." This opinion will be endorsed by all who knew him intimately. In many respects Mr. Ten-Broek was unlike any of the other ministers of St. John's. He was austere and unyielding in his manner. He observed the fasts of the church with the greatest rigor, almost to physical exhaustion. He had the most extreme reverence for everything connected with the church, carrying it so far that it was said, when the workmen were building the new church, he requested them to work with uncovered heads. In his own life he exercised the most wonderful self-denial, and this he tried to teach to his people. He worked with untiring energy in carrying forward the building of the church, and his labors should ever be held in grateful remembrance by the people of St. John's. The rector was greatly assisted in his work by his family, every one of which was a church worker.

In the month of August, the year 1857, there occurred a very interesting ceremony in the old church. It was the ordination of William H. Stoy, who had been reared in and

educated by the church for the ministry. The services were on Sunday, and he was ordained by Bishop Upfold. There were present of the clergy, the Rev. Anthony Ten-Broek, rector of the parish; the Rev. A. Gregory, of Laporte, Indiana, and the Rev. John G. Gassman, deacon.

On July 20th, 1858, there was a meeting of the vestry of St. John's, at which time the request to the Rt. Rev. George Unfold, Bishop of the Diocese of Indiana to consecrate the new edifice erected by the parish was signed in due and proper form by the rector and the wardens and all the vestrymen. That same day, commencing at half-past 10 o'clock A. M., the new church building was solemnly consecrated to the worship of Almighty' God according to the forms and usages of the Protestant Episcopal Church of the United States of America, and under the name of St. John's Church, LaFayette, Indiana, there being present and assisting, Rev. Anthony Ten-Broek, rector, and Revs. Caleb A. Bruce, A. Gregory, Alonzo J. M. Hudson, Joseph E. Talbot and William Stoy, of the Diocese of Indiana; Rev. S. R. Johnson, of the Diocese of New York, and the Rev. John C. Barton, of the Diocese of Illinois; also the full vestry of St. John's, and a large congregation. The request to consecrate was read by the Rector of St. John's, the sentence of consecration by the Rev. John C. Barton, and the sermon was delivered by the Rev. Samuel R. Johnson.

This was the last time Dr. Johnson ever visited LaFayette, and this his last sermon in St. John's. It was a beautiful one, and I should like to give all of it, but will have space for only a part. He chose for his text, 2 Thess. 1: 11-12. "Wherefore also we pray that the name of our Lord Jesus Christ may be glorified in you, and ye in him," and began his sermon in these words: "When a church is to be consecrated, how many thoughts crowd into our minds, and how many emotions are stirred within them. Busy memory wanders over the past, and imagination pictures out the future of its history. Here for years the appointed minister of God will serve at the altar, will offer the prescribed services, and will bear his testimony, faithful or unfaithful, to the message which is none of his own, but entrusted to him as a messenger and ambassador of the Lord. Here, how many babes and adults will pass within the higher covenant of grace by holy baptism; here, how many dear children will learn to speak with lisping accents the first elements of Christian truth, in the catechism and other instructive lessons of the church; how many will kneel for confirmation; how many will gather around the table of the Lord; what numbers will assemble from time to time, at the regular occasions of public worship, to unite in the devotions, to listen to the word of God and to the preacher's voice, and to swell the sacred song. Sometimes, too, the church will be open for holy matrimony; and, alas! crowds will be here at the service for the burial of the dead. How many affecting recollections does this last idea suggest of friends departed, and how solemn the thought that, for many of us now present, and so many whom we love, will that last tribute of religion and respect be rendered in this very house of God. Images of the past and future, how their lines traverse and intermingle.

* * * * *

"My dear brethren, this day is a memorable one in the annals of your parish. Your beautiful church which you have builded is finished, is consecrated. You have contributed willingly and liberally your offerings to the treasury of the Lord, and God has accomplished your fond wishes and crowned your efforts with success. Not only have you a house of God far more convenient and capacious, more solid and enduring, but you

have been so favored in the providence of God that you have secured beauty as well as convenience, the church-like character, as well as the imposing structure-a happy combination of elegance, taste, and simplicity. It has a cheerful look about it; it has light enough to symbolize the glad tidings of the gospel and yet no glare to dazzle and pain the eye. It has a home look about it. It gives a home feeling to those within it. It breathes throughout of reverence, comfort, and satisfaction. May it be to you a house of God, a house of prayer, a spiritual home indeed. You leave without forsaking, or for the present abandoning, the dear old church adjoining, where for more than twenty years you have been meeting for worship; where you nursed your feeble strength, and grew up to your present stature. Very endearing associations cling around it. For more than ten years from the time of its completion your preacher officiated there, and regards those years as the happiest of his life, though his life throughout has been favored with far more than the common average of health, comfort and blessing. Memory fills up even now those vacant seats. How many beloved ones are missing, never to enter here within the walls of your new sanctuary; not removed to a distant home on earth (some few there are of such), but gone to the world invisible.

"In the old church your congregation has had a varied history, under which, sometimes in difficulties, sometimes with better auspices, it has steadily advanced in numbers and in strength, its communicants now numbering more than twice as many as when my rectorship ended eleven years ago. That church for several years was even honored by the able services of your spiritual father, your Bishop, whose praise is in the churches; whose labors, whether as Rector or as Bishop, have been great and memorable. Four of your pastors are present with you on this interesting occasion, and one is here present as a minister whom I left as a Sunday-school scholar. And now I congratulate you and my brethren of the clergy in attendance, and your intelligent and faithful rector, long well established in the church's confidence, and in love and honoring appreciation of his friends, on the existing prosperity and the favorable prospect, on the impulse given by the erection of your new church, and the fresh start your parish is, as it were, taking. It is a new era; you begin it well; you start fair and in the name of Christ; and yet ascend to a higher elevation of principle and duty. Liberal as you have ever been, be ready to outdo yourselves, and habitually to make noble ventures for Christ and for his cause. Be kind in manner and in spirit, be in earnest, be attentive, be men of prayer, be men of faith, be men of love - in other words, be men of God. Let come what will - trials or blessings, temptations and struggles and rewards; years of life, or soon the hour of death; the probation here of grace, or the revelations of eternity - as a church or as individuals, may it be felt as a reality on earth and known as a reality in heaven, that the name of our Lord Jesus Christ has been glorified in you and ye in him."

The new building thus consecrated is in size 50 ¼ feet fronting on Ferry street by 80 ¼ feet on Sixth street, with a tower 16 by 16 at the southwest corner. The building is of brick, Gothic in style of architecture, and cost when erected \$10,000. The stone front cost \$50, and was the gift of the children of the Sunday school. There is still in existence a large, handsome Bible which was given at this time to the church by the rector, upon whose cover is this inscription:

"IN MEMORY OF
ANNA ROLLESON TEN-BROEK, •

July 29th, 1858:

Also an altar book, given at the same time by the rector.

Let us pause, before leaving the old church, and note some of the events that had occurred within it: There had been many weddings solemnized within its walls and by its rectors. Among them we might note that of the Bishop's daughter, Miss Sophie, who was here married to Mr. Joseph Bingham, who for many years was editor of the *Indianapolis Sentinel*; Miss Maria Lemoyne, a niece of the Bishop, who was here married to the Rev. Mr. Loveridge; Hon. G. S. Orth, afterwards Minister to Austria, who, on August 27th, 1850, was married to Miss Mary Ann Ayres; Dr. Charles M. Wetherell, a noted chemist of Philadelphia, to Miss Mary Benbridge.

We have dwelt long upon these early days of the church, because here is its most interesting history. There has grown up in the church now-a-days an idea that its prosperity and advancement depends upon a fine building, upon costly draperies and adornments, and an elaborate musical service. This is the same mistake that the Jews made when Christ came - in thinking that His kingdom was to be of this world, not knowing that it is in the hearts of men. But here we have seen in a plain, low, frame building, lighted at night with tallow candles, with no altar cloths or stained glass, and with a choir composed almost wholly of volunteer singers, who sang with the spirit, if not with knowledge, a pastor and congregation happy and prosperous - under the first rector almost an ideal church, continually growing in influence, numbers and strength.

The old church building was converted into a school room, and here Mr. Ten-Broek established the third parish school of St. John's. It was for boys in advanced studies, and Mr. Ten-Broek was assisted in this work by his son William. The charges were ten dollars per term, which was a large price for those times, but the instruction was considered, by the patrons as well worth the money.

In the new church the pews were rented, each person furnishing their own pew with carpet and cushion.

In 1859 a pipe organ was purchased (the first ever brought to the city), and the melodeon sent to the church at Crawfordsville.

At this time the choir consisted of Miss Anna Deming, soprano; Miss Lizzie Timmons, alto; Mr. James B. Falley, bass, and Mr. David Snyder, tenor and leader of the choir; Mr. George Ulrich, organist.

On the 22d of December, 1859, Mr. Ten-Broek resigned the rectorship of the parish.

L. W. Russ

On the 16th of April, 1860, the Rev. L. W. Russ, of Watertown, Wisconsin, was called to the rectorship, and assumed the duties of his office the following May. Mr. Russ found the church very heavily in debt for the new building, and the first work to be done was to arrange for the payment of that debt. In this work both rector and vestry engaged heartily. In furtherance of this object, Judge Ingram at this time surrendered a note for \$75, with interest, which he held against the church.

The new rector was cordial and social in his manners, impulsive and generous in his nature, and soon became very popular. His sermons are remembered for their poetic thought and beauty of diction. He began his work by endeavoring to make the services

more-attractive to the people. He introduced the custom of placing flowers upon the altar, and Christmas and Easter were observed with much more elaborate service than ever before. Mr. George Winter, the artist, at that time a member of the church, gave it the benefit of his artistic skill and taste in planning the decorations.

Another of Mr. Russ' methods of winning people to the church was through the Sunday-school. This, he said, was the nursery of the church. He introduced into LaFayette the custom of having Christmas trees in the church. It seems incredible, but it is nevertheless a fact that, so great was the opposition to this, the first Christmas tree service was held in Melodeon Hall, on Columbia Street, the second in the dining-room of the parsonage, and it was not until the third year that the opposition was subdued sufficiently to have it in the church. Since then every year has seen the happy faces of the children around the Christmas tree in the church. The music also received great attention at this time. The organ, which had heretofore been rented, was now purchased for the sum of \$800. In part payment of this, eighty acres of land in Benton County were given, which were rated at \$400. The organ, which had been first placed in the northwest corner of the church, was now removed to the gallery, and Mr. George Ulrich employed as organist, and Miss Coney to lead the singing. Then for about a year there was a volunteer choir, composed of J. C. Bansemer, leader; Mrs. S. Carstairs and Miss Mattie Stockwell, soprano; Mrs. Josie Pampel, alto, and Mr. George Gardner, bass. Then Miss Anna Deming and Miss Lizzie Timmons formed a volunteer choir. This was followed by one composed of Mr. S. Vater, leader; Mr. F. Langguth, organist; Miss Libbie Howe, soprano, and Mrs. Josie Pampel, alto. Mr. Harry Gates also sang for some time. This was for a long time the choir. Never before nor since was so much money paid for the music (it costing for a number of years \$600), and much more elaborate and difficult music was rendered than ever before in the church.

Besides the work of paying the debt, in November, 1860, the vestry changed the old church into a parsonage, at a cost of \$716.50, and here Mr. Russ and family lived while in LaFayette.

In 1865 occurred the death of Judge Ingram. He had been a vestryman in the church for many years, and had been one of its most active and efficient members. His knowledge of the law had been of great value to the church, especially in the early days, when many questions of law came before the vestry. Sometimes he would vote alone, but he was generally found to be right, and in the end brought the vestry to his side of the question. He exercised the most profuse hospitality, and his house was for many years the home of the visiting clergymen. In their resolutions of condolence the vestry expressed the sense of the loss to the church as follows:

"For as much as it has pleased Almighty God, in His wise providence, to remove by death our fellow-laborer and beloved brother, Andrew Ingram, Esq., for many years a prominent member and honored officer of this church, therefore be it

Resolved, That we desire to place upon record the sentiments of respect and affection so sincerely cherished "for the departed by the members of this body, and to give expression to our profound sense of his exalted worth in his private, public, and Christian virtues.

Resolved, That in this solemn providence this parish deploras the death of one of her oldest and most faithful members, and that the church in this diocese is called to mourn the loss of one who, in responsible positions, has served her long and well, and

brought rare wisdom into her councils, and illustrated in his life the purity and excellence of her faith."

In the church, as in life, we pass from sad to gay, from funeral to wedding, and so our next record will be of the Golden Wedding of Bishop Upfold and his good wife. This occurred June 3rd, 1867. To this celebration all the churches of the diocese were invited. The rector of St. John's, with his wife and a delegation from the church, went over to Indianapolis, bearing with them, as a present to their beloved bishop, the sum of \$500 in gold, by far the largest gift of any church in the diocese. They also presented a beautiful poem, printed in gold letters upon white satin. This was written by one of the Bishop's old parishioners and valued friend, Mrs. Rebecca G. Ball, and was as follows:

"TO THE
RT. REV. GEORGE UPFOLD AND WIFE,
ON THEIR GOLDEN WEDDING,
June 3rd, 1867."

"Fifty bright summers: June, with Fragrant hand,
Has come with offerings from her woodland bowers,
Twined her rich garlands for thy bridal day,
And decked the altar of thy home with flowers.

"Our Bishop dear, let us to-night for thee
Of love's sweet flowers a fadeless garland weave,
With prayers and wishes for thy future weal,
Crown thee upon this golden wedding eve.

"The cord that binds two loving hearts in one,
Time's tireless shuttle has been weaving long;
In years now flown together oft have you
Sorrow and joy from life's full quiver drawn.

"Along the journey many a landmark stands,
Pointing where loved ones faded by the way,
Or golden mile-stones gloaming back to tell •
Where, mid the shadows, bloom and sunlight lay.

"Memory, between your life's glad spring and now,
With ready finger casts the vail aside:
Again the perfume of sweet orange flowers
Comes floating back o'er bridegroom and the bride.

"Tis sweet to live again our young lives o'er,
To tread the paths of happy, vanished years,
To cheat the present, though the heart's full tide
May burst its bounds and fill the eye with tears.

"Time hath wrought changes—both now show his hand;

Thine eye is dimer and her cheek less fair,
The step less buoyant than its early tread,
And on each brow the gleam of silvery hair.

"Ah, sad despoiler! none thy hand may stay,
As frost 'mid flowers, a reaper grim thou art;
'Tis thine to bid the stealthy wrinkle creep,
But not to change the true and loving heart.
"The golden wings of\ well-spent hours have borne
To heaven thy record. On its pages clear
The names are written that shall deck thy crown;
The jewels gathered in thy white robes here.
"Though chastened by affliction's hand and tried,
It only serves thy Father's love to tell;
And thou with trusting heart of faith can say,
'Tis from His hand who doeth all things well.
"No thornless road has pilgrim ever trod,
Shadows and sunlight on life's dial lie;
Here the sweet music of the soul is jarred,
And thorns sharp pierce the traveler to the sky.
"God's blessing on you both this wedding eve;
May white-winged Peace brood ever o'er your *home*;
Till *golden* tie in love's loom woven here
Reach from an earthly altar to the throne."

Our next record is May 8th, 1868, when the vestry received the following communication,

"To/ie Wardens and Vestrymen of St. John's Church, LaFayette, Ind.:

"GENTLEMEN.—We, the undersigned, having obtained the written consent of the Ecclesiastical authority of the Diocese of Indiana, as required by the Canons of said Diocese, hereby respectfully request your consent to the organization of a new parish in the city according to Canon V, Title III, Paragraph II, Section I, of the General Convention of the Protestant Episcopal Church of the United States.

Very respectfully."

This was signed by twenty-two members of the congregation. The petition was granted, and the signers organized the parish, which was known as Grace Church. They built a beautiful church edifice, and for a number of years carried on a church and Sunday-school, and established in the south part of the city a very successful mission school.

The congregation of St. John's had been continually increasing; the confirmation classes were very large, sometimes numbering twenty-five; most of the pews were taken, and there was often a good deal of rivalry as to who should have the best pews. Perhaps the wide-spread influence which the church had attained can best be shown by noting here some of the weddings which took place during Mr. Russ' rectorship:

October 11th, 1860, Lucius A. Booth, cousin of Governor Booth, of California, and Mrs. Julia D. Thayer, both residents of Sacramento, Cal., came here expressly to be married in St. John's.

July 18th, 1861, Rev Nathaniel P. Xharlot, rector of St. John's, Crawfordsville, and Miss Harriet Miles, of LaFayette.

March 31st, 1862, Henry M. McCallister and Mary A. Miller, Chillicothe, Ohio.

May 28th, 1862, John R. Griffin and Eliza H. Carpenter, Kansas City, Mo.

February 3rd, 1864, Rev. "William P. Ten-Broek and Mary E. Yundt.

March 5th, 1864, Alfred Kent, 3rd Michigan Cavalry, and Priscilla Mary Heaton.

June 5th, 1865 Thomas Ross and Mary Geiger, of Illinois.

August 1st, 1865, George T. Isbell, editor Leavenworth *Conservative*, and Marian A. Gray.

September 19th, 1865, St. Mary's Church, Delphi, Rev. S. Edson, rector of Grace Church, Galena, and Mary M. Burr, of Delphi.

April 30th, 1867, Col- Edmund C. Bainbridge, commanding at Newport, Ky., and Aspasia Poullault.

December 30th, 1867, Mitchell B. Clark, of Chicago, and Lavinia Saulber, of Lebanon, Ind.

November, 16th, 1868, Capt. C. E. Morse, of Gen. Reynold's staff, and Juliet Bainbridge.

Besides these, Mr. Russ performed a great many marriage ceremonies among his own parishioners, and also at Indianapolis, Crawfordsville and Delphi. So many were there, that this has been called "the rectorship of weddings."

These were the "flush times" during and just after the close of the war, and the income of the church was very large, but the expenses were also very large, and it was found that there must be a curtailment: of expenses. Accordingly, in a letter dated May 13th, 1869 Mr. Russ proposed "that for the amount of \$1,000 owing him he would give a receipt in full for \$600; that his salary, which had been \$1,500, should for that year be \$1,000, and deeming it of the utmost importance that the music they now had should be continued, he offered to be one of ten to pay this expense.

Mr. Russ had been a great sufferer from neural gia, and for some time his health had been gradually failing, often unable to perform his duties; therefore he sent the following letter to the vestry

•To the Wardens and Vestrymen of St. John's Church, LaFayette, Ind

:

" GENTLEMEN. My continued and serious illness, •with little if any improvement from week to week, fills me with apprehension and painful solicitude. During the nine months just passed I have been utterly incapacitated for duty a good portion of the -time, and my condition is such to-day that I can scarcely hope for the recovery of my health, except by a change of climate and an absolute release for a considerable period from all labor and care.

Under such circumstances, I feel that I ought to relinquish an official position burdening me with responsibilities and toil to which I am no longer equal. Even this step is one of difficulty and pain, and the future, in any light afforded me, is darker than 'I could wish. The inevitable, however, is that which no true philosopher would contend

with, while that which God ordains the Christian man may be expected to accept and conform to with cheerful submission.

"I do therefore herewith tender to you my resignation of the rectorship of this parish, to take effect on Monday, the 13th day of June next, so closing a relationship of more than ten years duration.

"For all the kindness I have received from you and from the church during these many years I return you my profoundest thanks. The history of these years will be read with the deepest interest long after I am dead.

And now, in parting from you, let me assure you of the interest I shall feel in your condition, and of the warm affection I shall cherish for you personally and for every member of my beloved flock so long as life shall last.

Praying God to bless and guide you, and have you and me in His tender care and holy keeping, I am sincerely, in love and sorrow,

Your friend and pastor,

LaFayette, May 10th. 1870,

L. W. Russ."

The resignation was accepted, and, in recognition of his liberality to the church, the vestry presented him with a purse of money to assist him in his journey south, whither he went in search of health, but, alas, like many other pilgrims to that sunny clime, he found only a grave.

Thomas G. Carver

In the fall of 1870 Rev. Thomas G. Carver, D. D., assumed the rectorship. He found the church still in debt, though it had been much diminished. The Sunday-school had been reduced in numbers to forty scholars and teachers. Dr. Carver was of the old Scotch Calvinistic stock, and in most of his sermons he preached "the terrors of the law." It was said of him that he preached the law, and his successor, Dr. Roberts, the gospel. He was a powerful and interesting speaker, and his reading of the service was very impressive. He attracted large audiences to the church by his sermons and by the music, to which he gave especial and watchful oversight. He believed that the choir should be composed of persons who were interested in and respected religion, and ought not to sing God's praises in a thoughtless and light manner. For awhile the old choir remained, and then for a short time the Misses Foresmans were the leading singers. Then a volunteer choir, of which Mr. Joseph Ewing, Miss Kate Shively, Miss Annie Stoy and others were members. At this time the first altar cloths were introduced into the church. Mrs. Emma Ingram was the leader in this, getting subscriptions to the amount of \$100, with which she purchased a handsome set of scarlet and gold. Dr. Carver possessed great executive ability, and was a very efficient manager in the Sunday-school, which so increased in numbers that it now numbered two hundred. The Christmas tree festivals became great events in the year, and upon one occasion \$145 was collected for the tree by Mrs. Mamie Andress and Miss Carrie O'Brien - the largest sum ever collected for that purpose. In recognition of his service in the Sunday school, the vestry gave Dr. Carver a vote of thanks, and at one of the Christmas festivals Miss Eva McCormic, by subscriptions among the scholars and teachers, presented him with a handsome easy-chair. Dr. Carver possessed that most necessary attribute of a leader of men - the faculty of appreciating the

ability and work of others, and the Sunday-school, under his administration, was harmonious and prosperous. He introduced into the Easter service the custom of bringing to the church floral memorials for the dead, and in his Easter sermon gave a short record of the life and character of those who had died during the year. These services proved to be very pleasant and interesting. An account of the one of April 12th, 1873, was given in one of the newspapers of this city, from which I quote:

“EASTER SERVICES AT ST. JOHN'S CHURCH.

The festival of Easter was observed with unusually interesting services at St. John's Church yesterday. In the morning the church was crowded, and in the evening was filled to overflowing, up-stairs as well as down. The evening was devoted to the annual Sunday-school exercises. The choir gave some excellent music, and the services throughout the whole day were most attractive. The decorations of the church are deserving of special mention for their rare good taste; and particularly the cross and wreath made by Mrs. Judge Ball, of leaves and mosses from Lockout Mountain and other historic places; also the large memorial urn, elegantly embellished with flowers, which occupied the centre of the platform. Taken altogether, the day's exercises were most gratifying to this congregation, and made it a day long to be remembered."

The preceding August Bishop Upfold had died, and there was placed in the church floral memorials for him; and the following poem was also written in memory of his ministration in St. John's:

"EASTER AT ST. JOHN'S.

"O, glorious day! for thee let sacred bells
The joyful peals a gladsome welcome ring,
As with blest hope o'er mist-clad hills you come,
Fluttering here on morning's golden wing.
Oh, earth, the dead that in thy bosom sleep
Again shall rise, o'er death shall victors be ;
The grave's dread seal is broken, Christ has risen,
Best pledge to us of immortality.

"Her resurrection anthem nature sings'
The slumbering seeds, now quickened into birth,
Cast off their garments old, and new-robed spring
From out their cold, dark chambers in the earth;
The air is filled with sounds of new-born joy,
The swallows twitter and the blue birds sing,
The crystal streamlet and the rippling rill
Their fairy music through the valleys ring.

"With spring's bright tint we deck God's house to-day,
Flowers, sweet flowers, within its courts we bring,
With softened tread we come and on its altar lay
For our loved dead a fragrant offering;
Flowers for *him* who here the mitre wore,

Whose feet the paths of righteousness long trod,
Whose voice still seems in loving tones to come
Echoing back within this house of God.

"Flowers for her who silently now sleeps
Beneath the violets, in her quiet bed,
Who, ere life's dial pointed noon, twice came
Before the altar wreathed and garlanded;
Buds for the babe, ere they shall burst to bloom,
The babe whose feet no thorn had ever pressed,
Whose waiting angel, ere the shadows fell,
In arms of love bore to the Savior's breast.

"Here shall the ivy and the myrtle twine
Their tresses green, through these glad Easter hours,
A fragrance sweet, like holy incense, down
The cross shall breathe from out its heart of flowers.
Oh, God, our dead, our holy dead, are thine;
'Twas at thy word the angel reaper came
And from life's tempest safely gathered in
The bud, the blossom, and the ripened grain.

"No sable draping to thy throne we bring,
On this glad morn now from the grave's dark prison;
Angels, white-robed, have rolled the stone away,
First fruits of them that slept, oar Christ has risen."
"R. G. BALL."

The confirmation classes at this time were large, and were noted for the number of gentlemen of mature age of which they were composed. Among these was Mr. Thomas Wood, who proved to be a very active and efficient aid to the rector. In the vestry he gave his time and energy towards regulating the finances of the church. On June 13th, 1873 a clergyman from a neighboring city came before the vestry asking for aid for his church, and it was moved by Mr. Wood " that this church decline to assist any other church until its own debts are paid, feeling assured that it will require the whole energy of the congregation to do this." We have recorded this resolution here, because this is the only known instance of such a plain common-sense maxim of finance being acted upon in the history of the church.

This same month Mr. Wood died, and upon the records of the vestry I find the following resolutions:

"WHEREAS, As a member of this body, and a servant in the church of Christ, we deplore his loss, and would, in recognition of his kind influence and great usefulness, place upon our records a testimonial of our appreciation of his character; therefore

Resolved, That we shall ever cherish his memory as one who manifested ardent zeal in the interests of this church, who possessed great kindness of nature, and in whom rested our confidence and esteem."

One death followed another during Dr. Carver's rectorship, and he said: "I seem to have come among you only to bury you. 'On the 13th of August, 1873, the church received the news of the death of its founder, the Rev. Samuel R. Johnson. Twenty-six years had passed since he left this parish, yet his memory was still tenderly cherished. On the 18th of August a meeting was held to take action upon the sad news. Senior Warden T. A. Littledyke presided, and the following resolutions were passed by the vestry:

"WHEREAS, The death of the late venerable Samuel R. Johnson, D.D., a priest and devoted steward in the church on earth, has brought to the hearts of the people of St. John's Parish, of which he was the first pastor and the founder, a deep-felt sorrow; and

WHEREAS, The beloved deceased benefactor, friend and brother has been called by Almighty God, our Heavenly Father, from his 'blameless' ministry 'and labor in the vineyard' to his holy rest - having been blessed in the rich harvest of good works through grace, 'and in the purity of God's love, during an active, zealous life, he was eminent in the virtues of humanity; filled with a catholic and philanthropic love, he was actuated by only noble purposes of the heart; his fraternal charities were proverbial; his bounties were unmeasured, generously bestowed, and will ever remain fragrant in the memories of the lowly, the needy, and the blessed poor in spirit - the vestry of St. John's Parish, in the full consciousness of the Christian humility that imbued and sanctified the prolonged life of this earnest follower of his Divine Master, exceeding the allotted days of man of three score years and ten, would, in appreciation and love of his memory, place reverently upon record these proceedings; therefore

Resolved, That in the death of this beloved minister of Christ the church has lost a distinguished priest, the clergy a confiding and exemplary brother, the poor a loving heart and munificent donor, and the world a light that illuminated the dark abodes of sinful man.

Resolved. That this providential though painful severance of the active ministrations of the deceased rector from his afflicted parishioners is an event that awakens for them, in this parish of St. John's, an affectionate sympathy in the bonds of Christian love.

Resolved, That, in this strait *and* dark hour of trial of the bereaved widow and family of the deceased, we extend the warm sympathies of the heart, and offer our prayers that they may feel a support, from the arm that never tires when human strength gives way.

Resolved~ That as a testimonial of the veneration and love of this parish for the memory of its pastor and founder, the late Rev. Samuel R. Johnson, D. D., the church be appropriately draped in emblem of mourning.

Resolved, That the clerk of the vestry is hereby instructed to present the venerable widow of the deceased a certified copy of these proceedings; also one to the Parish of St. Thomas, Amenia, and that the city press be furnished with copies of the same for publication.

WILLIAM GARLAND,
Clerk pro tem."

The Easter following, which occurred April 4th, 1874, there were several floral memorials for Dr. Johnson placed in the church, and the following poem, which was

published in one of the daily newspapers, from which we take it:

"EASTER MORNING AT ST. JOHN'S.

"The stars had scarcely faded in the dawn,
Or birds from leafy nests begin to stir,
When those who lingered at the cross first came
To seek, within the rook-hewed sepulchre,
For him whose brow the thorny crown had pierced—
Who bore the scourge and robe of mockery—
For whose sake shadows fell o'er Judea's hills,
When '*It is finished*' rang from Calvary.

"'Tis finished' now, the sacrifice is made,
Deep darkness spreads its sable wing abroad,
Chief priests cry out: ' Make sure the sepulchre,'
While one exclaims: ' This was the Son of God.'
In the grey dawning of the early morn,
From his celestial home in bright array,
Came one, whose fair brow like the lightning gleamed,
And from the grave rolled the great stone away.

"The earth was shaken in that solemn hour
When, from death fetters, our humanity
Had gained a victory o'er the rider pale,
And rose above the grave triumphantly.
The tomb, the new-made tomb, had all in vain
Opened its portals, its strong arms wide-spread,
To clasp within its stony bosom chill,
And seal its own a Christ among the dead.
Our Christ has risen; with this we bring
Within God's temple for our loved in death,
Earth's new-born children, who, in bright array,
Chant resurrection with their fragrant breath.

" Memory to-day brings back to us the past,
Sounds in its chimes the voice of other years—
The voice of *Him*, the earthly sower, who
Reaps now the harvest he had sown in tears.
To earth with love we would have held him bound,
But the crown waited—God has claimed his own;
He laid his white robe by the altar here,
To take it glorified beside the throne.
Full ripe he was for harvest, still we see
Light gloaming in the paths his footsteps trod,
The bridegroom called, and gently he has fallen

Asleep upon the bosom of his God.

"Sleeps yet-another, on whose brow was laid
The holy symbol; 'tis but a year since he
Knelt at the altar, and the sacred cup
Pressed to his lips on lowly-bended knee.
His seat is empty this blest Easter morn,
And we for him our flowery tribute bring,
And while we here it at the altar lay
Another one those chimes of memory ring—
She, the fair maiden, who, at close of day,
Mortality's worn garments cast aside,
And in the holy hush of Sabbath eve
Went through the valley with her angel guide.

" They give no signal back, those absent ones;
Not wintry winds, or-summer breezes bring
The tones of love; but, oh, our Father! They
Have all found refuge 'neath Thy sheltering wing.
The earth is filled with voices. We shall rise;
Nature proclaims it in these bright spring hours,
'Tis murmuring to us in the new-born leaves,
'Tis whispering to us in the new-born flowers.
Oh, death! how could we give our loved to thee,
But for the joy this hope our bosom brings
Of immortality for those who lie
With shut lips 'neath the daisies of young spring.
" R. G. BALL."

The memorial sermon of Dr. Johnson by the Rev. Dr. Seymour was also published at this time, and fifty copies were kindly sent by Dr. Seymour to St. John's for distribution, and are still sacredly preserved by many of the members.

Dr. Carver, although so actively engaged in work, had been a semi-invalid for many years; and finding that the climate aggravated his disease, he sent in his resignation April 24th, 1874.

W. H. Roberts

On the third Sunday in September, 1874, Dr. W. H. Roberts began his ministration in the church. The new rector was not a stranger, having lived for some years at Indianapolis. His influence upon the people was as quiet and beneficial as the dew upon the earth—nothing sensational, nothing for effect, but his words and character made a deep and lasting impression. His manner and his voice were low and gentle, always seeming to bring with them a benediction. His labors in the church and Sunday-school were constant and untiring. These were supplemented by his labor among the people on week days. He had a congregation outside of the church building to whom he ministered with regular and most acceptable ministration. These were the aged of the

church, the sick, the blind, and the poor. All this was done so quietly that many of his own congregation did not know of it until he had left them. His sermons were expressions of himself. Unconsciously they lifted one up to a higher plane of thought. His Easter sermons were especially memorable, and always attracted large congregations. His funeral sermons were appropriate and touching— his mission seeming to be to bring comfort to the afflicted, and balm to the wounded heart. Nor was he lacking in financial and executive ability. He was very anxious that the church should be freed from its load of debt and on the Easter of 1875 he had the pleasure of seeing this accomplished. The Easter offerings of St. John's had always been large, ranging from \$450 up to this one, which reached the sum of \$5,000. This showed great liberality upon the part of pastor and people, and we think their names should be placed upon record. We have not space for all, and will give only those whose donations were \$25 and upwards, but we will remember with gratitude those who gave the smaller sums, as, perhaps, having shown greater self-denial than those more fortunately situated.

LIST OF DONORS TO EASTER OFFERING MARCH 28TH, 1875.

J. L. Reynolds	\$1000.00
L. B. Stockton	625.00
Mrs. Anna M. Mayo	625 00
J. M. Nash	366.55
Ladies Aid Society	358 30
William Garland	250.00
Miss Anna M. Mayo	250.00
Charles T- Mayo	250.00
Rev, W. H. Roberts	150.00
Robert Morey	100.00
Mrs. W. H. Hatcher	75.00
St. John's Guild	74.33
Mrs. Cyrus Ball	50.00
Daniel Rovee	50.00
Mr. and Mrs. W. C. Wilson	50.00
George N. Stockton	50.00
Miscellaneous	39.96
E. H. Andress	25.00
J. B. Earheart	25.00
Nat S. Wood	25.00
T. A. Littlelyke	25.00
William F. Hoes	25.00
Ben Bayle	35.00
G. S. Orth	25.00
E. V. Burt	25.00
Mrs. J. B. Earheart	25.00
Mr. J. B. Earbeart	25. 00

As will be seen, Mr. J. L. Reynolds headed the list with \$1,000. Mr. Reynolds though never a member of the church, had been a regular attendant upon its services from

the beginning, and had always willingly and liberally contributed to its support. He was one of those who "honored the Lord with his substance," and his great gifts to the church will always be held in grateful remembrance. Upon several occasions, such as the Bishop's golden wedding, he had given \$100, and each year he gave a large sum for the general expenses. He admired and respected Dr. Roberts, and while he lived gave substantial aid to his administration. He died before Dr. Roberts left the parish.

The next work engaged in was taking down the gallery in the church, remodeling the pews, and painting the walls. This was done in 1876. It was quite a relief to the congregation when this gallery was taken down, for each rector had a different opinion in regard to the proper place for the organ, and it had been moved up and down several times. But since this year it has found rest in the northwest corner of the church. In 1874 Miss Dane Brawley had been appointed organist, and served with great acceptance for several years. The choir was mostly voluntary, and was composed at different times of Mr. John Graham, leader; Mrs. Crary, Miss Annie Stoy, Miss Jean Darby, Miss Nettie Garland, Miss Lizzie Rouse. E. C. Ball, Mr. Alfred Smith, Dr. Washburn, Misses Etta Fultz, Ida Reynolds and Nellie Schilling also sang for some months at this time. Mr. H. W. Mead also added much to the music by his services in playing upon the cornet. In January, 1876 some of the singers were presented with gifts by the congregation as an acknowledgment of the value of their services. Among these was a handsome silver tea-service to Mrs. Anna Crary, who had sang for a number of years, and who also served upon the music committee of the church, of which she is still a member. Miss Lizzie Rouse was also given a handsome present at this time.

In November, 1878, occurred the death of Mr. L. B. Stockton. This was a great loss to St. John's. Although Mr. Stockton was not a member of the church, yet out of respect for the lovely Christian character of his wife while living, and to her memory after death, he was always a staunch and hearty supporter of the church to "which she belonged." No one was more regular in attendance upon the services than he. He represented the congregation in the Diocesan Convention perhaps a greater number of times than any other vestryman. He was punctual in attendance upon the vestry meetings, many of which took place at his residence. He took great interest in the work of the ladies of the church, attending the socials, and by his genial manners adding much to the enjoyment of the occasion. He exercised the old-fashioned Virginia hospitality, and his home was always open to the clergymen of the Diocese. He loved the Sunday school, and always attended the picnics and Christmas tree festivals, seeming to enjoy the sight of happy childhood. Upon the records of the church will be found a testimonial of the vestry to his worth and services, as follows:

Resolved, That the rector, wardens, and vestry of St. John's Parish, deeply moved with grief at the loss of their friend and brother, the late Lawrence B. Stockton, desire to record this memorial of their sorrow.

Resolved, That his long association with the parish, and his services for many years as a vestryman, closely endeared him to us, and the honesty, integrity purity and courtesy which he ever manifested rendered him a man of great personal worth.

Resolved, That in the deliberations of our body he was discreet and wise; in the work he had to do he was earnest and efficient, and in our efforts for the prosperity of the church, no one was more gratified at success."

Thus had the church lost two of its most liberal supporters. At this time, also,

there came upon the financial world the reaction from the flush times, and all business was stagnant. It became difficult to raise the money for the church expenses. Dr. Roberts aided the church in every possible way. He voluntarily reduced his salary, and all other expenses were correspondingly reduced. These were trying times. The struggle ended by Dr. Roberts resigning in 1879 to accept a call to Erie, Penn. His farewell sermon will long be remembered in the church. He took for his subject the "Parting of Joseph with his brethren," and although everything in the sermon was intended to comfort his people, yet there was scarcely a dry eye in the church. When he left the city many of the newspapers had articles expressive of the sorrow of the citizens, for, as one expressed it, "saint and sinner loved Dr. Roberts."

Joseph E. Martin

From December, 1879, to December, 1880, the church was without a rector. The vestry deemed it best to call none until the finances were in better condition. A majority of the pew-holders contributed the same amount as usual, and thus the church gradually emerged from its pressure of debt. There were a number of clergymen officiated at this time, and a large number applied for the position of rector, either for themselves or for some of their friends. This was in marked contrast to the condition of the church in 1859, when, perhaps, twenty different clergymen were called, and all declined. In December, 1880, the Rev. Joseph E. Martin, of Illinois, assumed the rectorship. Mr. Martin's ministration was marked by his brilliant oratory and ritualistic manner of conducting the services. The Easter services were very elaborate, and he introduced the observance of Whitsunday as a Sunday school festival. During the service of Easter Even of 1881 occurred a touching incident, which is thus narrated in one of the newspapers of that day:

"EASTER EVEN.

"The forty days of Lent were over,
And we had come to Easter even.
We sat with widely-opened doors,
Through which came balmy airs from Heaven.
We sat amid the Easter flowers,
Which loving hands had placed around
Our altar, chancel, font and choir;
Sat listening to the white-robed priest,
Our hearts all filled with sweet desire,
When in our midst there stood a man⁺
Who, years before, in manhood's prime,
Had with us prayed and Zion's songs,
And often sung at Easter time.
But now his limbs were stiff and old,
His sightless eyes had long been closed,
A daughter's hand his step must guide
Along the old familiar aisle.
in a distant village long he'd dwelt,

⁺Mr. Elijah Bemis, one of the first vestrymen.

Bereft of service held so dear,
 And now the only wish he felt
 Was once again to worship here
 In the dear old church where, years before,
 With wife and children kneeling near,
 He oft had knelt in prayer to God,
 With heart uplifted, prayer sincere.
 And as we saw the holy joy
 That lighted up his old, worn face,
 His sightless eyes upturned to Heaven,
 As he knelt in the old accustomed place,
 There seemed a holy calm to rest
 O'er priest and people, church and flowers,
 While sunbeams from the glowing West,
 Bathed all in crimson, golden showers”

During the winter of this year Bishop Seymour, of the Diocese of Springfield, visited the parish, and, while here, ordained the Rev. Seymour Roosevelt, of St. John's, Bristol. He was presented by the Rev. Dr. Wakefield, of Richmond. During this rectorship the musical services were well conducted. Most of the singers were volunteers. Mr. Alfred Smith was leader of the choir; Miss Belle Murphy and Charles H. Ball were organists; the Misses Nettie Garland and Jean Darby were the sopranos, and Miss Lizzie Rouse the alto. Mr. Martin resigned the rectorship in August, 1882, to accept a call to Peru, Ind.

William M. Pettis

On November 29th, 1883, Dr. William M. Pettis, the present rector, took charge of the church. His letter of acceptance will, perhaps, best show his character, and we will give it in full.

"NEWPORT, KY., October 31st, 1883.

To the Wardens and Vestry of St. John's Episcopal Church, Lafayette.

MY DEAR BRETHREN - Your official call to the rectorship of your parish was duly received. Thanks for the unanimity in which it was made, and the kind words in which it is expressed. Believing it to be God's will that I should do so, I accept the call, looking to Him for wisdom and strength to perform the duties of the charge.

The forming, of such a connection is no trivial matter. It is a union ordained of God, and to be made only in His sight, and in recognition of Him. There is only one other relation closer and more intimate - that of husband and wife, and to which relation this one of pastor and people is often compared.

May we all realize this solemn connection in all its importance, and strive, by God's help, to discharge faithfully our respective duties in love and trust; and to do so there must be mutual confidence, and aid, and forbearance. Do not expect perfection in your minister; remember he is human, -fallible, of like material and mould as yourself - even as he must not expect to find you a colony of saints. But together we will try o do

our best, and ask God's blessing upon us.

May He grant us all His grace to know His will, and to have strength faithfully to fulfill the same, to His honor and glory and the benefit of souls.

Yours affectionately in Jesus'

WILLIAM M. PETTIS."

In December, strengthened by the first time a public reception House parlors, for the of LaFayette. This by the church people, generally. Soon after Pettis as rector of St. which no other instance Dr. Pettis' theory of



Knickerbacker

1883, the church was gladdened and visit of Bishop Knickerbacker. At this for the Bishop was held in the Lahr purpose of introducing him to the people reception was largely attended, not only but also by the citizens of LaFayette this the Bishop publicly instituted Dr. John's - a very impressive ceremony, of is recorded in the history of this parish. carrying on a church is to set the people

to work, and therefore of the parish, an account "Ladies' Work." In 1884 the old parsonage was remodeled, and turned into a Sunday-school room and Guild-house, at a cost of \$1,000. The music has received a great deal of attention from the present rector. At first we had the old choir, with one change - Miss Nettie Garland took the place of organist, which she still retains. At present the choir consists of Mr. Fred Doner, leader; Misses Jessie Levering and Georgie Stockton, sopranos; Miss Emma Cable, alto, and Dr. Washburn, bass. This choir has mastered some of the most difficult music and have given a great variety of chants and anthems, requiring constant and diligent practice, and it is no disparagement to the choirs that have preceded it to say that sweeter and finer music has never been rendered in the church.

there has been a complete reorganization of which will be given under the head of

In accordance with the wish of Bishop Knickerbacker, Dr. Pettis has added the beautiful festival of Harvest Home to the festivals of the church. The observance of All Saints Day is also more marked, and the custom of speaking of those who have died during the year at this time, instead of at the Easter services, has been introduced. The first commemoration of All Saints Day was made memorable by the presence of Bishop Knickerbacker, and the services were of the most beautiful and touching character. During the rectorship of Dr. Pettis the members of Grace Church have abandoned their organization, and have again become members of St. John's. There has also been established the Fourth Parish School. It is for both girls and boys in the primary classes, and is taught by Miss Semple Pettis. The children receive not only mental culture, but are taught in churchly ways. They are brought to the week-day services, and are taught to work for and feel an interest in the church.

Thus have we sketched in a brief manner the work of those who have cared for the spiritual needs of the church for fifty years. Working with them has been a body of men who have cared for the material wants. They are known as the vestry. Their organization has never ceased. Whether the pulpit was filled or vacant, their work has gone on. They have built, in these fifty years, two church buildings, and one large dwelling-house. They have settled questions of law, of boundaries, of street improvements, and many other, questions that arise from the care of property. They

have carried on the church. They have worked faithfully, not only without pay, but often to the neglect of their own business. Among their members have been statesmen, judges, editors, lawyers and physicians, but the majority of them have been prominent businessmen. Their work -and their names should be gratefully remembered. St. John's has built no costly edifice to adorn the city, but from the founding of the church until a few months since when a handsome sum was sent to the relief of the churches destroyed at Charleston, she has shared her means with other churches. But now her own walls are desolate, her own needs pressing, and the vestry are considering plans for remodeling the church buildings - plans which it is hoped and expected will be put in execution in the coming spring. The history of this work of the church we will leave for the historian of St. John's centennial.

The Sunday School.

The Sunday-school was the first thing established after the organization of the church. Since then its work has never ceased. The rectors of the church have been the superintendents *ex officio*. The assistant superintendents, have been Mr. Joseph Yundt, Sr., T. A. Littledyke, I. L. Beach, Joseph Yundt, Jr., J. C. Doblebower, J. M. Ewing, Charles T. Mayo and James L. Yundt. Sometimes in the early days of its history there would be no teachers present but Mr. Johnson and Mr. Yundt, but afterwards Mrs. Johnson and her brother and sisters, Misses Hannah and Rebecca Wilstach, and, finally, almost every one connected with the church assisted in this work. At this time a Sunday-school library was begun. Some of the quaint old books belonging to it are still in existence. This library grew until, in the year 1876, it numbered one thousand volumes. Christmas was observed by trimming the church with evergreens, and having Christmas services in the church. There was no special Sunday-school celebration, although Parson Johnson often gave the children a treat of cake and candy on that day. The great children's festival of those days was on the 4th of July. This was of a religious and patriotic character combined. The reader of the Declaration of Independence was usually Mr. Ben Henkle. The orators were Hon. G. S. Orth, Dr. O. L. Clarke, Dr. Elizur Deming and Hon. H. L. Ellswortli. All of these, with the exception of the last named gentleman, were connected with St. John's Church. As these celebrations have become obsolete, perhaps an extended description of one will be of interest. From the one of 1842 I take the following description of "the procession," which seemed be divided in two sections—one of the Sunday-schools, in which they took precedence according to their, numbers, and the other the citizens' procession:

PROCESSION.

- 1st—LaFayette Hussars.
- 2nd—LaFayette Blues.
- 3rd—Lafayette Minor Blues.
- 4th—LaFayette and Dayton Brass Bands.
- 5th—Chaplain and President.
- 6th—Orator and Reader.
- 7th—Clergy.
- 8th—St. John's Sunday-school, with banner.
- 9th—First Presbyterian Sunday-School, with banner.
- 10th—Second Presbyterian Sunday-school, with banner.
- 11th—Methodist Sunday-school, with banner.
- 12th--Baptist Sunday-school, with banner.
- 13th—Citizens generally.

The Hussars, Blues, Minor Blues, and the LaFayette Band escorted the children to the edge of Stock ton's. Grove, where the companies then right and left obliqued, and formed lines, through which the procession passed, after which the companies counter marched, and returned to town under the marshal's care to prepare for the citizens' procession, which was thus composed:

- 1st—LaFayette Hussars.
- 2nd—LaFayette Blues.
- 3rd—LaFayette Minor Blues.
- 4th—Independent Light Companies of County.
- 5th—Committee of Arrangements.
- 6th—LaFayette and Dayton Brass Bands.

- 7th—Presidents and Vice-Presidents.
 8th—Orator, Chaplain and Reader.
 9th—National Flag.
 10th—26 Young Ladies, representing the different States of
 the Union.
 11th—Choir.
 12th—Revolutionary Soldiers in carriages.
 13th—Soldiers of the Late War on foot.
 14th—Clergy.
 15th—Members of the Bar.
 16th—Ladies in carriages.
 17th--Laborers on State Works.
 18th—Citizens and Strangers.

EXERCISES

The exercises were also in two distinct parts. That of the children was opened by prayer by the Chaplain, Rev. A. Johnson, the Declaration was read by B. Henkle; the oration delivered by Dr. E. Deming. These exercises were interspersed by music by the band. In 1839 the programme was a little different. At that time the Rev. S. G. Miner delivered an address on the "Idol Worship of the Hindoos," and there was also an address by Dr. Baldwin, of Wabash College, on "The Influence of Sunday-schools." In both cases these exercises were followed by an abundant Fourth of July dinner, after which the children were given candy, cakes and raisins. A writer of these times says: "It was the children's jubilee, and many a young heart beat quick with enthusiasm at the recital of deeds of heroism by which our national independence was achieved."

The other programme was similar, but with different actors. Rev. S. R. Johnson was chaplain. The Declaration was read by J. M. McDonald, and G. S. Orth delivered the oration. At the dinner there were toasts, interspersed with music. I have no record of the toasts of 1842, but those of 1837 have been preserved, and are perhaps as good specimens of the "Spread Eagle" style of oratory as can be found.

They are as follows:

"REGULAR TOASTS.

"1st—The event we celebrate - a proud epoch in our nation's history. While thousands are assembled around the tables in commemoration of the event, may they look to the 4th of July, '76, for a true guide to glory, and the welfare of our country. Two guns. Three cheers.

"6th—General Washington— a patriot, a statesman, and the Father of his Country. His name will be cherished by every lover of liberty, and handed down from generation to generation, until the arch-angel shall place one foot upon the sea, the other on the land and proclaim that time shall be no more. Drank in silence.

"General LaFayette— a philanthropist, a soldier, and Washington's companion and counselor in the struggle for the privileges we now enjoy. Peace to his ashes. Drank in silence.

"8th—Indiana, a shining monument of our union. Engaged in a system of internal Improvements that will increase the wealth of the State, her march is onward, while wisdom is characteristic in her legislative councils. Two guns. Six cheers.

"12th—The Constitution of the United States—may it be preserved from the unhallowed touch of the aspiring politician, and be held in its purity to a gazing world as a true principle of government. Four guns. Six cheers.

"13th—The American Fair. A DIAMOND FACE upon a body of PEARL. The PARAGON of beauty. An emblem of purity. A splendid specimen of the founders art. Four guns. Six cheers."

"VOLUNTEER TOASTS.

"The President of the United States, the Star of the East—may its brilliant rays illuminate, by its accidental qualities, every cloud that interferes or obstructs the onward march of internal improvements; then will the whole people as one man exclaim: 'We will try him again.'

"Our Star Spangled Banner, a blazing ensign, hung up before the face of high heaven in all the four quarters of the globe. Its motto: 'Where liberty dwells there in my country.' Before it thrones tremble and monarchs nod.

"Give freedom of conscience, give freedom of action, and the freedom of the press—it is the sentiment of the wise, noble and brave. These are the sentiments that make men wise, noble, brave, and independent."

As we have seen, St. John's Sunday -school was the largest in the town at this time, and on the 4th of July headed the procession of Sunday-school scholars, with a banner which Parson Johnson presented, and which is still in existence. The children of each school had different colored badges. That of St. John's was printed from a copper-plate, which was purchased by the rector, and is now in possession of the Sunday-school.

As time went on, these 4th of July celebrations became obsolete, and, as we have seen in the church history, Mr. Russ introduced the Christmas tree festival, and Dr. Carver the Easter festival. Between the years 1879 and 1880, while the church was without a rector, the Sunday-school was unusually active, and its services, in a manner, took the place of the church services. The superintendent and teachers conducted the funeral service of an infant child of the church, and during the Lenten season of 1880 the teachers formed a Lenten Society, which met at the different houses for consultation and work. The names of the members were: Mrs. J. M. Ewing, Mrs. Joseph Yundt, Miss Emma Yundt, Mrs. Russ, Mrs. M. J. Noble, Miss Brockenbrough, and Mrs. J. C. Harvey.

At these meetings they made eighteen articles for the next Christmas tree, and two dresses for poor children. Fifteen articles of clothing were collected and distributed among the poor, and a committee appointed to receive all clothing that should be donated in the future. The coming Easter festival was planned, and successfully carried out, as the following account will show, which I take from one of the newspapers of the day:

"EASTER FESTIVAL.

"The Sunday-school festival of St. John's Church on Easter Sunday evening was one of the most delightful ever held in this city. The church, under the skillful hands of Mrs. Russ, Mrs. Winter, Mrs. Vaughn, Mrs. Harvey, Mrs. Ewing and Miss Yundt, had been tastefully decorated in evergreens and flowers, while around the chancel stood superb floral emblems, memorials of loved ones to the cherished dead. The exercises consisted of the Sunday-school services, and singing of carols by the children, assisted by the choir. Mr. James Yundt, superintendent, then read an address suitable to the occasion, prepared by one of the teachers. The address was as follows:

"DEAR FRIENDS AND CHILDREN—We have met once more on this happy Easter Day to celebrate what I is to us the most joyful of all anniversaries in our church year—that of the resurrection of our blessed Lord. This anniversary has been celebrated in the church for centuries, dating as far back as the time of the Apostles. And not only have ages past observed this "Queen of Feasts," as it is called, but it is pleasant for us to know that all over our own land, and in lands beyond the sea, teachers and scholars are now joining with us in the same happy and joyous celebration. The emblems that have been used are various, but all have the same meaning, all point to the bright hereafter—

the flower, whose seed must first be buried in the earth ere it burst forth in beauty; the egg, which tells us of the strong-winged bird that soon shall burst its bonds and soar aloft to the blue vaults of heaven; the chrysalis, which *we* know is only the shell in which is held the bright and beautiful butterfly, folding its wings, in darkness awaiting God's summons. It is not necessary to dwell upon the *doctrine* of the resurrection—we will only reflect upon the blessed *fact* that on this day our Lord rose from the dead, and the great consolation and hope it brings to us, that "WE TOO SHALL RISE."

It has been a beautiful and appropriate custom in this church for many years to recall on Easter the names of those who have gone from us in the course of the year. In the year just past our list began in May. We all remember the two loving little sisters whose presence so often gladdened our infant class, and who so soon were taken from us, to walk in the garden, of our God. Although it was very sad to see those two coffins borne into our church for the last sad rites, yet we felt that God knew best, and that as • " they were lovely in their lives, in death they were not divided." In memory of these dear little ones, we have brought to the church a floral memorial of Jessie and Florence Andress.

Then death came to one who had been with us all of his short life, who was a regular attendant upon our services, and whose kind and gentle manners and great suffering had endeared him to all who knew him. In remembrance of Freddie Henning, we have brought to our altar God's fresh flowers.

As the year advanced once more death came—in a moment, with no warning—and took from the mother her stay, her well-beloved son, from sister and brother a kind brother, and from the Sunday-school a faithful scholar. As a memorial of the life and services of Irwin Kuntz, we bring our flowers here.

Following on, in the course of the year, death entered another household, and took from it its joy and light the wife and mother, from the church a member kind and generous, and, as a fitting emblem of the life of Mrs. Lou Hoes, we bring today our floral memorial to God's house.

Then the summons came to one who, though he had grown to years of maturity, was still in the flush and bloom of youth; one who attended our Sunday-school as a scholar, and for a year was with us as a teacher. Death called him in a far-distant land,* and his body was borne across the ocean to receive the last prayers of the church of his infancy, and though years have intervened since he was with us, we have not forgotten him, but have placed near our altar another floral memorial to the memory of Eugene Ball.

Then, last of all ('twas only yesterday), death called another of our little ones—a bright, capable, and useful little girl, a faithful scholar of our school.

And while her grave is fresh and green, as is her memory in our hearts, we bring our flowers here for Lottie Plant.

These services to us are pleasant and consoling. When we lay our friends away in the warm, fresh earth, from which are springing the beautiful, fragrant flowers, it is not with the feelings of those "who sorrow without hope," but with a knowledge and hope of a joyful resurrection from the grave, feeling sure that—

"The soul of origin divine,
God's glorious image, freed from death,

* He was United States Consul at Pesth, and died suddenly in Vienna.

In Heaven's eternal sphere shall shine,
A star of day."

Easter offerings were then presented, and the following poem, written for the occasion by Mr. J. M. Ewing, was read by him:

"HAIL! TO THE EASTER DAY.

"Hail! all hail! to the Easter Day,
When angels rolled the stone away,
And Christ came forth from 'mongst the dead
To reign as our exalted head.
Death is overcome, the grave despoiled,
The powers of darkness have been foiled;
He's risen—now let the news be borne
Upon the glorious Easter morn.

" Vain is the seal that guards the spot
The Roman soldiers watched for naught,
The powers of earth and hell combine
In vain to thwart the great design.
Just as the tints of morning bright
Judea.'s hill tops touched with light,
Ere loved ones could their tribute pay,
H« 'rose upon the Easter Day.

“Through all the world the tidings bear,
His resurrection's power declare
That as we all in Adam die,
Since Jesus has gone up on high,
We, too, like him shall burst the tomb,
And quit the grave with all its gloom,
Foreshadowing all in joyful lay
Upon this festal Easter Day.

" Up to God's house we come to-night,
Before the shrine our vows to plight,
To celebrate with one accord
The triumphs of our risen Lord.
Free offerings in our hands we bring,
And joyful Easter songs we sing;
We hear His word and praise and pray,
Upon our happy Easter Day.

" The fairest flowerets we bring,
Fit emblems of the opening spring;
The lily with the rose combines,
While round the graceful ivy twines.
The hyacinth, begonia, pink,
That in the morn the dewdrops drink,
And fragrant violets scent the way
On this our beauteous Easter Day.

" All in their tinted glories shine,
To illustrate the bright design
Of bodies mouldering in decay,

Then bursting forth in spring's glad day.
Sown in weakness, raised in power,
We'll patient wait 'til time's last hour,
When we shall rise in full display,
Like flowers upon this Easter Day.

"And here upon our chancel stand
Memorials formed by skillful hand,
Love's tributes to the cherished dead
Who slumber in their narrow bed.
They, too, at the last day shall rise,
And seek their home beyond the skies
In Paradise, in bright array
As flowers that bloom on Easter Day.

"Then hail! to the joyous Easter Day
Our gladsome homage here we pay;
And raise our voice and sing God's praise,
Who, wondrous in His works and ways,
Did send His Son for us to die,
That we with him should reign on high;
Anointed kings and priests for aye,
Hail! hail! this sacred Easter Day!"

The instruction given in the Sunday-school has been almost entirely from catechisms. Various Sunday-school papers have been taken at different times, but only one is taken at present—*The Shepherd's Arms*, a weekly paper, for the infant class. St. John's has never had a mission Sunday-school, but always among its members might be found many children from among the neglected classes of society. At one time Mrs. Julie Reynolds gathered up a large class of this kind, which for several years she taught, visited in their homes, supplied their daily wants, and on Christmas was a veritable Santa Claus to them. Among the teachers whose names have come to us are, first, those of the infant class - Mrs. J. T. Merrill, who for several years taught this class, it finally numbering seventy-five. She was succeeded by Miss Nettie Garland, who was equally successful, and lastly, Mrs. Margaret Earheart, who is at present the teacher of what is still by far the largest class of the school. Among the other teachers were Mrs. Hannah Howe, who also for many years had charge of the Christmas tree. Miss Brockenbrough, Mrs. Russ, Mrs. Joseph Yundt, Mrs. J. C. Harvey, Mrs. I. L. Beach, Mr. J. B. Falley, Mrs. George Stockton, Miss Dane Brawler', Miss Mary McFarland, Mrs. Sue B. Rose, Mrs. M. J. Noble, Mr. John Rose, Mrs. B. W. Langdon, Mr. Moyer, Mr. and Mrs. J. M. Ewing, Miss Nellie Schilling, Miss Lily Garland, Mr. Charles Mayo, Miss Alice Mayo, Miss .Eva McCormic, Miss Etta Fultz, Mrs. Robert Morey and daughters, Miss Sabine, Miss Riley, Miss Anna Bayle, Miss Julia Fry, Mr. James L. Yundt, and many others. The librarians were Mr. B. F. Bruff, who served for many years, Dr. J. W. Fahnestock and Mr. Edward Carver. The Sunday-school has always been self-supporting. The first Sunday in every month the offering is devoted to the orphanage which Bishop Knickerbacker is trying to found. The infant class give all their money for this purpose, and it is a beautiful and touching sight, upon his visits here, to see them present their gifts, reciting, as they do so, some appropriate verse or text. This year the Sunday-school is organized as follows: Superintendent, Dr. William Pettis; assistant superintendent, Mr. J. L. Yundt; treasurer,

Miss Brockenbrough; teacher of Bible class. Dr. Pettis; teacher of infant class, Mrs. Margaret Earheart; other teachers, Mrs. Joseph Yundt, Mrs. William Pettis, Mrs. F. Patt, Mrs. J. C. Harvey, Mr. John R. Semphill, Misses Grace Taylor, Mildred Adams, Gertrude 'Crary and Lily Garland. The scholars number 105. A short time ago the Sunday-school was presented with a beautiful new organ by Mr. George N. Stockton. Under the efficient and watchful care of the treasurer, there is a very comfortable sum in the Sunday-school treasury.

Ladies' Work

From the founding of the church to the present day the ladies of St. John's have been very active in church work. Our first rector was fortunate in having for his wife a lady in every way worthy of him (there could be no higher praise than this), and she began the ladies' work in the church. The teachers in the Sunday-school have been almost exclusively ladies, and they have also attended to the details of the benevolent work of the church. From the time when Mrs. Berilla Smith went among the people trying to induce them to come to church and Sunday-school, distributing the religious books then in vogue - Doddridge's *Rise and Progress in Religion in the Human Soul*; Lyman Beecher's *Theology*, and McIlvaine's *Evidences of Christianity*—to the present time the ladies have shown great interest in adding members to the church. The decorations of the church have also been largely their work. This involves a great amount of labor, as at present three times a year - on Christmas, Easter and the Harvest Home festival—the church is profusely decorated. They have also taken an active part in adding to the financial resources of the church. In the files of the early newspapers of LaFayette will be found many notices of the sales of their work. Mrs. Johnson and Mrs. Mary E. Wells started the first Ladies' Sewing Society. The first fair was held in Bainbridge's storeroom, on the corner of Main and Fourth streets. There was a great deal of plain work sold, and also finely-embroidered silk aprons and infants' cloaks, which sold for five dollars each. The refreshments were placed on the counters, and each one helped himself, paying for what he ate. There was no ice in the town at that time, therefore no ice cream, but the dessert was peaches and cream. All denominations contributed and assisted. At this first fair one good Presbyterian lady sent a gallon of her richest cream. It was quite successful, making \$200, which was turned into the treasury, as shown by the first report of the treasurer, March 27th 1839. This money was used in paying \$160 for the bell, which was the first, and for many years the *only*, church bell in town—the same one now in use. Around this bell has clustered two legends (the only ones found in the church history). One was, that it once hung in a Spanish Convent, and had been sent over to New York for sale, when Dr. Johnson purchased it. The other, that upon it was cast the name of one of the early vestrymen of the church. Several persons had seen some sort of inscription upon it, and curiosity was aroused. A competent, reliable man was sent to the tower to copy the inscription, when it was found to be: "A Fulton, Pittsburg," in three different places. The Ladies' Society also paid for the shutters on the old church and the matting for the floor. Mrs. Johnson was president of the society, and among the ladies prominent at this time in the work were Mrs. Mary E. Wells, Mrs. John Curtis and Mrs. Dr. Fairman, who was *the* Poetess of the town, but nevertheless a most efficient worker. Mrs. Johnson had supervision of the work, and all

was examined by her before the sales. Mrs. Dr. Wilstach, we believe, was the next president of the society. She was aided by Mrs. Hannah Howe, Mrs. D. T. Yeakel, Mrs. Thomas Wood, and other ladies of the church. The society met at the different houses. The ladies took their work and stayed to tea. Often there would be forty at the tea-table. The gentlemen came after tea, and spent the evening, and these meetings were considered great events in the social world. The hostess of these teas was limited by law to very simple refreshments, but some of the hospitable souls of those days would sometimes break the law and serve an elegant supper. During Mr. Russ' rectorate Mrs. D. T. Yeakle was president and Mrs. Russ secretary. The gentlemen were honorary members of the society at this time. The only privilege that they enjoyed was that of paying one dollar a year for membership. The fairs were held in Spencer & Taylor's Hall, and were very successful. Some time after this the Ladies' Society was officered by a committee, called the Industrial Committee. Upon the records of the secretary of the church I find this mention of them, June 6th, 1872:

"Resolved, That the vestry of St. John's Church feel a full sense of the value of the untiring and successful exertions of the ladies of the Industrial Committee, and others who may have co-operated with them, in relieving the pecuniary embarrassments that had fallen upon the parish, and that the rector, wardens and vestrymen of St. John's do hereby make hearty acknowledgment: for the noble and timely efforts of the ladies in this good work.

Resolved: That the above resolutions be spread upon the minutes of the vestry, and the secretary be instructed to present an official copy of these proceedings to Mesdames D. A. Collins, George West, D. T. Yeakel and John S. Pettit, the Industrial Committee."

This committee originated new methods of carrying on the work. Besides holding fairs, they gave a series of entertainments, that were, perhaps never excelled in beauty and variety, among them a Dickens' Party, held at the residence of Mrs. Judge Ball; an evening of recitation by Miss Bertha Reynolds, at the same place; an operatta—*Auld Robin Gray*—followed by most exquisitely beautiful tableaux, at the house of Mrs. George West. This entertainment was repeated at the house of Mrs. Margaret Earheart - a pantomime. *The Mistletoe Bough*, which was given at Yeakel's Hall. There were also entertainments given at the Opera House - one of Mrs. Jarley's Wax Works, with tableaux, gotten up by Mr. J. M. Ewing, that were really works of art; also a Mother Goose entertainment, which was very beautiful. In 1878 the ladies published a cook book, that was, as its name indicates, "The Cook's Delight." This work has had a large sale, and is still selling. It was gotten up by a committee, consisting of Mrs. Gordon Ball, Mrs. D. A. Collins, Mrs. J. B. Earheart, Mrs. J. M. Ewing and Mrs. George West. In 1879 a large fair was held for three days in Blue Ribbon Hall, at which a newspaper was issued, gotten up by Mrs. J. C. Harvey and Miss A. C. Riley. This paper not only thoroughly advertised the fair, but added thirty-five dollars to the treasury. At this time the society was known as St. John's Ladies' Guild, which name it has ever since retained. Its officers were in 1870: Miss A. C. Riley, president; Mrs. A. O. Behm, vice-president; Miss L. Brockenbrough, secretary; Miss Emma Yundt, treasurer; Mrs. T. A. Stuart, directress of fancy work; Mrs. P. Lacy and Mrs. C. G. Ball, directresses of plain work.

After the death of Dr. Johnson, some of his old parishioners among the ladies felt a great desire to place in the church a memorial window for him. Mrs. M. E. Wells, we

believe, originated the plan, and she, by her work and the interest on her money, accumulated \$300 for that purpose. But at that time the church was in great need of funds, and she generously gave up her cherished plan, and gave the money to the general fund.

In October of 1879 a committee of ladies, consisting of Mesdames Collins, Harvey, Stockton, Ball and Miss Brockenbrough, canvassed the parish for subscriptions and collections, and in 1880 a committee, consisting of Mrs. Joseph Yundt, Mrs. J. C. Harvey, Mrs. Russ, Mrs. J. B. Earheart and Miss A. C. Riley, again canvassed the parish for funds to reopen the church. These committees were both successful, and received a vote of thanks from the vestry for their labor.

We were unable to find a full and accurate account of the result of all these labors, but from the books of the treasurer of the church we gleaned the following items:

August 30th, 1860, Ladies' Sewing Society, \$800.

In 1875 the Ladies' Aid Society gave \$358.30.

St. John's Guild gave \$74.33.

In 1884 the Ladies' Guild gave \$774 to the treasury, and paid for shades, matting, part of the floor, etc., enough to bring their donation up to \$1,000.

The convention records show that in 1866 the Ladies' Aid Society gave to the church \$1,000.

This year the work has been for funds to remodel the church, and for this purpose they now have in the treasury \$232.

The work of the ladies is sold at annual fairs, which take place just before Christmas and Easter, in the Guild-House, and also at the Guild meetings throughout the year. They have gained a high reputation for the beauty and finish of their work, and have received orders from Montana, Minnesota, and many other States. Their work has also been bought at Christmas and sent away - in one instance across the ocean to Paris.

The following is a list of the officers and members of the Ladies' Guild in 1853:

President—Mrs. D. A. Collins.

Vice-President—Mrs. Lucy Tucker.

Secretary—Miss L. Brockenbrough.

Treasurer—Mrs. D. T. Yeakel.

Members—Mrs. W. H. Adams, Mrs. C. G. Ball, Mrs. G. F. Crary, Mrs. Mary Curtis, Mrs. M. E. Earheart, Mrs. E. A. Ellsworth, Mrs. G. N. Foresman, Mrs. William Garland, Mrs. J. P. Kyle, Mrs. A. Levering, Mrs. J. Y. Markle, Mrs. H. W. Moore, Mrs. J. K. Pattison, Mrs. J. G. Sample, Mrs. T. A. Stuart, Mrs. Ralph Thompson, Mrs. H. W. Vinnedge, Mrs. George E. West, Mrs. Man-Winter, Mrs. Mary Wood and Mrs. Joseph Yundt.

Committee on Fancy Work - Mrs. T. A. Stuart, Mrs. H. W. Moore and Miss Brockenbroughli.

Committee on Plain Work - Mrs. G. N. Foresman, Mrs. C. G. Ball, Mrs. J. Y. Markle and Mrs. William Garland.

For the past year the ladies have also carried on a "Woman's Industrial Exchange, for the purpose of furnishing a place where articles can be sold for the helping of women. It was started from a conversation held by Dr. Pettis with Mr. E. A. Ellsworth. Mr. Ellsworth was a valuable worker in founding this institution. He draughted the forms, and got up the general books in which to keep the accounts, and for the first six months

devoted his time to getting it in running order for the ladies. Since then it has been carried on by ladies exclusively. In this, their first year, the sales have amounted to more than \$700. The officers have done most of the work, and are as follows: Mrs. D. T. Yeakel, president; Mrs. W. M. Pettis, vice president; Mrs. J. B. Earheart, Secretary and treasurer.

The Young Ladies' Guild.

This Guild was organized the 6th of January, 1885, with sixteen active members. It was under the supervision of Mrs. George B. Williams, who was elected president. Mrs. C. B. Robertson acted as secretary and treasurer for the first year. It was the original idea to have none but unmarried members, with the exception of two or three officers, but as young ladies will not all remain single; they were obliged to add a few madames to the list, as some of the members changed their names. The Guild now numbers twenty-one. The initiation fee is twenty-five cents. There are twenty-four honorary members, who pay what they choose, from twenty-five cents to a dollar, for initiation fee. Quite a novel feature of the first year's work was a handsome silk quilt and sofa pillow, which was made and presented to the rector's wife. Each member collected what she could from her friends to pay for the work and share in the giving until the handsome sum of \$91.92 was realized. The bazaar of 1883 brought nearly \$100, that of 1886 \$130, from the table of fancy articles. For the last year Mrs. George N. Stockton has been president, and Miss Jessie Levering secretary and treasurer. This Guild has started a fund for the purchase of a new organ, and have ten dollars for that purpose, and also have \$130 in bank to be used for the contemplated re-pairs of the church.

Active Members: Sallie Sample, Georgie Stockton, Gertrude Crary, Jessie Jones, May Collins, Mary Beach, Sample Pettis, Nettie Garland, Lily Garland, Lilian Taylor, Grace Taylor, Mrs. Eugene Brown Mrs. George B. Williams, Mrs. Albert Stahl, Mar} Jones, Ada Rochester, Mildred Adams, Mabel Leverng and Celia Telford.

Honorary Members: Messrs. Charles Andrew- Will C. Stuart, C. C. F. Bent, C. B. Phelps, Joe Wilson, Mort Levering, Frank Spencer, Mrs. Mary C Wetherell, Mr. Frank Jenners, Mr. A. B. Braden Mr. B. Rounsaville, Mr. William Beach, Mr. C. R Collins, Dr. R. B. Wetherell, Mr. C. A. Spencer, Dr Joel M. Ingersoll, Messrs. J. B. Sherwood, Ira G Howe, Henry Vinton, Charles Vinton, Robert' McMullen, Frank Gary, Robert Hatcher and William Taylor.

St. John's Industrial School.

This institution, called also St. John's Children's Guild, was organized February 16th, 1884, by Mrs. William M. Pettis. Her assistant teachers are and have been Miss Anna Jenners and Mrs, J. C. Harvey. At the first meeting there were twenty-one children present, and they began with one dollar and ninety-one cents in money. Since then 176 children have been enrolled. They vary in age from those just beginning to learn to sew up to those of sixteen and eighteen years of age. The object of this school is two- fold—to teach the children habits of industry and economy, and to add to the funds of the church. Many of the children have mothers who have no time to teach them, and quite a number of the older scholars have been so well taught that they have been employed by a lady who has many orders for fine needlework, and they have thus, by their work, been enabled to assist in their own maintenance. The pupils are from all classes of society and

from all churches, and all are cordially welcomed. The school has received many handsome presents, both of material for work and of money, the largest donation being that of \$50 from Mrs. Mary Wetherell. The children are furnished all the material needed, and they give their time and work in return for the instruction given. In 1884 they gave to the church treasury \$171; to diocesan missions, \$5; to the orphanage, \$5. In 1885, to the church, \$55; Sunday-school, \$3.80; coal for poor, \$1.50. This year the children also made a quilt and sent it to the Church Hospital at Richmond. In 1886 they gave for missions, \$5; to send an organ to Attica Church, \$5; articles for church, including the bulletin board, \$7.25; for Charleston sufferers, \$5; for putting floor in Guild House, \$34.55. They also sent away two boxes of their work, to be sold for the benefit of a mission church in Florida and Montana. This year their funds will be devoted to the building fund of the church. On Christmas of each year they have sent to Bishop Knickerbacker and his wife a Christmas present of their work. In 1884, accompanying their present, was the following Christmas greeting, written by one of their teachers:

"A CHRISTMAS GREETING.

"Upon this happy Christmas Day,
 In which the world rejoices,
 This day so filled with carols sweet
 From children's happy voices;
 The day when all the friends abroad
 The kindly hearts remember,
 When hearth-stone lights shine clear and bright,
 To glorify December.
 In memory of that greatest gift,
 That e'er to man was brought,
 We send to you, with kindest love,
 These gifts our hands have wrought.
 The children of St. John's are we,
 And, with a long and hearty cheer,
 We wish to you and all your house
 A Happy Christmas and a glad New Year

Special Gifts To The Church.

Around the altar of St. John's cluster many sweet and precious memories. The altar itself was the gift of memory of her only child, Frey, who, in the flush of passed away. She was a and gave to the church that gifts - "a beautiful life the adorn."



Mrs. Mary Curtis, in Mrs. Mattie Curtis her young wifhood, sweet and lovely child, most valuable of all church to



Upon the altar is a handsome memorial cross in memory of our first rector, the gift of the congregation. The funds for this were collected by Mrs. Judge Pettit, for

many years a member of the church.

The handsome eagle lectern was given by Miss Jessie Levering, who earned the money (\$95) for it by making the finely hammered-brass panels of the altar, and in other ways of work.

The pulpit was the gift of the Young Ladies Guild, and cost \$35.

The bronze vases and the Bible were formerly used in Grace Church, and were gifts from Mrs. Ann Benbridge, an old member of St. John's and Grace, who will long be remembered as one who, in an eminent degree, possessed that charity that thinketh and speaketh no evil—a blessed and precious legacy.

Upon the altar book is this inscription: "In the glory of God, and in memory of mother"—a memorial to a Christian mother.

The handsome communion service was the gift of Rev. Anthony Ten-Broek. Mrs. J. J. Reynolds gave a communion service of great beauty for the use of the sick, which is thus inscribed: "A thank offering, for the preservation, during the war, of General Joseph J. Reynolds by his wife."

An additional communion cup was given by Mrs. Judge Ball, in memory of her only daughter, Cornelia:

"She, the fair maiden, who, at close of day,
Mortality's worn garments cast aside,
And, in the holy hush of Sabbath eve,
Went through the valley with her angel guide."

Mrs. Sue B. Rose also presented to the church another communion cup, in memory of her husband, Colonel George S. Rose, for many years a vestryman in the church.

The hangings for the altar are the gift and the work of the ladies of the church. The purple set was given by Mrs. Abram Levering, and the beautiful needle work upon it was her own work. She also gave the material for the white altar cloth. The exquisite needle work upon this was the work of Miss Lida Brockenbrough. The designing of these was done by Dr. Pettis, who has taken great interest in this work.

The handsome white ante pendium, both work and material, were the gift of Miss Annie Ellsworth, and are equally as beautiful in design and work as the altar cloth.

The handsome book marks are the gift and work of Miss Jessie Levering.

The ladies of the Guild contributed the green set of altar cloths, both *work* and material.

Absent Ones.

Besides the work of those who remain with St. John's, she can justly claim that in nearly every State can be found persons working for the church who first learned the way within her walls. It has been impossible to gather up a record of their names, even, but a few have been gleaned here and there. St. John's has educated, wholly or in part, four clergymen: Rev. William Stoy, rector of St. Paul's Church, San Rafael, Cal.; Rev. Samuel R. Yundt, Missionary at Chippewa Falls; Rev. John S. Rose, who for seven years has been rector of a church at Springfield, Ohio, and Rev. Thomas Bannard.

Three clergymen's wives have also been trained by her: Mrs. Mary Turpic, wife of Rev. Mr. Phelps, of Tecumseh, Mich.; Mrs. Mary Yundt Ten-Broek, wife of Rev. William Ten-Broek, at LaCrosse, Wis.; Miss Harriet Miles Charlott, wife of Rev. Mr. Charlott.

Of Families.

The Yundt Family.

Josepli Yundt, *Jr.*, and Miss Hattie Oglesby, of Kansas City, working in the church there; Mrs. Emma Bowman, who, with her husband and his family, are holding lay services in the church and carrying on the Sunday-school at Messilla, New Mexico.

The Timmons Family.

Mrs. Minerva Tarbox, at St. Paul, Minn.; Mrs. Lizzie Clark, teacher in Sunday-school in Trinity Church, Toledo; Mrs. Drusilla Pritchard, working in the same church.

The Webb Family.

Judge Phelps and son, vestrymen at Christ Church, Burlington, Iowa; Mrs. Ada Winton Scott who, with her husband, had charge of the music in Christ Church for many years; Mrs. Louise Hall, working in the same church; Mrs. Kate West and family, in Epiphany Church at Chicago, Ill; Mrs. Sarah Ford and family, at Trinity Brooklyn, N. Y.

The Taylor Family.

Mrs. Sue B. Rose and daughter, at Springfield, Ohio, assisting the Rev. John T Rose.

Mr. William Keller and family, at St. Mark's Minneapolis, Minn.; Mrs. Mary Childs, who, with her mother, the late Mrs. E. T. McFarland, aided greatly in establishing the church at Helena, Montana; Mrs. Childs is teacher of the infant class and active in the ladies' work of the church; Rev. W. A. Johnson, at Middletown, Conn.; Mrs. Julie Reynolds and her two daughters, working for the church at Burlington, N. J.; another daughter is connected with a church in New York City; Mrs. Annie Morse in Chicago; Mrs. Robert Morey and family, in Chicago; Mr. Clarence Goodwin and family, in Boston, Mass.; Mrs. Miner, in Louisville, Ky.; Mrs. Cornelia Thompson and family, in San Francisco; Madame Gomes, in Washington City; Madame Albertini, in Paris, France; Miss Emily Upfold, librarian and secretary of the Diocese, Indianapolis, Ind.

In the compiling of this history it was necessary to write to some of these absent ones, and in closing we will give some extracts from their letters:

"San Rafael, Nov. 25th, 1886.

"Few things could be of greater interest to me than the subject and occasion of your letter—St. John's Church and all its sacred traditions and memories. Dear me, it will be fifty years in 1887 since it was first organized as a parish. I was only a very little boy, "but my remembrance goes back to 1837, when Dr. Roosevelt Johnson came and laid the foundation of St. John's Parish. Dear, saintly image in black gown, and bands, and spectacles, holding his first services, which I remember so well in the Old School Presbyterian Church, in the south part of the town.

"WILLIAM H. STOY."

"Burlington, N.J>, Oct. 11th, 1886.

"I have never lost interest in dear old St. John's Church in LaFayette. There has been a wish, a strong hope near my heart, that it might live and grow. A shining lustre crowns the name of Rev. Samuel R. Johnson, its founder, who devoted his life and best

energies to the work, which lives after him, and also in hearts who love and venerate his memory. The coming" celebration of the church's first half century is most fitting and appropriate. I shall read its history with deep interest.

"JULIE E. REYNOLDS."

Minneapolis, Sept. 6th, 1886.

"The compiling of a history of St. John's, at its fiftieth anniversary, will be an excellent thing, and will be a valued and coveted memento by all friends and members of that parish. We are much pleased •with our new home, but miss old LaFayette faces sadly, especially the regular attendants of St. John's. We attend St. Mark's here, a fine church, with a pleasant rector, wife, and people in general, but we would prefer to sit in St. John's and listen to Dr. Pettis. Wishing nothing but continued blessing and prosperity to attend St. John's and all her people, I remain

Very truly,

" WILLIAM H. KELLER."

Springfield, Ohio, Nov. 8th, 1886.

" St. John's I love, 'from turret to foundation stone.' It has been the scene of the life of my whole family. Its walls have witnessed their baptisms, confirmations and burials. May she live long and prosper.

"SUE B. ROSE."

St. John's was founded in love of the Master - named for the disciple whom Jesus loved. May we not hope that the love of God will abide with her always.

Register.

Rt. Rev. Jackson Kemper, D. D., Missionary Bishop, 1835-1850.
Rt. Rev. George Upfold, D. D., L.L. D., First Bishop of Indiana, 1850-1873.
Rt. Rev. Joseph C. Talbot, Second Bishop of Indiana, 1872-1883.
Rt. Rev. David B. Knickerbacker, Third Bishop of Indiana, 1883-1887.

Delegates To Convention. .

Madison, August 24, 35, 37, 1838.—Rev. S. R. Johnson, served as delegate. No lay delegate.
Indianapolis, June 1, 3, 1839.—Robert Jones, William M. Jenners.
LaFayette. July 10, 11, 12, 1840.—Robert Jones, William M. Jenners.
Indianapolis, May -28, 29, 31, 1841.—William M. Jenners, Andrew Ingrain.
Vincennes, May 26, 27, 28, 30, 1842.—John Taylor, William M. Jenners.
Indianapolis, May 25, 26, 27, 1843.—William M. Jenners., Andrew Ingram.
Indianapolis, September 29, 30, October 2, 1843.—William M. Jenners, Joseph Yundt.
Richmond, June 7, 8, 10, 1844.—Andrew Ingram, Elizur Deming.
Indianapolis, September 5, 6, 1844.—Robert Jones, George C. Lauman, William M. Jenners
Terre Haute, October 3, 4, 6, 1845.—John Taylor, N. H. Stockwell, Andrew Ingram.
June 13, 1846—Andrew Ingram, Robert Jones, John Taylor.
Delphi, July, 1847— G. S. Orth, Robert Jones, Andrew Ingram.
LaFayette, June 1, 1848.—Robert Jones, Cyrus Ball. John Curtis.
Indianapolis, June 27, 1849.—Robert Jones, Joseph Yundt, Andrew Ingram.
1850.—Robert Jones. Andrew Ingram.
1851.—Andrew Ingram, Gustavus Scott, Thomas T. Benbridge.
Indianapolis, May 27, 1852.—Andrew Ingram, John Taylor James G. Carnahan.
Lafayette, June 2, 3, 1853.—Andrew Ingram, John Taylor, J. J. Bingham.
New Albany, May 11, 12, 1854,—Andrew Ingram, Joseph Yundt, James G. Carnahan.
June 1855.—John Curtis, James G. Carnahan, Andrew Ingram.
Richmond, June 4, 1856.—Andrew Ingram, Joseph Yundt, George Gardner.
June, 1857.—Andrew Ingram, Joseph Yundt, George Gardner.
Indianapolis, June 2nd, 1858.—George Gardner, A. Ingrain, Joseph Yundt.
Indianapolis, June, 1859.—Andrew Ingram, Joseph Yundt, George Gardner.
Indianapolis, June, 1860.—Andrew Ingram, Joseph Yundt, George Gardner.
Indianapolis, June 5th, 1861.—Andrew Ingram, Isaac L. Beach. Joseph Brown.
Lafayette, June, 1862.—Joseph Yundt, George Gardner, J.G.Carnahan.
Terre Haute, June 3rd, 1863.—Andrew Ingram, J. G. Carnahan, Joseph Brown.
Indianapolis, June, 1864.—Henry S. Mayo, Henry M. Carter, John G. Sample.
Richmond, June 6th, 1865.—J. B. Falley, J. G. Carnahan, T. H. Taylor.
Terre Haute, June, 1866.—I. L. Beach, John B. French, Joseph Yundt.
Indianapolis, June 3, 1867.—J. G. Carnahan, Joseph Yundt, H. S. M.yo.'
Indianapolis, June 2nd, 1869.—Joseph Yundt, L. B. Stockton.
Indianapolis, June, 1870.—L.B. Stockton, George Winter.
Indianapolis, June, 1871.—L. B. Stockton.
Indianapolis, June, 1872.—L. B. Stockton, George Winter.
Indianapolis, June 4th. 1873.—L. B. Stockton, Thomas Wood, George Winter.
Indianapolis, June, 1874.—L. B. Stockton, George Winter, C. T. Mayo.
Indianapolis, June 2nd, 1875.—L. B. Stockton, C. T. Mayo, William Garland.
Indianapolis, June 6th, 1876.—L. B. Stockton, C. T. Mayo, J. C. Doblebower.
Indianapolis, June, 1877.—L. B. Stockton, C. T. Mayo, E. H. Andress.
Indianapolis, June, 1878.—L. B. Stockton, E. H. Andress, William Keller.
Evansville, June, 1880.—William Garland, William Keller, Gr. N. Stockton.
Indianapolis, June 6th, 1881.--William Garland, James Yundt, L. R. Thompson.
Indianapolis, June, 1883.—James Yundt, E. H. Andress, William Keller.
Indianapolis, March, 1883—William Garland, E. H. Andress.
Indianapolis, June, 1884—William Garland, William Keller, G. N. Foresman, G. N. Stockton.
Fort Wayne, June 2nd, 1885.—G. N. Foresman, A. G. Carnahan, Dr. R. B. Wetherell, T. A. Stuart.

Indianapolis, June, 1886—I. L. Beach, A. G. Carnahan, Dr. R. B. Wetherell, Prof. A. W. Stahl.

Rectors.

Rev. Samuel R. Johnson, 1837-1847.
Rev. T. B. Fairchild, June to October, 1847.
Rev. J. W. McCullough, 1847-1849.
Rev. A. M. Loutrel.
Rt. Rev. George Upfold, 1850-1851.
Rev. John C. Barton, 1851-1856.
Rev. W. P. Ray, 1856-1857.
Rev. Anthony TenBroek, 1857-1850.
Rev. L. W. Russ, 1800 1870.
Rev. T. G. Carver, 1870-1874.
Rev. W. H. Roberts, 1874-1879.
Rev. J. E. Martin, 1880-1883.
Rev. William Pettis, 1883-1887.

St. John's 1887-1937

Forward

ST. JOHN'S CHURCH, LAFAYETTE, has not been unconscious of its history. Its first half century is recorded in "For Fifty Years," by Jane C. Harvey, Lafayette, 1887. This little book has the importance of a pioneer narrative. Its interest is not limited to Churchmen. It is now a bit of *Americana*, especially prized by old families in Lafayette who have the fortune to possess a copy. "A Tour Through Indiana in 1840," by John Parsons, of Petersburg, Virginia, published by Robert McBride & Co., New York, 1920, is also of interest to members of St. John's, and to the city generally, for its appreciative account of the Reverend Samuel Roosevelt Johnson, of Hyde Park, New York, the first rector of the parish^A. The visitor was impressed by the mark which Mr. Johnson had already made upon Lafayette, most of all in its musical interests. Already in 1840 or even earlier, St. John's was a pioneer in what remains today a valiant service rendered to our community. In harmony with this early rooted tradition is the circumstance that the first pipe organ in our city was installed at old St. John's, even as its first piano had been the property of Mr. Johnson.

St. John's had an honorable half-century before the present story starts. All honor to the pioneers. Their successors find it none too easy to equal their heroic beginnings. Each half century has been a time of striving; each, in its own way, a time of beginnings. For as a second century opens, St. John's still turns its face toward the future.

Prefatory Note

In 1887, St. John's parish started on the second lap of its first century of service. In many ways the new era was to prove less heartening than its predecessor, for the enterprise and verve of missionary beginnings had settled to the contented quiet of prosperity in worldly matters and of placidity in matters of the spirit. On the other hand, the parish found a continuing and growing responsibility toward the youth of Indiana and the nation in the rapid rise of Purdue University, whose foundings were almost contemporaneous with this second era in the parish life. Actually, it is true, Purdue traced its origins to the Morrill Act of 1862, and its opening to students was, in 1887, already thirteen years in the past. Its beginnings were but small, however, and its claim to parish guidance for young Episcopalians in its midst coincides quite literally with the period of our present interest. In the sense, therefore, of responsibility toward the stranger within the gate, St. John's became once more a missionary parish, with the stimulus which that inevitably implies. So that the second fifty years, with all its liabilities and faults, of omission more than of commission, is after all a worthy era in the parish life, which deserves commemoration as the present members pause for inventory of the past and inspiration for the future.

An honest record of the Church in Lafayette should mirror also something of the larger life of Church and nation and should have that value for general history which is properly accredited to the smaller sectors of a larger whole. It is with appropriate humility, therefore, and appreciation of the importance of his task, that the present writer turns from his customary interest in the broader aspects of American diplomacy to an examination of the vestry minutes and other parish records of this outpost of Episcopalians on the Wabash.

Louis Martin Sears.

November 1, 1937.

Chapter One

As the year 1887 opened, attention of St. John's was focused, just as half a century later it is focused once again, on the appropriate commemoration of its past. At the first meeting of the vestry, for January 5th, the rector, the Reverend William M. Pettis, D.D., was authorized to invite the Reverend William Alien Johnson, of the Berkeley Divinity School, at Middletown, Connecticut, son of the Reverend Doctor Samuel R. Johnson, founder of the parish, to be the principal speaker at the anniversary service on March 27, 1887. Dr. Johnson accepted and his printed sermon is a valued portion of the parish records. But of even greater interest, possibly, for its commentary upon the times, is a minute of the same vestry meeting authorizing free pew rent for himself and the members of his family to a rent collector with whom previous agreements had not been sufficiently specific. The offer was accepted. In exchange for his own pew, he would collect the rents of others. The Church was on a business basis, or so from this bare item, it might seem. Nevertheless, the rector's next communication to the vestry was a plea for payment of arrears in salary. To which, the vestry replied in character, by referring the whole issue to the women's guilds with due publicity to be given from the pulpit on the Sunday which should next precede their Tuesday session. The faith of the men proved justified, for the two guilds, for older and for younger women, respectively, came forward with \$180 and \$120, to constitute the \$300 immediately desired. Women in 1887 already enjoyed that position of financial leadership, which appears to be their birth-right by some divine prescription.

The vestry meeting for April 1st, with the anniversary service but four days in the past, took grateful cognizance of the contributions not only of Doctor Johnson, but also of Judge David Turpie, one of the first Church school scholars at St. John's and a pupil of the founder, and of Mr. John A. Wilstach, one of the parish pioneers, who was a boy in 1837 when St. John's came into being. The three addresses were ordered to be printed. Internal evidence still attests that the honor was deserved.

In 1887, as once more a half-century later, the parish contemplated considerable improvements. At their meeting of June 10th, the vestry reported bids ranging between \$3750 and \$2424. The lowest was accepted, with a written memorandum that the "Building Committee take proper precautions to protect themselves." Pledges toward this fund were in process of collection. By July 25th, \$1,095.77 had been paid in. Two months later to a day, the collection had grown to \$1,586.77. Painting and redecorating were among the chief needs toward which these funds must be appropriated.

Of greater spiritual significance was united action by the vestry to persuade the rector, the Reverend Doctor Pettis, to ignore a call to a Kentucky parish and to remain at St. John's. The vestry pledged its "best efforts to remove the obstacles in his way."

In October, new gas fixtures for the Church were matter for concern - a minor item it would seem, but not without some context with America's more general social and economic history, for gas in 1887 was still somewhat a novelty and to be interested in fixtures of the latest pattern was to proclaim oneself a modern.

No more parish records survive for



Note gas fixtures.

1887. More or less in the fashion of monastic annals, the story of the first year of our period ends abruptly and on a materialistic note. St. John's was not unmindful of its material well being.

Material well being must in turn have some relation to the payment of one's debts. These for the Church were reported as of January 21, 1888, in the amount of \$1,725.08. Their liquidation required the close attention of the vestry. The Easter offering was voted to this purpose. At the same time, the vestry agreed to the Bishop's wish that a mission be conducted at St. John's. It does not appear that the parish leaders in 1888 were too familiar with the nature and objectives of such a mission. The Bishop was under some necessity to proclaim its purpose.

Dr. Pettis, whose incumbency had bridged the first half-century into the second, in December, 1888, tendered his resignation in an affectionate message of farewell. His departure was genuinely regretted, and a special effort was made to pay the \$400, which the parish owed him on his salary.

Choice of a successor was restricted by finances. A fifteen hundred dollar salary not supplemented by a rectory was not too generous. A *locum tenens* briefly held the services, until in June a new pastor, the Reverend Edwin White, assumed charge as rector elect. Mr. White's first concern was the parish music, which had lately suffered some neglect. On April 30th, the vestry manifested a proper social instinct by pledging Mr. White a salary of \$100 monthly until his marriage, to be supplemented on that occasion by an amount equivalent to house rent. He was humored, too, in his musical aspirations by an agreement to secure for the choir a Miss Bruce at a salary of not more than \$15 monthly or as much less as she could be persuaded to accept. "In engaging Miss Bruce it was thought best to dispense with the services of Mr. Dorner so that the expense of the choir shall be as small as possible." The vestry was nothing if not careful stewards. Once again, moreover, resort was held to a paid collector for Church dues. He was granted a five percent commission on all sums collected.

The influence of Mr. White was felt in renewed plans for a boy choir, and payment of \$10 and expenses each trip was offered a choir director from Chicago. Here was early groping toward what became, before the new half century expired, the most constructive social service that St. John's renders to the Lafayette community. A choir agreed upon, certain architectural rearrangements became imperative.

The year closed on a minor note. Eleven o'clock was determined as the hour for Morning Prayer, and the envelope system was adopted for the offering.

On June 13, 1890, the vestry authorized a call to Mr. John Sinclair as organist, at a salary of \$600 a year, with advance payment till August 1st, to defray expenses of his moving. By far the most important parish action for this year was the purchase of the fine Pilcher organ which still renders adequate service after almost fifty years. The item may be quoted as it came from the pen of "R. B. Wetherill, Clerk. - "Mr. White states that Mr. Pilcher has been in the city, examined our Church and the old organ and that in his opinion an organ can not be placed in the Church for less than \$2,500 that will be suitable for our Church service. He offers us \$300 on the old organ." The idea instantly struck fire and the remainder of the meeting was devoted to a discussion of the ways and means for the organ's installation.

The vestry proceeded with caution and good sense in its negotiation for an organ. Toward a net obligation of \$2,200, it was felt that \$1,600 in sound pledges would suffice

for a preliminary payment. A careful survey was undertaken of various competing types and makes. Correspondence on the subject was voluminous and action was abundantly considered. The Pilcher Company meanwhile narrowed its price to \$2,000 plus the old organ, and on February 28, 1891, the vestry empowered its clerk to sign the contract. The committee acting in the premises was composed of A. G. Carnahan, T. A. Stuart, and R. B. Wetherill. Vestry approval was not unanimous, however. Two votes opposed acceptance of the report and discharge of the committee. Three votes against five were mustered against a final contract for the organ. It is more than probable that this cleavage in the vestry reflected a corresponding difference of opinion within the congregation.

Shortly after the letting of the organ contract the senior warden requested payment on a seven percent note he held against the Church in the amount of \$295.35, including interest. Pending further delay, he requested interest at the rate of eight per cent . . . "as I am compelled to pay this percent on any loans I secure from the bank I deem it but justice and equity for me to request the same." A minor sidelight this, but a real one none the less, upon the economics of the period and the rate of interest enjoyed by capital. Times have changed since 1891 in this respect as in so many others.

On May 2, 1891, it was reported in full vestry meeting that the ladies of the parish affirmed that they had engaged to pay one half the salary of the choir-master at \$500 yearly and could not be responsible for one half of the \$600 as finally agreed upon. Also the vestry rescinded on the score of poverty its previous consent to the retiring warden's plea for payment on his note, with the amiable admission, however, that it would give the note precedence over other parish indebtedness. For the present, resources had been narrowed by withdrawal of support by several members of the parish.

To the later student, reading the dry husks of minutes and endeavoring to clothe them with some life, it would appear that Mr. White and his musical ideas may have created something of a rift within the lute - sweet bells jangled, out of tune, if one may change the metaphor. Certainly this interpretation is in harmony with the division in the vestry as regards the purchase of the organ.

Between May 30 and July 18, matters must have reached a head, although the parish records are silent on the matter. For at this second meeting not the rector but the senior warden was in charge. And in September, it was officially reported that the Reverend Mr. Wilson, who had led the parish for a brief time preceding Mr. White's incumbency, had now consented to serve without salary, provided the parish would make a serious endeavor to liquidate its debt. The Church is still obligated to Mr. White for his aggressive leadership. For the moment, though, it overtaxed his flock. Meanwhile, the organ was actually installed, and a special effort was on foot by personal solicitation of individual parishioners to pay the recent warden's note. As the year advanced, moreover, Mr. Wilson's generous offer led to noticeable improvement in the finances of the parish.

An era of no little difficulty had, in fact, been safely tided over. And the improved resources of the parish, particularly in music, might be credited as permanent and important gains. Five years of the present fifty had been covered. The parish had somehow survived, weak enough in conscience, but not without a certain vigor, a survival value, to say the least, which augured well for trials to come. That the Church was weak, in comparison with Methodists and other Evangelicals, goes without saying to anyone who knows his Indiana. But the Church, even at its weakest, has never lacked

the strength that comes from genuine tenacity.

Mr. Wilson's generosity in helping to extricate the parish from its financial bog was truly appreciated, but activity throughout the year of 1892 was largely centered in securing a permanent rector. Not successful in this until the following year, the parish did, however, enter into contract with Dr. Dadswell as temporary organist at a salary of \$500 annually. Another item of present interest after all these many years was the resignation of Dr. Richard B. Wetherill from his longtime post of clerk of the vestry "on account of many other pressing duties." The vestry expressed genuine appreciation of Dr. Wetherill's services and agreed that he had done his share.

As the autumn advanced various negotiations were in progress for a rector. Offers were declined by two of those approached. Fifteen hundred dollars was obviously below the going rate. It was not until March of 1893 that a call was accepted by the Reverend J. H. W. Blake, of Tiffin, Ohio, at a salary of \$1,800, with \$100 advanced him for the expense of moving. For the service of this obligation, the pew rents were charted on a scale from \$15 to \$80 in anticipation of a total yield of \$2,692. With intent to bring further system into the finances of the parish, a motion was carried requiring the treasurer to submit a monthly statement to the vestry.

The minutes of the vestry for April 29, 1893, W. E. Beach, clerk, suggest a further progress in good Churchmanship in an awakening interest in diocesan responsibilities. These latter had seemingly weighed lightly on the parish. Now at last it was determined to ascertain the amount of parish indebtedness to the diocese, as a first step toward payment. The total nominal indebtedness was later reported as \$1,048.15, against which various credits were deducted until an irreducible minimum of \$488.23 was admitted by the parish, with intent to pay as soon as possible. By July 1st, \$150 was paid on this, with a result that "The convention accepted the proposition of our rector to pay this delinquency in one, two and three years, and the parish was reinstated to full representation in the convention." There had been an interregnum evidently in which the Church had lost its diocesan standing, nor, unfortunately, was this the only instance.

It was just at this hopeful turn in its affairs that the parish fell heir to a bequest of \$10,000 from the estate of Job M. Nash. Provision was attached that the principal be held in trust, the income to be applied toward the salary of the rector. On August 26, 1893, the Nash bequest was formally accepted and a committee of three, consisting of Messrs. W. E. Beach, R. B. Wetherill, and A. G. Carnahan, was designated for the administering of the trust. It does not augur especially well, however, for the sanctity of trusts, that at the very next meeting, the vestry authorized payment by the senior warden to the treasurer of \$50 "to be used for current expenses, and repaid as soon as possible out of the current receipts of the parish." It is this vague attitude toward parish honor that discourages hard-headed business men from trusting their resources to the whims, the caprices, and the poverty of eleemosynary enterprises. The principal of the trust was invested in first mortgage notes upon property in Lafayette. It would have been well for the future if this rule had been adhered to in all subsequent investment of trust funds.

It is perhaps significant of the improved diocesan status of St. John's that the Central Deanery of Indiana convened in October, 1893, at Lafayette, as witness the vestry's thanks to Mr. J. S. Hill, superintendent of the street railway company, for courtesies extended to the visitors. Significant, also, of the parish's increasing sense of obligation to its rector, was a hint in November, 1893, that an active quest was under way

for an appropriate site for the rectory. The spirit of cooperation was still further evident in a motion authorizing a committee "to cooperate with representatives of the churches and lodges of the city in taking measures to establish a protestant hospital."

It was found that the Favorite home, on Ferry Street, was available for a rectory on \$5,000 cash payment or \$5,300 on time. The vestry moved on December 9, 1893, to make the purchase, subject to further negotiation for the best terms possible. Final payment was reported at the first vestry meeting for 1894, at a cost of \$4,850. These further negotiations had been profitable.

As the new year opened, much consideration was given to a lifting of the parish debt. It amounted, roughly, to \$1,000, and it was decided to apply the entire Easter offering toward its liquidation. A vigorous circular signed by the rector and W. E. Beach, clerk of the vestry, exhorted the congregation to a special effort. Results were most encouraging, the special offering for Easter exceeding the desired total, by a small amount. The rather bald, formal records of the Church demonstrate, nevertheless, that the parish was well guided.

The rectory was purchased out of funds in the Nash trust. As of that date, notes in the trust totaled \$4,033.50, while \$5,000 was reported as "Due, the trust on this fund." This was a legitimate expenditure, it would seem, as the expenditure was for the rector as stipulated in the trust.

The opening record of St. John's for 1895 is a resolution of lament for the death of the late Bishop of Indianapolis, the Rt. Rev. David Buel Knickerbacker, who passed to his reward "with the last hour of the dying year." The tribute, in the handwriting and under the signature of "W. E. Beach, clerk, is a touching expression of affection for the late shepherd of the flock. Across the intervening years its sincerity of expression and the beauty and distinction of its diction, bear witness to the nobility of the subject and the appreciative powers of the author. Among many aridities of finance and small administrative details, this splendid eulogy stands forth as an oasis, a veritable literary gem. More matter-of-fact, but of interest to a reviving parish, was a report for the year ending April 1, 1895, showing receipts of \$4,162.58 and disbursements of \$4,066.48, leaving a balance of \$96.10. All things considered, this was an inspiring record. It was exclusive, moreover, of generous sums traceable to the guilds, the Church School, the Woman's Auxiliary, the Daughters of the King, and the Brotherhood of St. Andrew, the Nash fund, and the Communion alms, which raised the grand total of the year's receipts to \$4,919.96. The parish could well afford, it would appear, to increase the rector's stipend. This it did, granting him the use of the rectory in addition to his previous \$1,800.

This happy fiscal status did not preclude some further nibbling at the Nash fund. In November, the parish treasurer requested a loan from this fund; whereupon accrued interest in the amount of \$170 was voted for his uses - again an infringement upon the terms of trust. The need was doubtless temporary, for the annual report of the parish showed further gains over the excellent preceding year, total income attaining the encouraging amount of \$5,143.26, notwithstanding a reduced appeal for the Easter offering.

Such results were only possible through vigorous and intelligent financial supervision, and it bespeaks the alertness of the vestry in this regard that upon the resignation of the parish treasurer, in 1896, a committee for auditing his accounts

detected what it considered some discrepancies, and requested his prompt appearance to offer explanation. The issue was simply over vouchers. Explanations were doubtless satisfactory. No question of integrity arose. The vestry was merely proving itself alert to its responsibility.

Nevertheless, the rector's salary at this time fell into some arrears, and in seeking means for payment, the vestry hit upon the curious expedient of pledging income from the Nash fund to that purpose - curious, I say, because the Nash fund was consecrated to that very purpose, every cent of income from it being pledged by deed of gift as earmarked for the rector's salary. Sometimes the ways of trustees and fiduciaries pass beyond a layman's ken.

The parish was called to mourn in December, 1896, the passing of its former senior warden, William Garland, whose obituary notice is spread upon the vestry minutes in very feeling terms. With the passing of this former leader, the parish record terminates for the first decade of our new half century.

To the recorder, seeking evidence from the buried pages of aging parish records, the story seems constructive. The parish was in 1886 in far from prime condition. A decade later its limitations were, no doubt, apparent to the members, but there had been a gain in musical appreciation and in spiritual and economic leadership. Life there was of higher sort or the passing of the third of Indiana's bishops could not have elicited a tribute so superb as that spread on the vestry minutes.

Chapter Two

With the opening of 1897, and the second decade of our study, affairs seemed to be somewhat unfavorable, with dues delinquent in the amount of \$452.23. The remedy was to borrow \$200 from the Women's Guild and to pledge against this note receipts from the Nash fund. Both steps, in the lapse of the years succeeding, indicate somehow a rather flaccid approach to distinctly realistic problems.

It is interesting to note at the same time various perquisites allowed for service to the parish. At the March meeting of the vestry a bill of \$24.63 was presented and allowed "for collecting pew rentals." Likewise the newly incumbent parish treasurer was allowed free use of one half of a \$48.00 pew. In those days, the laborer was thought worthy of his hire nor was honor treated as the sole emolument.

Generalizations are not too safe when based on isolated data, and the experience of St. John's with the Nash fund is doubtless not conclusive. There is impressive testimony, none the less, that trust funds are a source of weakness to a vital living organism. Certainly, the ready way in which the vestry resorted once more in July to a loan from the Women's Guild, and their not too legally binding pledge to devote receipts from the Nash fund to repayment of money borrowed for general expenses rather than the salary of the rector as stipulated by the deed of trust, bore witness to a regrettable indifference to testamentary dispositions.

It is interesting at this time to find the name of the late Captain William C. Mitchell appearing in the parish records. His devotion and his business sagacity were destined to be of great value.

At the annual meeting of the parish on November 22, 1897, being the Monday before Advent, resolutions were adopted looking toward the erection of a building for the guilds. A committee was named to cooperate with the vestry in raising the necessary funds.

Forty years have since gone by but several of the members are or were very recently well known to the present congregation. The roster reads as follows: E. H. Andress, J. R. Manning, N. F. Pettis, Mrs. S. W. Miller, Chairman, S. W. Miller, Mrs. Behm, Mrs. W. E. Beach, Mrs. Moore, Mrs. Murphy, Mrs. W. C. Mitchell, and Mrs. Jenkins. At this same meeting, the late Dr. Thomas F. Moran, so long the head of the department of History in Purdue University, but then rather a newcomer in the parish, was elected to the vestry. The minutes of the meeting mistakenly record his name as J. F. Moran. This distinguished citizen of Lafayette was taking root in Church as well as civil life.

The year of America's war with Spain opened at St. John's with a parish war against delinquent pew renters and others who had allowed salaries and other obligations to fall into arrears. That there may have been internecine war within the parish can only be surmised in a message from the rector tendering in a note of almost telegraphic brevity his resignation from the parish to take effect on June 1st, only one month and five days distant. In these premises the vestry took action very complimentary to Mr. Blake by instantly refusing to accept his resignation. At the next regular meeting of the vestry, the resignation was renewed, however, in a kindlier and more detailed spirit, to take effect on July 1st. This time it was accepted without demur. The choice of a new rector became

accordingly the first duty of the vestry. At its final meeting in his pastorate, Mr. Blake was sped upon his way to his new field of labor at St. Paul's, in Akron, Ohio, with a vote of loyal appreciation for his services "in an unusually successful pastorate."

Following some general advice by Bishop John Hazen White, the new diocesan at Indianapolis, the vestry divided into committees for visiting the neighboring parishes of Logansport and Muncie with a view to a report on the ministerial talent there available. These visits resulted in to the Rev. F. C. Coolbaugh, of Logansport, at a salary \$1,300 and the rectory. If this seems a let down from financial arrangements made with Mr. Blake, it should be recollected that when his call was issued no rectory be included, also that in the meanwhile America had undergone a major panic, with consequent deflation in of living. At any rate, the offer met a cordial and a acceptance. The new rector was present for his first services on the thirteenth Sunday after Trinity, and for vestry meeting on September 3, 1898. It is not without that Sam Wharton, who be- came sexton on April 4, 1894, and who still serves the parish after over forty years, finds early mention in .these same vestry minutes when a bill of \$12.00 was allowed him "for cleaning rectory." It is significant of an altered standard of receipts as well as of expenditures that the parish which in 1896 was operating on a budget of over \$5,000 was limited but two years later to a trifle over \$3,600.



Coolbaugh

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Still another name destined to great prominence at Purdue University and to play for long an active part at old St. John's is found among the parish records just as Mr. Coolbaugh was entering on his pastorate. I speak of Dr. W. K. Hatt, who was elected to the vestry at the November meeting of the parish in 1898. Emoluments were rising for the parish servants, for at the meeting of December 3, 1898, the incoming treasurer was not allotted a beggarly one half of a \$48 pew, but was allowed "forty dollars (\$40) to be applied upon his pew rent." If these credits seem a trifle quaint, they are none the less defensible as placing Church activities upon a business and therefore upon a more efficient basis. The year closed with a fresh loan from one of the guilds, with Nash fund interest pledged for its security. The strain was grown familiar. A parish house had passed, meanwhile, the stage of preliminary discussion. Its actual building was become a definite objective. But with the turn of the new year, hope deferred once more sickened the heart. The records for the year 1899 indicate no progress whatsoever along constructive lines. It was a time of interregnum. The chief event in St. John's annals for the closing year of the Nineteenth Century was, in fact, a matter, not of local but rather of diocesan significance, the appointment, namely, of the Rev. J. M. Francis, of Evansville, to be the fifth Bishop of Indianapolis.

With the turning of the century, the organ gave some trouble. It had now been several years in service and was developing if not the infirmities of age at any rate the maladies peculiar to middle life. At all events, at their meeting on March 4, 1900, the evening of the inauguration of President McKinley, the vestry in some dudgeon refused "to sign notes in favor of Messrs. Pilcher until organ is in condition as certified by organist." Thus expressed himself Dr. W. K. Hatt, as "Clerk protem." Five months later, the repair bill being still unpaid, the condition of the organ was referred "to the organist

of St. Mary's R. C. Church," who pronounced it satisfactory. Whereupon, a note was signed, "the bill having been declared correct." Considering the vicissitudes of national as well as local life, and the infinite potentialities within the metabolism of a parish, it is unsafe to draw conclusions from a declining budget. Some responsibility perhaps attaches to a change of leaders, the new rector conceivably not having found himself as yet. But the decline was pretty steady from the lush days of 1896 to the mediocrity of four years later when receipts and disbursements both fell to less than sixty percent of their earlier impressive total. Nor was the prospect any better for the year in which the followers of Aguinaldo were destined to inflict such bitter hardships upon the boys with General Funston.

The season was not, in fact, a happy one in the history of St. John's. Vestry minutes concern themselves with routine matters only, with pew rents in arrears, abandoned sittings, repairs for organ, a new organist at a salary of \$150 - musical appreciation was obviously waning - and in July, the new rector's resignation to take effect September 1st. The resignation, it may be added, was accepted without demur, the vestry merely making haste to bring the rector's salary up to date with the time of his departure, even to borrowing the money should the need arise. The resignation was tendered in a message of seventeen words unencumbered with any blandishments or insincere regrets.

Shortly thereafter, the vacant living was tendered to the Rev. H. M. Denslow, of Muncie, who took up his work in Lafayette in December following. He was contented with the rectory and a salary of \$1,300. His transfer met with the approval and encouragement of Bishop Francis. In the interregnum, the senior warden at St. John's took out a license as lay reader, so that services were maintained, somewhat informally, one may suspect. The change was accomplished without disturbing the economic equilibrium of the parish, which rested on a budget of approximately three thousand dollars. Even so, small improvements were within the realm of possibility, for the year terminated with a resolution "to procure a new furnace for the rectory" - an arrangement eventually consummated at a total cost of \$95.00.



Francis

This adventure in parish heating led in 1902 to a sequel which involved two new furnaces for the Church building proper, while even the long dormant project of a guild or parish house came in for fresh discussion. The new broom was sweeping clean. More immediately pressing was the repair of stained glass windows in the Church, and such further repairs as might be necessary for the roof. The matter of the windows was intrusted to Dr. W. W. Vinnedge, as a committee of one. Diocesan dues represented an item of sufficient interest to warrant a bank loan of \$200 to insure their payment.

These rather simple items, trifling in themselves, suggest collectively a genuine awakening from recent lethargy. That they were attributable to the new rector receives further confirmation in the nature of a call which severed his connection with the parish after a term lasting scarcely more than half a year. Mr. Denslow was called to a chair in the General Theological Seminary, in New York - an offer far too flattering to reject. His letter of resignation was couched in terms most cordial.

No time was lost in extending a call to the Rev. Charles Smith Lewis, of

Eirnsford, New York, on the same terms as those extended Mr. Denslow. Mr. Lewis it was who, in 1902, organized the Junior Auxiliary, with Mrs. Lewis in temporary charge. Subsequently, Mrs. Charles Burnett and Mrs. George B. Thompson took over the chapter and worked with the girls until 1915.

In the same year that beheld this swift change of pastors, the parish lost temporarily the services of Sam H. Wharton. At his leaving, the vestry voted him a letter of recommendation.

Quite significant is a vestry minute for October 25, 1902. It is the first official recognition by the parish of a specific obligation to the students at Purdue University. As Dr. W. K. Hatt, the parish clerk, recorded it, it was "Moved and seconded that Pews 19, 36, 35, 54, 38 be devoted to Purdue students, and this fact be recorded on the rostrum. Carried." For the actual *raison d'etre* of a parish, this resolution was decidedly more pregnant than the determination to enter into no contract for the parish house until cash and subscriptions reached a total of five thousand dollars.

With the turn of the year, it was agreed, on Dr. Moran's suggestion, that contributors through weekly envelopes might occupy any sittings not assigned. Also, an important change in vestry personnel took place. The resignation of Dr. W. K. Hatt created a vacancy which was promptly filled by Mr. W. V. Stuart.

By the close of January, 1903, the parish house fund amounted to \$5,115.00 and architects were consulted for detailed plans. After so many years of suspended animation the plans were taking life. Specifications still called for action. A further step must be removal of the existing guild house, on a thirty-day contract. At the April meeting of the parish, the name of Thomas Francis Moran appears for the first time in the capacity of senior warden - an honor long retained and much appreciated, as witness the Doctor's allusion to it in his write-up in America's "Who's Who." Dr. Hatt meanwhile returned to the vestry.

In April, the vestry advertised for bids for the new parish house, a forward movement which led to added pressure upon delinquent pew-holders. In October, parish representatives were authorized to borrow \$900 to meet the first payment on the new guild house. This great step forward in the facilities of St. John's occurred just as A. G. Carnahan, who so long and faithfully had served as vestry-man and warden, went to his long home. It was voted at the meeting of November 11 that "the Vestry as a Body attend Mr. Carnahan's Funeral."

The parish house was an accomplished fact in 1904, although its financing scarcely was completed. A loan of \$2,000 was made, subject to a mortgage on the improvement. It is evident that this advance had taxed the slender resources of the Church somewhat alarmingly. At least it seemed advisable to reduce the immediate burden by renting such rooms as were not momentarily in use.

Of potential interest at this time was authorization by the vestry for the rector of St. John's to conduct services in Attica "at his discretion." With abundant precedent from St. Paul's own ministry, St. John's thereby became the elder sister to the Church in Attica - an elder sister whose own internal situation was not in any case too strong. With the parish chafing under fiscal obligations, a rather interesting scheme for raising money was devised. The idea was to issue 300 shares of stock at \$5.00 par, payable in November, 1904, January and April, or Easter, 1905.

To whatever favoring wind of circumstance good fortune may have been

ascribable, the rector was able to report to the first vestry meeting in 1905 that \$300 had been paid upon the principal of the parish house indebtedness and that a mere \$1,700 now remained. At the April meeting for 1905, it was reported with gratification that the debt was well in hand. Doubtless it was agreeable for Mr. W. E. Beach, retiring as treasurer in this year of 1905, that the finances of the parish were apparently upon so improved a basis.

There was wealth enough in hand, at any rate, to warrant a new roof for the Church and social vision sufficient to arrange the parish house on certain nights a week as a boys' club. All this in the brave days when Norway separated from Sweden; when one more of the world's great boundary lines became unfortified. These pre-war days seem now like some other geologic age, so remote are they from the world of war and menace that has followed on the collapse of 1914.

Even art found an ecclesiastical ally, for in May, 1906, a local artist, Miss Weil, was voted use of rooms free of rent until September 1st. But the parish calm - for happy is the parish that has but little history - was broken late in 1906 by another resignation and another quest for rectors. This time the field of applicants was rather wide. Selection must await the coming year.

And so a second decade ends in this hasty record of a Midwest parish. The ups and downs are gentle - something like the rolling prairies of the region. There are no precipitate advances, no catastrophic breakdowns. Progress now and then appears; discouragement occasionally is evident. Two items only rise above the average. One of them, material, is represented by completion of the parish house, with corresponding gain in creature comfort and in facilities for parish work. The other, spiritual, is the formal recognition of Purdue University as a definite ingredient of parish life and the reservation of special pews for students.

Minor evidences of Christian brotherhood and a cooperative spirit were participation in the movement for a neighboring hospital, sympathy with the social needs of boys, and encouragement to art as an element of local culture. If not, perhaps, a pillar of cloud by day and a pillar of fire by night, St. John's was quietly contributing in its own modest way to Christian civilization in the Wabash valley.

Chapter Three

THE SECURING of a new rector being the first concern of the parish, a call was given early in 1907 to the Reverend George Huntington, of New York City, and, upon its rejection, to the Reverend Paul Faude, of Chicago. For some months, meanwhile, services were necessarily of makeshift character, but in May, Mr. Faude presided at his first meeting of the vestry and made his initial impress upon the parish. That this lay in the direction of a more strict Churchmanship would appear from the single item that delegates to the diocesan convention previously elected in due form were stricken from the list unless communicants in good standing. There is no previous indication that properly authenticated Churchmanship had been a prime essential for parish leadership. More than a hint, here, of the High Church movement which was gaining such marked headway at the time throughout the Middle West? At the same time one notes a possible acerbity in diocesan relations in action by the vestry to meet the broader obligations of St. John's, contingent solely upon similar action in other parishes.



Faude

Rather startling it is to note that thirty years ago, sale of the rectory was under contemplation, at least to the extent of a discussion of its advisability. Special circumstances doubtless raised the issue, but general considerations prevailed, the rectory being too obvious an asset for the average cleric and his family.

In the enthusiasm of a new administration of the parish, a fund of \$1,000 was sought and ninety-five per cent subscribed. The subscription list has been preserved. It is significant of such contributions generally that five subscriptions of \$100 each and ten of \$5 each balanced a curve that numbered thirty-nine names. Leading in this parish generosity were Messrs. F. M. Cary, S. B. Fowler, W. V. Stuart, W. C. Mitchell and R. B. Wetherill.

A curious item in the parish annals for 1908 records of the vestry meeting of March 29th, "Present Rev. Paul Faude, Rector." No further word was said. Perhaps the weather was inclement. On the other hand there may have been a connection between this and other untoward incidents and a rising vote of confidence in the rector carried at the meeting of November 2nd.

On Ash Wednesday, Wm. E. Beach, who had served the parish long and faithfully, passed to his reward. Appropriate tribute was spread upon the vestry minutes. His place as trustee of the Nash fund was taken by Wm. V. Stuart.

A curious paucity of information covers this year when the Young Turks were overthrowing Abdul-Hamid as autocrat and when Austria was assuming full sovereignty over Bosnia and Herzegovina. St. John's echo of these portentous events was an increase of \$100 in pew rentals collected, and a payment in June of \$250 upon the mortgage due upon the parish house. The year was marked by one disaster, a minor one at that. A fire it was for which the vestry, acting through Dr. Thomas F. Moran as senior warden, settled in the amount of \$3.50.

Of special interest was the conversion to the purposes of St. John's parish of the sum of \$585.32, being the balance of the funds of Grace Church, Lafayette, the

temporary outcome of a previous temporary schism now in liquidation. It was the intention of the vestry to hold this sum until interest brought it to an even \$600, when it should be held as "a separate endowment fund to be known as 'The Grace Church Fund'." The subject still intrigues after the lapse of nearly thirty years.

The "Grace Church Fund" attained the amount desired in April, 1909, and was voted for deposit in the Lafayette Loan and Trust Company, provided a return of four per cent was assured. The year beheld a further payment of \$100 on the parish house. In the midst of such prosperity it is pleasant to find that the rector was not forgotten. His salary was augmented by \$100 annually, to date from October 1, 1909. By the same token, "Motion was made, seconded, and carried that the treasurer send notices to all delinquent pew holders."

As the year "was closing, the name of William Marshall, of Purdue University, is found upon the vestry lists, an appointment occasioned by the removal from the parish of W. J. Bennett, who long had served as clerk, of the vestry.

The increase in salary accorded Mr. Faude did not hold him in the parish. His resignation, as the year 1910 was opening, created a vacancy, which, upon the action of Messrs. W. K. Hatt and W. C. Mitchell, who acted as the committee in the premises, was tendered to the Reverend George P. Torrence, of Marion, Indiana. Mr. Torrence's acceptance was known in February, but he could not assume his new charge until after the annual meeting of the parish on April 25, 1910, when a "Vote of thanks was given to Dr. Moran and Dr. Hatt for the efficient church work they had performed during the time the Church was without a regular Pastor." Brief enough this mention, but eloquent withal of the interdependence between the parish and the University. A center of secular learning cannot be other than a stimulus to the life of the spirit in a community that neighbors it.

Mr. Torrence was now launched upon a six years' pastorate, destined to work considerable changes in the parish life. The advent of a new rector stimulated energies previously dormant. In April, 1911, for example, the treasurer's report showed a balance of \$774.28, with all current debts paid, save the rather nominal sum of \$36.35 due for general missions. Accordingly, it was "Moved and carried that \$400 be paid on mortgage on Parish House." Here was truly encouraging progress. The like had not been seen in several years.

At a special meeting of April 24th, it was voted that the trustees of the Nash fund manage also the Grace Church fund—a sensible merging of identical interests. A week later the parish took another fiscal step of far-reaching significance and good sense in the naming of Miss Mary M. Williams as Church treasurer. Purdue University has benefited for many years from the business sense and acumen of Miss Williams. The parish was fortunate in a similar utilization of her talents.

At this time the parish funds were transferred from the First National Bank to the National Fowler Bank - presumably a matter of closer contacts and friendships with the officers of the latter institution. More significant in matters of the spirit was the level of feeling and emotion elicited by the passing, on September 7, 1911, of George N. Foresman to his eternal rest. The minutes which record the loss of one who for almost a quarter century had served as vestryman, and for seven of these years as junior warden, are replete with feeling. Not since the death of Bishop Knickerbacker had vestry minutes expressed equal feeling and emotion. As William Marshall, clerk, recorded the

bereavement of the parish, "Mr. Foresman was a sterling, staunch and enthusiastic Churchman who was always ready to serve his local Parish, and the Church at large. St. John's Parish has furnished many notable figures in the Church life of the State, and it must always be a matter of keen and universal regret when one of those stalwart characters passes to his eternal rest. The legacy of good deeds well done, however, will always be reverently cherished by those of us who remain." St. John's was serving the prime purpose of any Church when it provided the nursing and the forcing ground for choice spirits. Verily their works do follow them. The place of Mr. Foresman on the vestry was taken by Mr. Rozier Levering.

The parish house, hitherto rented out in part, was now needed in its entirety. Here again was a symptom of material growth, encouraging in its own limited way, but on a plane quite other than the nurture of the soul. A step in this latter direction was the naming in November of vestry members for four months ahead "to act as ushers and to welcome strangers at the close of services." In line with this humanitarianism in the parish was the only business transacted at the December 17 meeting of the vestry. "It was voted to send the sexton, Mr. Leedom, a check for \$10, at Christmas, as a testimonial for his faithfulness and loyalty to the interests of the church. The senior warden was instructed to transmit the same."

A similar gift was made in 1912 to Mr. Innis, the sexton of that year. Otherwise the parish must have passed a season of singular tranquillity, for the vestry records descend to an absolute minimum of interest. True, a step toward modernization was taken when inquiry was made into the cost and desirability of wiring the Church for electric light and of utilizing electric power for the organ motor. In September, bids of \$212 and \$223, respectively, were submitted. The lower was accepted and Mr. Levering was requested to supervise the installation. Further changes of importance were in the choir leadership, an item of continuous solicitude and care.

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In the interval between the election of Woodrow Wilson in November, and his taking the oath of office in March 1913, the endowment of St. John's received a further increment. The gift of Mrs. Mary C. Wetherill, in concurrence with her son. Dr. Richard B. Wetherill, conveyed an initial sum of \$1,500, with a suggestion of possible subsequent enlargement. It was provided that investment should be made in interest bearing bonds, securities, or real estate mortgages and the income devoted to the general uses of the Church. A further and extremely interesting stipulation read as follows: "And this donation, and any future donation made to said fund as aforesaid, is and are made upon the express condition that the sum hereby donated, or which may hereafter be donated, shall never be diminished, and should said sum, or sums, ever be diminished by loss or otherwise, then it shall be the duty of said corporation to make up the loss." Care of the fund was to rest with two trustees, appointed by the wardens and vestrymen, or by the trustees of the Nash fund, similarly appointed.

The instrument of gift, duly notarized, was formally accepted by the vestry, those signing the agreement being Messrs. Thomas F. Moran, J. Robert Manning, wardens, and William C. Mitchell, R. W. Levering, F. J. Jenners and William V. Stuart. The vestry thereby accepted the Wetherill gift upon the terms imposed. These terms indicated the careful thought of skilled attorneys. The donors' interests received the maximum protection. And yet it may be argued very plausibly that restoration of such losses as might be incurred must rest upon the voluntary action of the vestry and the parish. There does not seem to have been the necessary *quid pro quo* for members of the vestry which would impose on them a binding obligation, beyond their best endeavors at reasonable precautions. Grateful letters from Mr. Torrence, the rector, to Mrs. Wetherill and to Dr. Wetherill, were spread upon the vestry minutes for March 1913.

The year demonstrated a marked contrast to its predecessor in the variety and extent of parish business. An exchange of the existing rectory for the R. L. Jacques residence was discussed. Also the idea was broached for the erection of a small chapel in the parish house. These were projects only. In the domain of reality was installation by the Wolever Electric Company of motors and blowers for the organ. Here again Mr. Levering had been in active charge since his appointment on September 8 as a committee of one.

The keynote of the year in which the Archduke was assassinated and World War broke out in Europe was at St. John's a series of repairs for the parish. These were the items deemed the most essential - rebuilding of the retaining wall around the church property, "repointing" and repainting the exterior of the church, redecorating and refurnishing the church interior, placing a new cross on the steeple of the church, and redecorating of the parish house. The committee of the vestry designated for supervising these improvements consisted of Dr. Thomas F. Moran, Captain William C. Mitchell and Professor William K. Hatt. Very wisely the committee refused to trust these household matters to mere masculine judgment. Feminine taste was represented by an auxiliary committee which included Mesdames Thomas Arthur Stuart, C. H. Ankeny, and Fred D. Falley.

In harmony with these plans for Church improvement, was the somewhat cryptic motion that "the vestry accept the offer of a Teraza [sic] floor for the Chancel and that the same be put in provided that the offer of the proposed donor is still open." Mr. Falley appears to have been the unnamed donor, for in October he received the vestry's thanks "for finishing floor of chancel as his contribution to the repairs on the Church." The cost of the repairs *in toto* came to approximately \$2,000 and necessitated a parish-wide appeal for funds to cover this substantial outlay.

One more item of general parish interest and the record for the year of crisis closed for St. John's. It represented the first appearance of Dr. Charles M. Franklin on the parish rolls as vestryman.

As the year 1915 opened, the vestry faced a most constructive and auspicious development in the parish. It was the offer from Mrs. Abraham Levering of the sum of \$2,500 to be paid into the Lafayette Savings Bank and there retained for a period of thirty-five years, such income as might meanwhile accrue to be devoted to the interests of the parish. On January 1, 1950, the principal of the fund should be payable on demand to the authorities of the parish, with the Bishop as residuary legatee, in the event that the parish should meanwhile have dissolved. A prime objective of Mrs. Levering's gift was

endowment of the family pew as a memorial to her husband.

It is true of parish history as of every other history, that the reality is never quite transcribed. Many factors hide the truth. Clerks find writing tedious. Heat is better forgotten than recorded. A decent regard for the opinion of posterity impels to numerous reticences and silences. In sum, the past is a conspiracy of silence which the present daily joins. Unusual, therefore, is a vestry item for March 1, 1915, which leads at once back stage. The budget had been subject of excited comment. "It was moved that this budget be accepted and that the recommendations as to the collection and disbursement of funds be adopted and that the whole be spread of record. (See following pages.) A heated discussion followed. The Rector being strongly opposed to the motion. On roll call the motion passed unanimously."

Somehow one feels that an item of the sort presaged a change of rectors. It did so, and that before another month was out. An even more immediate resignation, representing serious loss to the parish was that of Miss Williams, as treasurer, "to take effect not later than May 1, 1915."

The action of the vestry in disregarding the rector's wishes anent the budget led to intervention by the Bishop, asking reconsideration of the action taken in regard to finances before accepting the rector's resignation, which had been tendered promptly upon his overruling by the governing board. When the Bishop took this stand, it was moved by the vestry that the senior warden be asked to request the Bishop to meet with them.

A flood of light is shed upon the controversy by a minute for April 11th, wherein "Prof. Hatt moved that the pledge cards be referred back to the finance committee with the request that this be corrected to agree with the principal [sic] stated by the Bishop that the vestry cannot divert contributions to missions or from that purpose to maintenance and that a supplementary card be issued to permit individuals to subscribe to particular objects. It was moved that this motion be laid on the table - carried. Dr. Moran moved that the plan of finances which was adopted be referred back to the finance committee for consideration. This motion was carried with an amendment that Messrs. Hatt, Franklin and Gary be added to the finance committee. Meeting on motion adjourned. R. W. Levering, Clerk."

The crisis which had flared so brightly quickly passed. Apparently the parish needed a lesson in accurate apportionment of pledges. Sums contributed for specific purposes must never be diverted - a lesson in simple honesty, but difficult enough in special circumstances when some demands seem so much more pressing than the others for which funds are so irritatingly earmarked. Peace restored, the rector offered to withdraw his resignation, provided the vestry would so request. Fresh discussion followed. There were still some embers from the recent conflagration. On roll call a vote of four to two favored this olive branch to the rector, and Dr. Moran was requested to notify him to that effect. Formal motion to that effect was made next day.

Doubtless both sides felt keenly the righteousness of their cause. In the lapse of years victory seems to have perched deservedly upon the banners of the rector and the Bishop.

Two names of interest to most present members of St. John's, Messrs. Beverley W. Bond and Harry C. Peffer, both on the faculty of Purdue University at that time, joined the vestry roll at the parish meeting of 1915. Dr. Bond had previously been

serving as usher. Also in September, the name of Sam Wharton appears once more in the parish records "in regard to extra compensation for extra janitor service," as voted by the vestry.

There is perhaps a genuine coincidence that the year of the sinking of the *Lusitania* beheld the most rousing parish quarrel which these annals have recorded. Who can say that cosmic movements which stir the passions of whole races have no repercussion in sheltered groves consecrated to the nurture of the soul? Proof is wanting, but the fact of strife remains. We do not know all things.

An echo of the crisis of the preceding year was the resignation, in February, of Mr. William C. Mitchell, in protest against the prevailing financial policy of the vestry. To the vacancy thus created, Professor William Marshall, of Purdue University, was selected. A further vacancy occurred in March in the resignation of R. M. Levering. The annual meeting of the year witnessed repeated appeals from rulings by the rector as chairman, with notice of appeals in each case from the rector to the Bishop. Here was a new low level in annual meetings. The rector's leadership, however conscientious, was obviously bankrupt.

These eruptions were accompanied by a reiterated resignation, that of Miss Williams as treasurer of the parish. In the circumstances, Dr. Thomas F. Moran was designated as a committee of one to interview Miss Williams and to induce her to reconsider such a step. The resignation was renewed, however, with a determination that it take effect not later than the first of June.

The name of A. Elliston Cole, since distinguished in the ministerial and Rotarian circles of the State, appears first in St. John's annals in the summer of 1916, when Mr. Cole served with pay as a lay reader. Mr. Cole, it should be stated here, was presented for ordination by Dr. D. E. S. Perry, in 1917, and was ordained to the priesthood by Bishop Francis as the fourth clergyman to be ordained at St. John's in all its history. Mr. Cole's predecessors in this honor were the Rev. W. H. Story, in 1857; the Rev. Seymour Roosevelt, in 1880; and the Rev. J. H. Healy, in 1904. Mr. Cole's services became increasingly of use upon the resignation of Mr. Torrence. Tendered on July 31, it was accepted courteously but promptly, with Episcopal assent on August 5th. Once more selection of a successor to Mr. Torrence became the vestry's supreme responsibility. The inducements to be offered were \$1,500 plus the rectory, or \$1,800 without the rectory. These and the advantages of life in Lafayette and among St. John's parishioners. These latter would be rated by economists as "psychic income."

Not all was gloom in this year of aftermath from internecine war. Two steps forward of major import mark the ledger's credit side. The former was payment in full by Mrs. F. M. Cary of the mortgage upon the parish house. The latter was acceptance by the parish of responsibilities and benefits under the general pension system established by the Church at large.

A glance at the immediate past reveals certain definite trends. The recent dominating note had been friction between lay members of the parish and their rector. It is probably fair to include the Bishop as participating in some measure in the heat thus generated. But side by side with these discordant notes was the generosity of individual parishioners. St. John's has enjoyed repeatedly the munificence of wealthy friends and members.

In some respects the decade terminating in 1916 has been the most interesting of

our study. War in Heaven! St. Michael and all Angels! St. George and the Dragon! if one will! The parish had traversed a major crisis. It survived. The lesson pointed in future to a season of greater tolerance. The incoming rector would be the beneficiary of a deep experience. His ministry should reflect a more abiding peace.

Chapter Four

The longest tenure of any half century of St. John's fell to the Perry, who came to the Church to conduct Lenten services in the constituted rector. The impression the parish was so instantly favorable doubt of the tender of the rectorship April 10, 1917, and accepted presided over the annual meeting of



Perry

It is not surprising that so hospitable a reception. He was a much charm. A man's man, he Lafayette society, irrespective of Church affiliation. In Mrs. Perry, also, he had a genuine help-mate, who won her way quickly into the hearts of the parishioners.

The Doctor brought to his work the enthusiasm of the convert, for his earlier ministry had been to the Methodists. And although his leanings savored ever so slightly of the High Church party, for he invariably wore full vestments at the Communion service, something of a novelty to St. John's at that time, he brought to the dignified service of the Church a perceptible tinge of Evangelical Christianity. The combination of Evangelical earnestness and of ritualistic dignity was most felicitous. There was a genuine personality at St. John's from the spring of 1917 until death overtook Dr. Perry in the autumn of 1929.

From his earliest coming, Dr. Perry enjoyed a special favor in the parish. Even his salary, modest enough at \$2,000 plus the rectory, was the largest that St. John's had ever offered up to that time. Once more, after a lapse of approximately twenty years, the general budget of the parish exceeded \$5,000 - the estimate as of June 1st being \$5,465 - rather a remarkable showing for a parish with only sixty-five regular contributors and thirty-five former contributors who for one reason or another were no longer contributing at the time of Dr. Perry's advent. It would seem that most of these erstwhile givers must have returned to the fold, for an every member canvass conducted in December resulted in immediate gifts of \$552 and in pledges of \$554.

With the United States entering into the World War within the very week of Dr. Perry's entry upon his duties as rector of St. John's, it was inevitable that some changes of personnel occur. Professor William Marshall, for example, resigned his position on the vestry in order to enter upon war duties in Washington. Other changes in the parish leadership were the return of Mr. William C. Mitchell to the vestry and the resignation of Dr. Charles M. Franklin from the financial committee. A note of interest previously anticipated may be quoted fully: "May 27, 1917, Mr. Elliston Cole, Candidate for Orders. There being no further business, the meeting adjourned. C. Peffer, Clerk."

Parish statistics reveal a total debt of \$2,769.09 - not really an alarming sum if the parish chose to put its hand to the wheel, and there was good evidence that such was its intent.

The records for 1917 are novel in that a copy of the annual report to the Bishop is included in the files, with official statistics as to membership as well as those relating to

rector during this second Reverend Doctor D. E. S. temporarily at first, in order absence of a duly which Dr. Perry made upon that there was never any to him. It was made on promptly, so that Dr. Perry the parish on May 7th. Doctor Perry encountered man of ripe experience and became a popular figure in

finance. The human equation is by far the more interesting. A copy is appended:

1. Number of whole Families	79
2. Number of divided Families	35
3. Number of individuals not in Families	40
4. Whole number of Individuals	334
5. Number of Baptized Persons -	319
6. Number of Confirmed Persons -	211
7. Easter Communion	Ap 125
8. Baptisms: Infants 11 Adults 2 Total	13
9. Confirmations	16
10. Marriages	0
11. Burials	6

COMMUNICANTS

Number last Reported	166
Admitted after Confirmation	16
Total gain	16
Died	3
Transferred to other Parishes	2
Removed without Transfer	2
Lapsed	1
Total Loss	8
Present Number: Males 48 Females 126 Total	174

SUNDAY SCHOOL

Officers 2 Teachers 7 Total	9
Scholars: Male 18 Female 40 Total	58
Average Attendance	40
Catechisings	No Record

SERVICES

"The following figures are approximate."

HOLY COMMUNION

Sundays: Public 34 Private 0 Total	34
Other Days: Public 17 Private 0 Total	17
Total Celebrations of Holy Communion	51

OTHER SERVICES

Sundays	67
Other Days	35
Total of other Services	102
Grand total of Services	153

GUILDS AND SOCIETIES

Woman's Auxiliary	15
Woman's Guild	30
Daughters of the King	11
Junior Auxiliary	29

From this point in the parish records, copies of the annual report to the Bishop are of frequent occurrence, and may be consulted by the curious. The specimen just cited is useful as a measuring rod for future progress.

The contrast between parish records and history on the broader plane is never more apparent than in the year of victory in the World War. The sole allusion to the struggle as recorded in the vestry minutes was acknowledgment of the "gift of a service flag," with thanks to Mrs. F. M. Gary. The keynote for the parish year was finance. A preliminary report for March 24, 1918, revealed receipts to date of \$4,519, with disbursements of \$4,283. At the parish meeting held shortly afterward, total income, including certain auxiliary receipts, came to \$6,759.34, a new high in St. John's experience, with proportionate disbursements in the amount of \$6,383.45, leaving a balance of \$375.89.

Offsetting this satisfactory income status were obligations, heavy but not excessive. The Merchants National Bank held parish notes in the amount of \$2,500, and there were certain miscellaneous liabilities. More regrettable than small obligations well within the resources of the parish, could the vestry but have known it, was the investment of \$4,100, out of a total parish endowment fund of \$12,100, in shares of stock in the Indianapolis Street Railway. At the moment these shares paid six percent. But in the intervening years since 1918 street railways have lost their status as investments. In 1937 these shares are worthless. A vestry which at all times has numbered some of the city's leading business men allowed this investment to be utterly wiped out.

Items of personal interest in this year of the great battle in the Argonne Forest are the naming of Mrs. Thomas Arthur Stuart as a committee on the rectory, the appointment of Miss Ann Ellsworth to be financial secretary for the parish - an office newly created, and, later in the year, the resignation of Mr. H. Rubenkoenig as treasurer of the parish.

Interesting as an echo of the recent feud between the parish and its former rector, is a letter of condolence to Mrs. George P. Torrence in the loss of her husband. It reveals the tactful touch of the senior warden of St. John's. "The Vestry of St. John's Church has learned with profound sorrow of the death of Mr. Torrence and wishes to extend to you and family its deepest sympathy. The Protestant Episcopal Church never had a more faithful or more devoted worker than he. Thomas F. Moran, Senior Warden."

For 1919 the parish record is extraordinarily simple. Happy indeed the Church without a history. A monotonous succession of vestry minutes records the most trifling economic issues with little enough of novelty. The receipts include \$1,000 from the Gardner Russ estate, which had been for some time pending. An item of minor interest (major for a year so placid otherwise) covered the insurance of the parish, \$5,500 for the Church proper; \$2,000 for the organ and pews; \$1,500 for the guild house; and \$2,500 for the rectory. It was agreed that additional insurance should be taken out. Again a minor item, but of some general significance perhaps, was an order for 125 sets of duplex envelopes, a measure this, of the maximum expectation for regular contributors.

It is the belief of the present compiler that this bare record represents the minimum of variety and interest in the whole story since 1886, and yet there is no yardstick for spiritual values. Dr. Perry was entering the third year of his ministry at St. John's. It is well within the range of probability that true Church values were well upon

the upward curve which signalized his labors in the parish. For the true story of any institution, be it Church or State, forever eludes the annalist.

Early in 1920, the parish lost the presence and active interest of Dr. Beverley W. Bond, who, before the year was out, went to the University of Cincinnati, where a scholarly reputation, well established at Purdue University, underwent consistent growth. A name appears instead upon the vestry list which through the years has been a pillar of quiet devotion to the interests of St. John's. I speak of Professor George H. Shepard, of the engineering faculty at the University, who contributed to the young people's work of the parish an unique interpretation of the Church's mission to industry, labor, and society as a whole.

The vehicle of Professor Shepard's message was the Young Men's Brotherhood, which took the form of a Greek Letter Society, Iota Sigma, with parallels and origins in the early history of the Christian Church. For some years the Iota Sigma Fraternity enjoyed a flourishing existence. It was the beneficiary not only of Professor Shepard's consecrated service, but it owed much to the initiative of Mr. Leonard Church, a Purdue student of remarkable vision who has subsequently achieved distinct success as a journalist, and of Mr. Holbrook Gorham Botset, now a recognized figure in the chemical industry at Pittsburgh, a personality admirably fitted to share in the student guidance of this modern approximation of monastic sentiment and fervor. To the penman of this all too inadequate record of St. John's, a membership in the Iota Sigma Fraternity carries most endearing recollections.

The resignation of Dr. Bond, formally acknowledged in the vestry minutes for June 7, led to the election of Mr. Jesse L. Haggard for the unexpired term. First appearing on the rolls for 1920, Mr. Haggard is still, in 1937, a faithful member of the vestry, having been now for some years junior warden. A further vestry change in 1920 was the resignation, in November, of Mr. O. D. Johnson, "due to absence from the country—received and laid on the table."

It is from the latter months of this year of 1920 that the present annalist personally recalls the record he attempts to pen. His recollection of St. John's in 1920, when all his Lafayette impressions were at their keenest, is that of a parish functioning successfully. A well-liked rector, a cooperative congregation, marked interest within the student contingent from Purdue University – all wrought for a sound Church life, a life still within the easy recollection of many members of present day St. John's.

Friends and members of St. John's whose memories go back to this decade of the 1920's, will recall that Mr. C. H. Hunnerwadel was elected to the vestry at the parish meeting for 1920; that Mr. Joseph Schilling brought new inspiration to the organ and the choir as the new year opened in 1921; that Miss Marcia Kenyon enriched our service with her glorious voice before that year was out; that an every member canvass was undertaken in November, and that the budget attained new heights, with receipts from January 1, 1921, through December 31st, mounting to the impressive total of \$7,757.53. Permanent parish funds reached a nominal total, moreover, of \$15,600, if one includes the injudicious holding of the Indianapolis railway shares.

But statistics are at best a poor yardstick. It is well within the probabilities that a better measure of the parish usefulness is buried in what seems a very minor minute of the vestry as of June 21st, to wit: "Outing of choir boys to Lake Maxinkuckee, week of July 20, under charge of Messrs. Schilling and Goldsmith. Approved and endorsed."

The annual choir camp had become an important service of St. John's to the boys of our community. The association of the boys throughout the year, the expectation and enjoyment of the camp, were but partial recompense for their enriching of the service. Allusion has been made to the work of the new choirmaster. Complementary for several years to the work of Mr. Schilling was that of Mr. Fred Goldsmith, who gave the boys the benefit of his rare gifts in handling youth.

That the choir with which these leaders have worked is a genuine living organism, possessing its own traditions of sadness as well as of joy and service, is apparent from a marker, erected as long ago as 1893, in Greenbush Cemetery, by the organization to the memory of Walter Dresser, one of its own members, who was drowned on June 27th of that year at a Church school picnic on the Wabash River.

Behind a brief vestry minute of February, 1922, to the effect that, "In the absence of the Rector on account of an eye operation, Senior Warden T. F. Moran presided," lies a pathetic story of striving and accomplishment. Dr. Perry had suffered all his life from cataracts. His vision was most imperfect. Friends went unrecognized in face to face encounters and reading was for the most part vicarious. The affliction was borne uncomplainingly and the handicap seemed an added incentive to achievement.

Another item of personal significance in the record for 1922 was the appointment of Mr. G. K. Foresman, of Purdue University, son of the so long vestryman of St. John's, to be assistant treasurer of the parish. Election was unanimous.

Major items of parish history were, however, economic. Inquiry was made into the safety and stability of the steeple. Its reshingling with asbestos shingles of the first grade was an item of \$450. The organ, was once more an object of solicitude. The Messrs. Pilcher, proud of their now ancient creation, agreed to modernize it for the sum of \$2,100, an amount almost equal to its original cost. A new blower would add \$350 to the item, with \$100 to be allowed upon the old.

The ill-fated shares in the Indianapolis Street Railway came in for some notice. It was decided to transfer their title from the trustees of the Nash fund to that of the treasurer of St. John's Church. Wiser it would have been to transfer them to the strong-box of some other owner. But that is a mundane matter, after all. The Church lives on quite independently of the ups and downs of political and economic systems. Nor need it place a great dependence on the changing traffic ways of its cathedral city.

Toward the diocese, the see city, and the diocesan himself, it would appear that at this time the parish attitude was somewhat casual. Surely so if economics is the measuring rod, for in January, 1923, the unpaid assessments due the treasurer of the diocese totaled \$1,081:00, and this at a time when every other bill was paid. As the year advanced a certain remissness became apparent within the parish confines. Several allusions find their way into the vestry minutes of arrears in payments on the rector's salary. Irresponsibility toward the larger aspects of the Church's life might have been expected to extend, with local repercussions. But the delay may have represented mere neglect at that, in as much as the parish budget for 1923 crossed another thousand mark, with receipts of \$8,620.02, and disbursements in their due proportion.

The improvement in the parish music, attributable to Mr. Joseph Schilling, had evidently become known beyond the parish confines. The organist received a more advantageous offer, which St. John's proposed to meet. The discussion precipitated two items in the vestry minutes which may be quoted here for the light they shed upon the

quiet and unostentatious benevolence of the late Mr. F. M. Cary. An item for October 6th reads as follows: "Reported by Cary that he had for several months been paying Mr. Schilling on his own authority at the rate of \$1,320.00 instead of \$1,200.00 making up the difference personally, proposing to bring up the matter when financial condition of the Parish was improved. No action taken." In November, the women of the parish agreed to take care of a \$200 per annum increase in Mr. Schilling's salary, to take effect on January 1st, 1925. A further minute adds: "Announced by Cary that he would continue donating toward Mr. Schilling's salary the sum of \$120 per annum." Items of this sort are inconspicuous besides the large munificence of Mr. Cary to the Lafayette Boy Scouts and to a system of dormitories at Purdue University, but in their quiet way they are even more revealing of the genuine kindness of that simple hearted man.

These evidences of individual and parish appreciation did not suffice to retain the services of Mr. Schilling, who resigned in October, 1925, and was at once succeeded by Mr. Harry I. Metzger, who has continued as organist longer than any other in the parish records of this second half century, and who still directs the choir with admirable efficiency and competence. Other changes in the parish personnel were the resignation of Mr. E. M. Rowan from the vestry because of his departure from Lafayette, the unanimous election of Mr. George K. Foresman to the vacancy thus created, and the granting leave of absence to Dr. Thomas F. Moran, the senior warden, for a projected tour of Europe covering fifteen months.

The budget did not attain to quite the heights of the preceding year, but receipts of \$7,341.37 were far from discouraging, and of even better augury for the soundness of the parish life was payment of diocesan dues in full for both 1924 and 1925 in the amounts of \$474 and \$544, respectively. For as the American Church inevitably functions, those members are healthiest which have the least obstructed contacts with the parent stem.

Perusal of the parish report for 1926-1927 reminds the writer of these pages of a forgotten chapter in his own experience - namely his brief career as a superintendent of a Church school. In the conspicuous absence in that year of data of any general parish interest, may he be permitted a word of reminiscence? As the school year was opening at Purdue University, he was waited on by the senior warden of St. John's, Dr. Thomas F. Moran, who held the added relationship to him of head of his department at the University. The Doctor warned him that he would soon be confronted by a delegation of ladies from St. John's who would urge him to accept the post then vacant of superintendent of the Church school.

Surely enough, the ladies came within the hour. The meeting was in Dr. Moran's office, under the eyes of the chief. It was pointed out that failure to accept the post would wreck the parish utterly. No amount of the most earnest protestation budged the committee even for an inch. Finally the thought penetrated the victim's mind that he had a supposedly fair I.Q., that he had enjoyed superior educational advantages and that on such an evaluation he ought to be as intelligent as the little dog who sits before the Victor talking machine and recognizes his master's voice. Resistance thus was overcome, and the writer embarked upon a new phase of his educational career, which happily was terminated one year later, by a year's leave of absence from Purdue, during which time another was discovered who could save the ship from sinking. The task undertaken with some actual resentment, proved more enjoyable than the unwilling victim had anticipated, and he is now content that this fundamentally uncongenial assignment was

forced upon him for the brief span of a year.

The fourth decade of our study ends on a quiet note. The parish was in prosperous condition. In this it harmonized with the country as a whole, which was enjoying the halcyon days which preceded the great boom of 1928 and 1929. The various guilds, Mary F. Torrence and others, reflect a prosperity commensurate with that of the parish as a whole. St. John's was in a state of equilibrium, perhaps better still of progress.

Chapter Five

THE DECADE 1927 through 1936, inclusive, opened not too auspiciously, yet for a parish of St. John's ultimate resources not too alarmingly. Unpaid bills came to a total of \$4,157.65, of which the more significant items were a bank note of \$2,000, unpaid diocesan dues of \$575, "Wallace Bros. on parish home . . . \$660," the rector's salary \$400, and the Mitchell Agency \$148.80 for premiums on insurance. Sad to relate, the most characteristic of these overdue obligations was the deferred payment on diocesan dues. Every now and then a burst of enthusiasm caught up with these obligations, but for the most part the parish record is remiss in this respect. The penman of the present record, at any rate, sees no reason to laud the parish for its half century record of diocesan responsibility. The explanation is no doubt complex, the fault divided, but the result arouses no enthusiasm. The deficiency cannot be attributed solely to a lack of vision and imagination for causes beyond the parish limits, for the Mary F. Torrence Guild set a consistent example throughout the years of gifts generously distributed throughout the parish, the neighborhood, the diocese, the nation, and even beyond, as witness the birthday thank offering of \$6.20, which was reported in 1927 as sent in the previous year "for the Hooker's School in Mexico," as well as \$16 for a Chinese scholarship.

A welcome improvement in the church edifice was authorized in March, 1927, in the remodeling of choir stalls and pulpit, "due to need of more seating capacity." An exceptional Easter offering of \$2,838.85 permitted liquidation of the more pressing obligations with which the year began, reducing these to only \$1,364.77. Particularly commendable was a payment of \$551.50 on the diocesan dues.

Losses among the faithful in this year included C. H. Lawrance, a former vestryman, and Mrs. Jessie F. L. Gary, the passing of each of whom called forth appropriate recognition by the vestry. Of Mrs. Gary in particular it was said: "She has been a faithful, loyal communicant of this congregation for more than fifty years, during all of which time she was an untiring worker in the Master's cause" - and much more in a vein of obvious sincerity.

But the parish is a living organism, surviving individual members however precious. Familiar names appear on a committee appointed in September for the visiting of students at Purdue University with Church affiliation. The committee was composed of Mrs. Thomas Arthur Stuart, Mrs. Edward C. Elliott, and Professor and Mrs. George H. Shepard. Those acquainted with the recent life of the parish will instantly recognize the efficiency of any group which included these consecrated workers. Of equal import was the presence of Mr. Charles F. Weigle with the Church school as superintendent. St. John's did not lack for workers of competence and good will. Life there was, in general, too, or the budget for the opening year of this fifth decade of our study would not have attained the rousing total of \$8,947.20. One fly in the ointment, as yet not perceived, was the continued investment of more than one-fourth of the endowment in the ill-fated shares of the Indianapolis Street Railway.

The last year of the old dispensation, that is to say the last year before the great depression, beheld two major credits and one appalling debit in the parish ledgers. The credits were financial; the debit was the debt we all owe to mortality. On October 1st, the vestry acknowledged a gift from Mr. and Mrs. D. L. Ross of \$2,500 to liquidate the

parish debt. In November, Mr. Cary announced that his late wife had bequeathed the sum of \$3,000 in trust for the parish. These were generous gifts indeed, and would make any season at St. John's a notable one. Offsetting them was the death, on October 21st, of Dr. Thomas F. Moran, the senior warden of the parish for so many years that his annual reelection was a matter taken wholly for granted. Dr. Moran was an historian of reputation, an important contributor to textbook literature, a well known lecturer, and thus in some degree a national figure.

The tribute to his memory drawn up by a committee consisting of Messrs. William C. Mitchell, Charles F. Weigle, and H. C. Peffer, breathes a sense of responsibility to attest the local grief at the loss of a more than local character. The passing of the Doctor was an undoubted shock to a parish which he had served so long, so faithfully, and with the distinction which he brought to all the concerns of life.

With the opening of 1929, Mr. Frank M. Gary resigned his position as parish treasurer after a service of ten years. Ill health led to the step which was marked by no diminution whatsoever in Mr. Gary's interest in St. John's. A new name appears upon the vestry list this year in that of Mr. Clarence Swick. Captain William C. Mitchell was successor to the late Dr. Moran in the post of senior warden. Mr. Anton Anderson was junior warden and, following a very brief tenure by Mr. Marshall Haywood, assumed the additional responsibilities of parish treasurer, duties which shortly afterward involved a leadership in a drive to secure more pledges from members not at the time contributing. The Easter offering attained only the modest sum of \$1,314.48, but in the following month the parish received its largest single gift since the Nash bequest in 1893. It took the form of a cheque for \$5,000 from Mr. and Mrs. D. L. Ross, of Lafayette, already very generous givers to the parish. The donors stipulated that their gift be applied to repairs upon the Church property, to constitute a memorial to Mr. and Mrs. A. G. Carnahan. In accepting this munificence, the vestry pledged the most strict compliance with the donors' wishes. Bids were opened promptly for the extensive repairs thus made possible. The interest taken in these improvements may be judged in part from a line or two from a letter from Mr. Harry I. Metzger on behalf of the choir, thanking the parish for the summer's camp. "The choir boys wanted to show their appreciation to the people of the Church for what they have done for them. They voted their June salary back to the vestry to be used as the vestry wanted to but suggested it be given for the rebuilding."

In the material aspect of the parish history the only further change of importance in 1929 was a decision to place the rectory on sale at a tentative price of \$7,500. Nothing came of this at the time, or since the offering price was probably much too high.

Meanwhile, the rectory still serves a definite parish use. On September 9th, ill health obliged the rector to tender his resignation, which was accepted on the 30th with friendly greetings from the vestry. Dr. Perry never returned to service and his lamented death followed shortly.

In the interval from the opening of Purdue University in September until early in January, services were in charge of visiting clergy who on one Sunday each month administered the office of the Holy Communion. On the other three Sundays of these autumn months, the lay reader read the service of Morning Prayer and, in addition, availed himself of a privilege rarely accorded a layman in the Church of preaching independent sermons. The circumstances attending this were a bit unusual and may be of some interest to readers of these pages, some of whom were pew occupants at the time.

Briefly, Captain Mitchell, as senior warden, called upon the first Sunday of Mr. Sears' return from a summer holiday and requested that he read not only the lessons, as he had been doing throughout the year preceding, but that also he lead in the entire service of Morning Prayer. It was here that the lay reader did the rash and unexpected thing. He professed a willingness to meet the warden's request, but affirmed that it would be of no particular interest to him to do so unless he could also preach the sermon. Canonically, the warden had no authority in the matter, but he acquiesced, in what to the lay reader represented a unique opportunity.

This opportunity was employed in the working out of a series of talks on how great religious and theological themes appear to the layman, with no professional training in their interpretation. Some of these themes, like, for example, one on the relativity of morals, would perhaps have been too daring for a clergyman in orders, responsible to his pew holders for his very livelihood. A rather rousing defense of missions was likewise based on arguments more likely to appeal to a layman than to a clergyman. The whole series was stimulating to the speaker, whatever may have been its effect upon his hearers. And he confesses to a certain sadness when these opportunities terminated in January, 1930, with the advent of the Rev. George St. John Rathbun, who held the parish throughout the Lenten season and until the advent in April, 1930, of the present rector, the Reverend Reese F.

from a missionary parish in Mr. Rathbun's brief responsible for a custom it was he who instituted the cross to be awarded to the months.

The first year of Mr. marked by further David Linn Ross, who gave as a memorial to their Carnahan, for over thirty years the choir mother of St. John's Church. The amount was allotted by the vestry to ten annual payments in aid of the summer camps.



Thornton

Thornton, who came to St. John's Cuba. service to the parish was which continues to be of value, for idea of and presented the silver outstanding choir boy every six

Thornton's at St. John's was generosity from Mr. and Mrs. \$1,000 for the benefit of the choir kinswoman, Mrs. Edward J.

The resignation of Captain William C. Mitchell was a lamented incident in this first year of Mr. Thornton's rectorship. First tabled, the resignation was reluctantly accepted, with a resolution that it was done so "solely out of deference to his repeated wishes, and because the noonday toiler is entitled to an hour of rest at Vesper time."

The pastorate of Mr. Thornton dates approximately from the completion of the improvements made possible by the Ross gift of the previous year. A church newly stuccoed, its interior handsomely redecorated, afforded an encouraging home base for the new leader's campaign for further parish progress. At an expenditure of \$5,661.69, the church plant had been modernized effectively.

Mr. Thornton came first to St. John's in the capacity of vicar. In February, 1931, his status changed to that of rector, to take effect as of January first. Other changes of parish interest were the decision of Mr. Charles F. Weigle declining reelection as a vestryman, acceded to with much reluctance by that board; the erection of a tablet in memory of Mrs. Jessie Carnahan, choir mother for so many years; the purchase of a parish automobile, the rector paying half the initial cost, and assuming any maintenance

charges over and above ten dollars monthly by the parish; and acceptance of a silk flag, the gift of Mr. and Mrs. A. W. Cole.

Of economic interest to the parish as the World-wide depression was growing more intense was an Easter offering of \$1,447.93 and a budget of \$8,415.69, which, however, included \$1,163.89 on balance from the previous year. To one who has scrutinized the annual statements of the trust funds of the parish a very curious change is noted in this year of 1931. The rectory which had been carried on the books for many years at a valuation of \$5,000, which even at that was doubtless somewhat in excess of market value, was suddenly listed at \$9,100, a bit of bookkeeping which obscured the utter worthlessness of the \$4,100 Indianapolis Street Railway stock, now finally written off at zero, but transferred at par to the rectory evaluation. Not a very convincing piece of arithmetic, but serving to maintain the pleasant fiction that the Job M. Nash fund was still intact.

Of far greater interest as a side light on American Church thinking and the growth of pacifism as an organized movement, is a vestry minute for June 2, 1931, which deserves a full quotation: "Due to the appearance in various newspapers of articles connecting the Church with the activities of the Federal Council of Churches against military drill in colleges, the Rector was requested to secure specific information regarding the connection of the Church with such activities."

No reply being immediately forthcoming, the inquiry was renewed in March of 1932. There is no indication in the minutes for that year or later that any response was vouchsafed. But one is well aware, from a perusal of the Church periodicals, of a considerable movement among the clergy which fails to give much heed to Christ's admonition to render unto Caesar what is his. And some there be, the present penman being of that number, who feel that the Christian Church is in danger of undermining modern liberal governments much as long ago it bored within the Roman Empire, to the undoing of that Empire, with the long decline toward barbarism that ensued. Christianity properly construed is not a synonym for anarchy.

An amiable gesture of St. John's in 1932, the year the depression reached its maximum, was permission to Bethel A. M. E. Church to use the parish house "for a dinner for benefit of the colored Church, as they were unable to pay light bill at their own establishment. This was taken by consent." This action was taken primarily, of course, in recognition of the long and faithful service of Sam Wharton, but it casts a lurid light on how deep the depression really was. St. John's, a parish of well-to-do white people, naturally did not plumb the depths so fully as the Bethel Church per force must do, but St. John's was driven to retrenchments, which unhappily fell partly on the salaries of the rector and the choirmaster. Never generous, these salaries were seriously curtailed, to the discomfort of their recipients, and to the annoyance and chagrin of the parishioners, all of whom in their own measure and degree experienced similar curtailment in their respective incomes. Economic life in these United States had sunk to greater depths than any living person could remember.

A curious item in the vestry minutes for April 5 of this year of penance - for to call it such is no exaggeration - reads as follows: "The rector invited suggestions as to any improvement that might be made in serving the parish. It was suggested that more emphasis be placed on sermons with the view to attracting additional attendance at services." The vestry item is obscure. What was really meant was longer sermons, not

better sermons, for no exception could possibly be taken to the care and thought and intelligence which went into the sermons which the parish had been consistently receiving from a rector of more than ordinary talent, a rector well deserving a far greater monetary stipend than any that St. John's had ever paid or was likely ever to pay in future. Some old time vein of Protestantism must have inspired the vestry minute, for the Church has emphasized these many years quality not quantity as the mark of pulpit excellence.

St. John's reaction to the closing of the banks in 1933 and the ushering in of Franklin Delano Roosevelt and the New Deal was, appropriately enough, largely economic. Among the economic items of chief interest were the resignation, much lamented, of William C. Mitchell from the trusteeship of the parish's invested funds, and the succession in the trust of Cable Gordon Ball. In February, a decline in pledges of twenty-four per cent was noted, as against a reduction in expenses of only twelve per cent, leaving a need for from \$400 to \$600 for the balancing of the budget. In May, the vestry authorized a payment of \$10 as the contribution of St. John's toward the religious exhibit at the Century of Progress exhibition in Chicago. As the year drew toward its close, the First-Merchants Bank, then in liquidation, was compelled to reduce the payment on its real estate obligations, a few of which were held by the parish, by one per cent from the previous rate of five and one-half per cent.

Considerations less mundane in 1933 included a survey of opportunities for boy scouting in the parish, with a conclusion that no field existed, in as much as many of the choir boys were already members of other scouting troops. More constructive, as it proved, was a suggestion for a preaching mission. With the approval of Bishop Francis, this took place in December, following a series of "cottage meetings" with various hostesses who generously cooperated. The preacher was Dean Kirk O'Ferrall, of the Cathedral in Detroit, brother of our vestryman, J. Dwight O'Ferrall, of Lafayette. The mission proved a distinct success and left an imprint for some time to come of spiritual stimulation.

Again in 1934 the parish record was largely economic. A vestry item for January 10 is of decided interest. "Sam Wharton requested that the parish support a fifty cent dinner for the purpose of raising funds to give the choir boys the full ten days in camp. Motion duly made and seconded that this project be sponsored actively by all present when given directly after Easter. Carried."

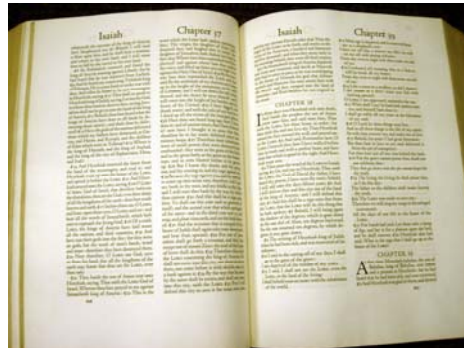
The Home Owners' Loan Corporation, a government agency for unfreezing the real estate and mortgage market so badly affected by depression, touched the parish in one or two of its mortgage investments and there are appropriate vestry minutes concerning these in 1934.

That ever faithful friend of the parish, Mrs. D. L. Ross, came to its aid once more this year of only partial revival from the depression, with a gift of \$1,000 "to be used for current expenses." Very timely aid it was, and the better merited for the parish had made a sincere effort to do its own part, by restoring to the rector and the choirmaster one-half of their previous regretted cuts-in salary.

The parish was called to mourn, in July, 1934, the sudden death of Professor Harry C. Peffer, so long a member of the vestry, and for so much of that time the conscientious keeper of its records. As Head of the School of Chemical Engineering in the University, Professor Peffer had been a distinguished campus figure. Equally at St.

John's he had made a strong mark upon parish life. The vestry took appropriate note of his passing from our midst.

As the second half century neared its close, the parish was upon a fairly even keel. That is to say the record was of quiet but not spectacular progress, with parish news chiefly of a routine nature. Of such, perhaps, was a decision of the Mary F. Torrence Guild to become a branch of the Women's Auxiliary while retaining its own name and continuing to work in the "five fields of service." This was in December, 1934. A year later, and this was more than routine, the parish was contemplating the best means of protection against theft and fire of the truly magnificent Oxford Valley M. Boyer in members of her family. supreme achievement of world famous printer, whom Lafayette is justly proud. To possess a copy of this Bible is not distinction of old St.



The years under review had indeed brought distinctive memorials to St. John's. Only a few of these may be mentioned here, but all have contributed to the richness and dignity of the service. Thus the baptismal ewer was a gift of the Brockenbrough family, in 1897; the gates to the Communion rail were the gift of Mrs. J. L. Haggard; brass vases were the gift of Mrs. W. V. Stuart; two Eucharistic candlesticks are a memorial to Mrs. George West; two memorial windows represent a gift by Mrs. Thomas Wood, who was the first choir mother to the parish; Mrs. Frank M. Gary was the donor of four windows, and in 1920, Mrs. Charles Q. Erisman installed a window, the work of Miss Edna Ruby. Just as the new century was opening, a memorial window was presented by Mrs. Charles M. Franklin as a memorial to Dr. Franklin, who departed this life in April, 1937. For within less than a year the parish was called to mourn not only Dr. Franklin, but, in July, 1936, Mr. Frank M. Cary, and in March, 1937, Mrs. Thomas Arthur Stuart, each of them a light to their generation.

As the parish gathered its forces for the celebration of its centennial, it is pleasant to record that the philanthropies of Mrs. D. L. Ross were continued, with the gift of another \$1,000 for parish expenses (October, 1936) and that the salary of the rector was restored as of January 1, 1937, to its predepression level.

Preparations for the centennial celebration were prefaced by a referendum to the parish on how the occasion should be signalized. The consensus favored a redecoration of the interior and a remodeling of the parish house. When parishioners returned from summer outings they found the parish plant amazingly transformed. This was accomplished through sixty-six individual subscriptions representing ninety-five communicants of the Church. The amount subscribed totaled \$8,717.71. For decorating the interior of the church and the construction of the doors of ecclesiastical design the full amount was given by Mrs. D. L. Ross. This was supplemented by the fine triple windows, gift of Mrs. Charles M. Franklin, representing the Risen Christ and scenes commemorative of St. John. Especially generous in contributing to the alterations in the parish house were Mr. and Mrs. Rochester Baird.

These improvements combined to bring the physical condition of the parish to a

state of superior efficiency and beauty. The outgoing century bequeathed to the incoming a splendid physical heritage. It is for the new day to bear witness to the Faith, in renewed consecration to a steady progress for a Church that at its centennial point has the cumulative experience of age and at the same time is vibrant with the spirit of eternal youth. *The End*

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Edmund L. VanBuskirk January, 1989

ST. JOHN'S 1937-1987

Fifteen years ago the Rev. Benjamin Tinsley persuaded me, in a great moment of weakness, to become the church historiographer, whereby I inherited the oppressive chore of writing the next volume of St. John's history. At first, this appeared to be an insurmountable task. But later, as my wife, Janet, and I began to "dig up" information, I found, to my surprise, that I was enjoying (and with great fascination) the very thing I had put off for fifteen years. As the research began to unfold a story of people around me, I became more and more engrossed in this little volume.

I have always enjoyed history, and feel Mrs. Jane Harvey and Professor Louis Sears' works were excellent. I am somewhat intimidated by them as I attempt to write a story that will find itself on a shelf next to such outstanding books. I am not a beginner as an author, however, the general public would find my former writings rather dull reading. My experience, heretofore, deals with the writing of papers for various medical journals, mostly concerning ophthalmology, with a sprinkling of otolaryngology. This did not prepare me for the research, nor writing skills, needed for such a project as this. Therefore, I have imposed upon many people of the congregation and Lafayette community at large, to assist me, and to them I am most grateful. You will read in more detail about these sainted people in the acknowledgments.

In the last fifty years, on the national scene, we have fought one World War, two police actions (Korean Conflict and Vietnam Crisis), seen civil rights trampled, liberation of the Negroes, one president killed and another wounded, and one president who resigned in the shadow of possible impeachment. We have seen the development of social security, followed by Medicare. We have had Black Panthers, Gray Panthers, flower children, and several riots, such as in Chicago during the 1968 Democratic Convention, or the Kent State "massacre," and the Detroit riots with fire, followed closely on its heels by one in Los Angeles. All this demonstrated the prevalent social unrest of the nation at large. It could be compared to the "Roaring Twenties" which ended in a stock market crash and threw the country into "The Great Depression." Today, October 27, 1987, the stock market continues to slide downward, out of control, as it did in 1929, characterizing the fear and greed of the "peacocks and the plungers" of every generation.

On the local level, Lafayette claims many changes of its own during the last fifty years. In 1936, Lafayette was an agricultural hub, with the highest per capita of wealth in the sovereign state of Indiana. Since then it has gradually evolved into a manufacturing center, with agriculture being its equal counterpart. In the mid to late 1970's and early 1980's, unemployment in Tippecanoe County was at an all-time high, and today the highest per capita of wealth is far from being in Lafayette. We have seen fast food chains crop up overnight, and housing developments dot the landscape on every horizon. As the community enlarged and people migrated to the suburbs, two important changes came about: 1) the unfortunate destruction of historical sites has been stopped and history is being preserved, and 2) the center of trade has moved from the downtown area to shopping centers and malls. Super highways are everywhere, and the average home "must have" two cars, and many times, three. As for the family unit, it is in great

jeopardy as we head towards 1990. In the future we see more industry being built, such as the Subaru-Isuzu plant, bringing more people, more homes, and more problems.

However, at the corner of Sixth and Ferry Streets stands St. John's Church as a symbol of strength. This stately 129 year old building which houses a congregation established 150 years ago is like a shelter in the storm. That is not to say that there are no differences of opinion and all is "wise and wondrous" inside these hallowed walls. One need only to attend a vestry meeting or a committee discussion to realize the turmoil, for all of us are human and, therefore, subject to the frailties thereof. But, when we gather at the Lord's table and participate in the breaking of bread, "a peace that passeth all understanding" reigns supreme.

Within these pages is written some of the stories concerning the people who have been the beneficiaries of this peace.

E.L. VanBuskirk, MD
Church Historian

Canon Reese Fairchild Thornton

1930 - 1951

Reese Thornton arrived in Lafayette the first Sunday after Easter straight from Cuba and wearing a straw hat. He had come to assume the duty of vicar, with the rector, George St. John Rathburn, who filled in as rector upon the resignation and eventual death of the beloved Dr. David E.S. Perry. Rev. Thornton then became priest-in-charge in January, 1931, when Rev. Rathburn retired.

Reese Thornton was born in St. Louis, Missouri on September 22, 1892, and grew up in the suburb of Webster Groves with his parents, George Quaife and Alice Fairchild Thornton. His father had been educated in Kent, England, and was the owner of the Carondolet Gray Iron Foundry. Reese was one of six children, and at the age of eight he and his brothers, Tom and George, were sent to Kent to live with a cousin, Edwin Lovegrove. Mr. Lovegrove was headmaster of the Humberson Foundations School in Cleethortes, or "Old Clee," a grammar school in Greenhurst. Here Reese attended classes, and upon completion of the lower school, he and brother George went on to Rugby Upper School. Rugby was, and continues to be, academically, one of the top private schools in England. Reese graduated from Rugby in 1910, and returned home to St. Louis where he joined his family in working the Gray Iron Foundry.

But Reese did not enjoy the manufacturing of cast iron, and felt he had a calling to the ministry. Therefore, he decided to enter Seabury Western Theological Seminary in Chicago, where he graduated Cum Laude three years later. He was influenced in his career by Dean Summner, who became a lasting friend.

At Seabury Western he roomed with Elliston Cole, a former choirboy and parishioner of St. John's, Lafayette. Reese and Elliston became very close friends, which eventually resulted in affecting the parish of St. John's.

Across the street from Seabury was the National College of Education in Evanston, Illinois, which is now part of Northwestern University. A certain graduate of this college, Bernice Kinslow (born in Galesbury, Illinois in April, 1894) was also very active in the Sunday School and Youth Group at St. Peter and Paul Cathedral in Chicago, where Reese was assistant priest. It was inevitable they should meet. True love abounds in every generation, and they were smitten. Reese and Bernice were married and had two daughters - Jean (Mrs Robert Eickel), of Hamilton, Ohio, and Marjorie, whose husband is Rev. Bruce Wheeler. In the early days of their marriage Bruce Wheeler was, for a time, a deacon at Christ Church Cathedral in Indianapolis.

In 1917 Reese was in Chicago, working as a missionary for the diocese. Then, from 1918 to 1920, he was appointed priest-in charge and vicar of St. Paul's in Urbana, Illinois, then Curate to St. Mark's Cathedral, Grand Rapids, Michigan from 1920 to 1921. He then moved to Pittsburgh, Pennsylvania to assume the rectorship of All Saints Episcopal Church from 1921-1924. While in Pittsburgh he applied for a missionary assignment in China. Because he had two children, and due to political unrest, it was recommended that he go instead to Cuba as a missionary. He accepted this mission, and served the Cuban province from 1924-1930 as rector at Holy Trinity in La Gloria, Cuba, as well as being the archdeacon of the Province of Camaquey. He taught in the Sunday school and province schools, writing lessons in Spanish for the children.

While in Cuba, Mrs. Thornton's health deteriorated, so Reese decided it was best to go back the United States. In those wonderful bygone years friends kept in touch with frequent letters, and, in one of his, Reese told his friend Elliston Cole that he planned to return to the states. Cole, then serving as rector of Trinity Episcopal Church in Bloomington, wrote back that St. John's, Lafayette needed a rector and why not apply? Reese did, and was accepted. He began his long rectorate in 1930.

Reese Thornton's years at St. John's were difficult times, nationally as well as locally. In the 1930's the Great Depression was taking its toll, not excluding the vestry of St. John's. Therefore, decreasing the rector's salary by twenty percent was a necessity. It was not until 1937 that the congregation's income was such that his salary was brought back to its original \$3,000.

In the vestry minutes for January 13, 1937, the following is found as a quote from Rev. Reese Thornton's Annual Report to the Vestry and Parish:

"We have to settle the matter with ourselves as to the nature of the church. Is it an Episcopal Club for the entertainment of its members, in mildly spiritual ways, or is it the Body of Christ, the human instrument to carry on and affect the purpose of Christ's coming? The only tenable position is the missionary one - not interpreted narrowly in one particular sense, but considered broadly in all its implications."

It was on the 100th anniversary of St. John's Church that these words were so thoughtfully spoken, and yet they are strangely appropriate words for us today, fifty years later.

In the year of 1937 there were great celebrations of the church's birth a hundred years before. In March, and again in October, Rev. Thornton, in conjunction with Centennial Chairman Cable Ball, planned and executed festivities honoring the past and looking toward the future. For these events \$8,717 was spent to remodel the interior of the church and the parish hall. Mrs. D.L. Ross donated most of the funds for this purpose. At the centennial service in October the beautiful windows at the back of the sanctuary on the Ferry Street side of the nave were commemorated as a memorial to Dr. Charles M. Franklin, donated by his wife, Anna. "The united result of the beautifying of the church as well as the Franklin window has been to give the parish a beautiful church in which to worship, as well as a convenient and fitting parish house in which to carry on the work of the church school, the choir, and the guilds."

Fr. Thornton felt two alterations were deficient at that time. He felt there should have been a separate room in which the choir could practice and a chapel for private meditations and worship. Fr. Thornton said: "It is good for us to have our eyes fixed on the future and not to become too complacent with the present." Through the years the choir has had a private area (off and on), but it was several years before a chapel was to be built.

The vestry minutes during Fr. Thornton's years are very sketchy. This was possibly due, in part, to the preoccupation with the Depression and the war which followed. For the most part, until late in the 40's, the vestry concerned itself with keeping up the programs already in progress. Considering the financial stress of the day, that, in itself, was a large undertaking.

During this time, and continuing throughout his ministry, Fr. Thornton was "missionary" to the Episcopal students at Purdue, and was official chaplain to Purdue University. Purdue President, E. C Elliott, was a member of the parish and among Fr.

Thornton's other duties, Dr. Elliott asked him to give the invocations and benedictions at important convocations and commencements.

On December 7, 1941, the bombing of Pearl Harbor was heard around the world! It was felt strongly at St. John's as many young men resigned their church offices and went off to war, leaving behind families and friends. Fr. Thornton erected a plaque at the back of the sanctuary and every Sunday the names of those who had gone off to war were added. These were rough times, and heartache as well as frustration were like clouds which hung heavily over the church and its congregation. All able-bodied young men were taken, leaving behind parents, wives, and children to carry on the necessary duties and activities with constant worry. Fr. Thornton struggled physically and emotionally to help these people where and when he could. Every day some one came into his office for solace, and he was always there to listen and give support.

In 1942, Fr. Thornton announced a special offering for "British Missions" being sponsored by the Episcopal Church. The share for St. John's parish was \$150, and each member would have to contribute generously if this figure was to be realized. What was the money for? According to Fr. Thornton, "To uphold the hands of Episcopal Army and Navy chaplains, to furnish portable altars, communion sets, prayer books, and to strengthen small parishes located near various camps."

In April of 1942 a "Service Flag" was procured for the parish - to carry a blue star for everyone in service having connections with St. John's Church. The flag was dedicated and hung in the church on Sunday, April 5, and from that point until the close of the war all services were closed by the singing of the second verse of the National Anthem, as follows:

On the shore dimly seen through the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected now shines on the stream.
'Tis the Star-Spangled Banner, O long may it wave,
O'er the land of the free and the home of the brave!

April of 1942 was an exciting month for the St. John's rector and parish. The One Hundred and Fifth Annual Convention of the Diocese of Indianapolis was held at St. John's Church, the first time the church had ever hosted the convention. The meetings were held in the Parish Hall, but the closing dinner was transferred to the more spacious North Ballroom of the Purdue Union Building. Dr. E.C. Elliott gave the welcoming address, and the main speaker was Dr. Clark Kuebler, from Northwestern University. Dinner tickets were sold for \$1.00 per person!!!

In May of that year, three carloads of parishioners attended the Annual Diocesan Church Service and Presentation of Mitebox Offerings at the Cathedral in Indianapolis. A delegation from the choir joined in the processional, and Irving Clock carried the processional cross. The St. John's mitebox offering was recorded at \$46.58.

A glimpse of Fr. Thornton's strong feelings of patriotism was revealed by this item he placed in the bulletin on November 19, 1941:

"The 'Passion Play' is to be given in the Hall of Music, Purdue University .December 2nd...This is the passion play given for many years in the Black Hills, South Dakota...All children of

school age should enjoy this pageant, and should go if possible. (Tickets are 30 cents tax included). Christianity, in the Person of Jesus Christ, has much to say about blood shed for honor and for keeping faith with obligation. With children hearing 'war' and living 'war,' it is a good thing to know that the devil and all his angels will exact blood from us when we try to live as Christ lived. This is why we so much need divine grace to make true men and women of us. The true examples of Christ's unflinching death on the field of honor should inspire even a six-year old."

I am sure Fr. Thornton was also quite inspiring!

In May of 1944, Fr. Thornton announced there would be a special service in the church on the night when the planned invasion of Europe was to take place. The congregation was to be ready at a few hours notice to come to the church for prayer and communion on behalf of the men and women in battle. I like to think that was for all forces, and not just the allies. This took place on June 6, 1944 and the parish was ready for it. They gathered solemnly in the sanctuary, and led by their priest they poured out their deepest concerns for individuals and groups to their Lord. This service of intercession was greatly enhanced by the presence of the men and boys of the choir. After the service, the congregation returned to their homes, quietly praying as they waited for news from Europe.

Meanwhile, thousands of miles away, General Eisenhower and his force of 2,876,000 men from the United States and the United Kingdom were invading Normandy at places which, prior to this time, had been quietly obscure, but now would become known the world over -- like Omaha Beach and Utah Beach. By the end of "D-Day" casualties everywhere were lighter than expected, including the devastated Omaha Beach. Approximately 4,700 men were missing or known dead from the American forces, while British and Canadian casualties were about 4,000.

Finally, at 2:41 a.m. on May 7, 1945 the German forces surrendered and signed the treaty. The next day the Allied Chiefs of Staff designated May 8 as V-E (Victory in Europe) Day. At 7:30 that evening the church windows were ablaze with light as the congregation gathered to sing and give praise to the Lord for His many blessings. Thanks be to God. Alleluia.

There was one other casualty of war that should be mentioned. While resting at his favorite resort in Warm Springs, Georgia President Franklin Delano Roosevelt, after serving in that office for twelve years, suffered a cerebral hemorrhage and died. He was not to live to see his work for the United Nations become a reality as its opening ceremonial meeting was scheduled for two weeks later. He was not to see the victory in Europe, nor finalize the decision concerning the atomic bomb and Japan. His successor, Harry S. Truman inherited the necessity for making that decision - and he made it. He ordered the bomb dropped on Hiroshima on August 6, 1945.

The following is a portion of an article printed in the Lafayette Journal and Courier on April 15, 1945:

Solemn tribute was paid to the memory of the late President Roosevelt at union memorial services Saturday afternoon at St. John's Episcopal Church, at the same hour as the Episcopal service was being read over the bier in the East Room of the White House.

A delegation of several hundred people, coming from many walks of life, heard President Roosevelt described as a great soul who, in conferences with the great, stood for the rights of all in international brotherhood.

The memorial tribute was spoken by the Rev. E.J. Peters, of Brown Street Methodist Church...He told of the many world wide tributes, "and still there is no end in sight for words of appreciation of the tireless leadership of Mr. Roosevelt in these strenuous hours and days and months before the expected sunrise over the battlefields of the world...Only history can reveal the dimensions of a martyr's soul...and it seems that men who pioneer are prized more after they are gone."

The Rev. Reese Thornton, pastor of St. John's, who presided, officiated for the service, and read the Episcopal liturgical service for the burial of the dead...The Rev. Thornton intoned prayers for the repose of the president's soul and for his family, and then for the new president (Harry S. Truman) and for the nation. Harry Irwin Metzger was at the console of the organ.

St. John's Choir of men and boys took part in the service, with Nason Yearian and Carl Braun as soloists. There was a spirited singing of the National Anthem, followed by a benediction, after which the choir and participants in the service formed a recessional, led by the national and church banners.

Four months later the war was over, and the men in uniform were beginning to filter back home. By now, Fr. Thornton had celebrated his 25th year in the priesthood, and life at St. John's was beginning to settle down to some form of normalcy. Yet death is a constant companion, and many times he chooses those who have served in steady devotion over the years -- like Jesse Haggard, who died in April, 1946, after serving twenty-six years on the vestry and twelve years as Senior Warden! "And the God who seeth in secret shall reward thee openly."

During the latter part of the war, the vestry accepted a radio contract for thirteen Sundays, which paid the church \$10.00 each Sunday. This was the first radio church service to be broadcast in Lafayette over WASK. The broadcast was so well accepted that, according to vestry minutes, another thirty-six weeks were contracted. It finally became a regular part of the WASK broadcasting format, and the service was carried weekly for several years. Fr. Thornton was an excellent speaker, which largely accounted for the popularity of the broadcast. Sometime in the 50's, after Fr. Thornton had moved to another parish, this payment (\$10.00 per Sunday) was turned around, and churches which wanted to broadcast had to pay for the use of the airways, instead of the churches being paid for the use of their clergy and facilities. I suppose they would put that into the category of progress!

There are two items of interest recorded during the year 1949 which should be added to this report of history. In May of that year Fr. Reese Thornton was elected by his peers in the Indianapolis Diocese to be one of the four clerical deputies to the General Convention which met in San Francisco in September, 1949. As a result, he was away from the parish for six weeks, during which time the Sunday services were held by lay readers of the parish. These men also carried on the daily ministry of the church as best they could, by overseeing projects which Fr. Thornton would normally have supervised. These men were Mr. Harry Rubenkoenig, Mr. Walter Timmis, and Dr. Louis M. Sears.

About this same time Fr. Thornton was invited to officiate at the wedding of Barbara Thompson and John Eisenhower. The wedding took place in Gettysburg,

Pennsylvania, near the Eisenhower family farm. Miss Thompson was the daughter of the former Commandant of the ROTC at Purdue University, and John Eisenhower was the son of General and Mrs. Dwight D. Eisenhower (later President of the United States). Barbara and John were the parents of David Eisenhower who, years later, married Julie Nixon, daughter of Mr. and Mrs. Richard Nixon, President of the United States.

In the vestry minutes of 1950 can be found an interesting map detailing plans for landscaping around the church. Fr. Thornton had suggested to the vestry the previous year that such a project was long past due, and that beautifying the church grounds would enhance the position of the congregation in the local community. He also felt a garden should be designed and planted between the church and the original rectory next door - then owned by George Potter's company. "There should be small trees and shrubs with a flagged terrace leading to the door entering the Parish House, and a Lych Gate near the front walk." The vestry got to work on the idea and hired two architects to draw up plans for the lych gate. Members of the vestry also began drawing plans for the gardens, checking prices of plants and discussing it with the congregation in hopes of securing funds for this project. In May of 1950 it was decided to go ahead with the planting of shrubs, flowers, and myrtle around the church and within the garden. The flagstone terrace and the lych gate were to be completed in stages two and three of the project. The planting was accomplished that spring with twenty-three shrubs and countless flowers; but the flagstone terrace became a mere walk, and the lych gate waited until 1980 to be built. When Fr. Thornton told his people to "look to the future," I am not certain he meant quite that far into it. Such is the way of the church!

During Fr. Thornton's tenure at St. John's, he and his family resided at 636 Ferry Street. This home is a half block east of the church - which made it most convenient for the priest. It is a Federalist type house with a latter day front porch added. The front parlor was used as an office and study by the rector. The walls were lined with books, and a pleasant fire in the fireplace made a cozy conference room for parishioners. He held Junior League as well as youth meetings there monthly. Unfortunately, due to neglect by the parish to keep up this property, the house began to show a great deal of wear, and several vestrymen decided it looked quite shabby. The walls needed repapering, some of the floors needed refinishing, and the roof had its share of problems. But Fr. Thornton did not want to move, and apparently it did not occur to the vestry to go in and make repairs while it was occupied. Instead, they talked for two years about the rectory, and what to do with it, and how to improve it. Finally, they did manage to tear down the old barn behind the house and erect a garage for Fr. Thornton's car. Reese Thornton loved the old house he had lived in for so many years, and there he remained until he resigned in the fall of 1951.

When the Reverend Reese Thornton left St. John's the church was in better condition than when he arrived -- and this in spite of the depression, which depleted church resources, and foundation investments were wiped out. The vestrymen who had the authority to handle trust funds had failed to sell stocks in certain companies which were bound to collapse, such as the Indianapolis Street Railway -- and, to top it all, a devastating war. Yet, in 1951 the vestry was boasting a debt-free budget! Church attendance was higher than it had been in years, and the Sunday School had ninety enrolled from pre-school through college! (This was a great change, since when Reese

Thornton came the church school stood at 15, and there was no church school past the eighth grade.)

But there was one item which remained almost unchanged -- the rector's salary. When Fr. Thornton came to St. John's he accepted a 20% salary cut because of the Depression. This was brought back to its original figure of \$3,000 in 1937. When he left St. John's, after twenty-one years of service, his salary was \$3,240! It may have been better for the vestry to have been a little in debt and keep their spiritual leader's salary above the poverty level. It is interesting to note that fall, while looking for a new rector, the vestry offered, and eventually paid, a salary of \$5,000!

After leaving St. John's, August 13, 1951, the Rev. Reese Thornton became rector of Christ Church in Madison, the oldest Episcopal Church in Indiana. In 1953 he was appointed Canon for Missionary Service for Christ Church Cathedral in Indianapolis, holding this office until 1977. During the period from 1953-1960, he was vicar at St. Augustine's in Danville, Indiana. In 1977 he was made Canon Emeritus. At this time, he became affiliated with St. Edward the Confessor Church on North Keystone in Indianapolis. This is an Anglican Catholic Church which follows the teaching of the 1928 Book of Common Prayer.

Fr. Thornton celebrated his seventieth anniversary of his ordination to the priesthood on December 20, 1987 at St. John's Anglo-Catholic Church in Dayton, Kentucky. Bishop-elect Joseph Deyman celebrated the Holy Eucharist and preached the sermon, commenting on Fr. Thornton with the words of our Lord, "Well done, good and faithful servant."

In the spring of 1987 I traveled to Cincinnati to see Fr. Thornton where he was residing at the Mary Knoll Retirement Home. We had a very pleasant conversation and, at the age of 95 he showed a remarkable ability of recall. He told many stories of his ministry, both humorous and heartwarming. As I drove out of the parking lot, vowing to see him again, I could not help but remember this stately gentleman standing at the church door at St. John's, wearing his birette and long black cassock, greeting people in his inevitably kindly fashion as they left the church. St. John's is better for having known a man of this stature.

Special People

The Rev. Ivor G. Hyndman D.D.

MR. ANTON ANDERSON, SENIOR WARDEN

During the interim period following Fr. Thornton's tenure at St. John's, two men worked diligently and skillfully to temporarily fill the needs of the parish. These two men were Fr. Hyndman and Tony Anderson, both of whom are lovingly remembered these many years by those who knew them. The following is part of a letter we received from Dr. Hyndman's son, Mr. James Hyndman, in March of 1987.

"Dr. Hyndman was born in Machen, Wales, Great Britain, December 30, 1881. He was educated at English schools, including studies at Cambridge University and the University of London. He was granted his Doctor of Divinity degree in later years in the United States.

"During his early years, Fr. Hyndman served as a traveling evangelist for the Methodist Church. He traveled widely throughout the British Island in his mission of

converting souls to Jesus Christ. He then went to South America as a missionary and served for three years in British Guinea. Soon after returning to England, he left for North America and resumed his work as an evangelist, first in Canada, and then, more extensively, throughout the United States.

“In 1914 he was married to Blanche Dilley, from Grand Junction, Colorado. They had five children, all of whom are still living. One of them, Mrs. Robert Caylor, still resides in Anderson, Indiana, and is an active member of Trinity Episcopal Church, where Dr. Hyndman served as vicar and rector for many years.

“Dr. Hyndman curtailed his work as an evangelist prior to his marriage, and thereafter served as pastor of various Methodist Episcopal churches in Colorado, North Dakota, Florida, and Kentucky. In 1932 he resigned the Methodist Church to become a candidate for the priesthood of the Episcopal Diocese of Indianapolis. He was ordained at St. Stephen’s Church in Terre Haute by Bishop Joseph Francis in 1934. Thereafter, he served as an assistant at St. Stephen’s and as vicar at St. George’s Church in West Terre Haute.

“In 1938 Fr. Hyndman was called to Trinity Church in Anderson, and remained there as its vicar until his retirement twelve years later. He subsequently served briefly as vicar of the Episcopal Church in Eastport, Main, as interim vicar for the church in Lawrenceburg, and at the two St. John’s churches in Lafayette and Crawfordsville.”

Fr. Hyndman was very popular at St. John’s, and the parish looked forward to his arrival every Saturday morning. That would be a very busy day, filled with weddings, baptisms, confirmation classes, visiting the sick, and giving counsel when needed. Saturday night he would stay with one or another of the parishioners in their homes, which was always a treat for both parties involved.

Fr. Hyndman was a man of medium build with wavy gray hair and a handsome face. He spoke with a slight English accent, which was most often accompanied by a charming and friendly smile. When he took the pulpit on Sunday mornings all eyes were focused on him, and all ears were wide open. They knew this well-learned man was about to speak with great wisdom and spirit. Even the “choir boys sat on the edges of their chairs” to listen to the sermon. When Fr. Hyndman first came to St. John’s, Tony Anderson, trying to help him ease into the ways of the parish, told him to limit his speaking time to ten or twelve minutes. After hearing him speak, Mr. Anderson had to admit that his advice had been misguided, and from that point on Fr. Hyndman talked as long as he pleased.

Fr. Hyndman was interim pastor from August of 1951 until June of 1952 when Benjamin Tinsley came to St. John’s as rector. During the early years of Fr. Tinsley’s tenure, Fr. Hyndman returned at intervals to fill the pulpit while the rector was away. In March, 1964 Fr. Hyndman died. Burial services were conducted by Bishop John Craine at Trinity Episcopal Church, Anderson, Indiana.

Mr. Anton Anderson, Senior Warden

In January, 1951, Anton (Tony) Anderson was appointed Senior Warden under Fr. Reese Thornton. So, it was to him that much responsibility fell when Fr. Thornton resigned. A few years ago Mr. Joe Sicer, of this parish, and a friend of Tony’s, wrote a short piece concerning Tony. We quote:

“Tony Anderson lived a life of service to St. John’s. As a youth, he attended church school, sang in the boy’s choir, and performed all the duties of an acolyte. As an adult, he served as an usher, many years on the vestry, often as junior warden and treasurer, and even longer as senior warden and treasurer. He was senior warden at the time when Fr. Reese Thornton resigned until Fr. Tinsley came to St. John’s, and during that time he held the church together. He made arrangements for visiting clergy, spent almost his entire time at the church (he was retired by this time), and either oversaw every needed task or took care of the job himself, including minor repairs and even some janitorial work, as well as writing the weekly church letters.

“Born in 1880, he had graduated from Purdue University in 1901 in Civil Engineering. Most of his working years were spent with the Monon Railroad, where he had advanced steadily, holding the position of general superintendent at the time of his retirement. He died in 1962 at age 82.

“His long years of membership and service to St. John’s, together with his love of the church and his many talents, put him in a unique position as a storehouse of many interesting facts and memories about the church. During the year between Thornton and Tinsley, and occasionally afterward, he used the inside of the church bulletin as space for his letters. With these letters he kept the parishioners informed of coming events, as well as relating many of his recollections about church history.”

Mr. Anderson’s notes were quite helpful while writing this book. I remember Tony sitting in his official chair, placed at the back of the church - the designated spot for the senior warden. From here he would oversee the service, adjusting the heat or the lights, being certain everyone came in at the appointed time, etc. He and Sam Wharton, the sexton at St. John’s for over fifty years, shared the duties of running the church. It sometimes seemed that nothing was accomplished unless one or both were involved. The two were quite a pair, and worked well together, always in a spirit of fun. They used to tell the story of the hanging of the greens at the beginning of Advent. It seems the Altar Guild needed some help hanging the garland of greens from one side wall to the center of the nave. The garlands came together at the center of the nave, from which hung a large star. One of the men had to climb up a thirty-foot ladder to hang that star. Tony and Sam were discussing who would be the “chosen one” when finally Sam won out by saying, “I had better do it because that’s the closest to heaven I’m ever going to get.”

I have no doubt but what they are both in heaven right now, trying to figure out a way to let us know how we could be improving the church.

Samuel Henry Wharton

Clarence Eugene Friend

During the last fifty years St. John’s has been blessed with two good men as sextons. Samuel, known as Sam, Wharton, was our sexton for fifty-plus years until his death in 1948. Clarence (Bud) Friend took the position in 1954 and continued until a heart attack forced his retirement in January, 1987. Between Sam and Bud, and again after Bud’s illness, there have been many different cleaning services, or individuals, who have cleaned the church. However, approximately eighty-two of the last ninety years

have seen Sam and Bud working for St. John's Church. Although they never knew each other, they had much in common.

Samuel Wharton was born and raised in Lebanon, Tennessee in 1867. We have very little knowledge of his childhood, although we do know he had some elementary education, as he was able to read and write quite well. It is also known that he came from a farming background, and he had one brother, Henry.

Sam came to Lafayette at the age of about 20, and when he was 27 years old he married Mary Ann. They eventually had three sons. Two of these died young in an accident. Later, Oliver was born. Oliver now lives in Los Angeles, California.

Sam went to work for Mr. and Mrs. Franklin Cary, members of St. John's, and eventually inherited the church! Sam was a jovial, fun-loving man who never knew a stranger. He seemed to thrive on work, because he not only worked full time for the Carys, plus many hours at the church, but he also catered parties and weddings all over town. At that time, it was generally felt that a party could not be a success without Sam Wharton at the helm. He handled everything from running errands, preparing food, butlering, and mixing drinks. He was the party. His helper at these functions was Sarah Reed, and together they served the elite parties all over town.

I asked several people what they remembered about Sam, and the first answer usually had to do with his outgoing personality. He smoked cigars, even though Mary tried unsuccessfully to hide them, and spoke with an infectious laugh in his voice. At the same time he was quite efficient and dependable. If Sam Wharton told you something, you could bet it was correct.

Sam and Mary lived on South Street, near Five Points, in a large, red brick home with a fence and lots of nice flowers. Every Fourth of July, and many other holidays, they had a barbeque in the woods across the street. Everyone Sam knew was invited, and he and his wife, being such great cooks, usually drew quite a crowd. There would be lots of food, games, and conversation. Sam loved to make lemonade. He would make it in a large tub with lots of lemons and sugar, then stand under the tree and call to the crowd:

Lemonade, lemonade
Come and get your lemonade.
It's made in the shade
And stirred with a spade.
Come and get your lemonade!

said Sam worked hard for St. John's, and whenever something was going on at the church Sam was in the background making sure everything was going according to plan. Although he was an active member of Bethel African Methodist Episcopal Church, Sam was at St. John's early every Sunday morning, bringing in the coal, stoking the furnace, starting the coffee and doing general preparatory chores. He always sat at the back of the church and when the sermon was finished he would slip out to the parish house and get out the cups and saucers and the rolls or cookies. After the service, the rector would greet the parishioners as they entered the hall, but Sam would be there to greet them also. This was especially nice for the children, for Sam was sure to save each a cookie and a smile to accompany it.

The parishioners loved Sam, and wanted him to know it. Sam and Mary were married fifty years on April 8, 1944, and his 50th anniversary with the church was April

16, 1944. A large celebration was called for the occasion. At first, it was planned to have the church service in Bethel A.M.E. Church, but so many people from St. John's wanted to attend that it was necessary to have it at St. John's. On that Sunday morning St. John's was packed to capacity with members from Bethel and St. John's as they listened to Rev. Jackson and Fr. Thornton pay tribute to Mr. & Mrs. Sam Wharton. There were many tears of joy shed, as the people joined together to honor two such beautiful people. Rev. C.R. Jackson, of Bethel, gave the sermon that day, and the collection, in its entirety, went to Bethel Church in honor of Mary and Sam. A purse of \$100.00 was presented to the happy couple as a "meager token of our appreciation."

Another of Sam's duties involved the Franklin Cary, or rose, window. As I had said previously, Sam was employed by the Carys as their houseman. Once every month, until Mrs. Cary died, Sam climbed to the top of the rose window to wash and polish it. At this time, the extended Parish House had not been built, so this was an outside window, and Mrs. Cary wanted the light to shine through the window unhindered. Monthly, until Sam was forced to retire, which was not long before he died, he climbed the steep ladder to clean the window - inside and out! Sam died at age 82 on April 21, 1949, and was buried in Greenbush Cemetery on April 25, 1949.

I spoke with his son by phone recently, and he said that his father was a good father, a good provider, and full of fun. He his parents were well matched, and they loved St. John's and the people in it. He misses his father -- so do many others.

Clarence Eugene Friend

Clarence (Bud) Friend was born in Lafayette on October 8, 1915. Bud's father worked as a janitor and his mother was a babysitter for the YMCA. Bud was educated at the Centennial Grade School and Jefferson High School (on Ninth Street). On May 3, 1942, he went to work for Alcoa Aluminum Company. He was placed on a top priority job for U.S. Navy war materials, and was given a deferment from the draft. Bud worked at Alcoa until he retired in 1978.

In 1953-54 St. John's underwent some major repairs to the sanctuary, forcing the services to move to Duncan Hall for a few months. During this time, Jack Friend, Bud's father, was asked to help with the cleaning and moving of furniture. He did this on a part-time basis, and was quite useful to all concerned, since every Sunday the hall had to be set up for services at 9:00 a.m., and then torn down and re-set up for a production of the "Little Theater" (later to be called Civic Theater) that afternoon at 2:00 p.m. It was a great deal of work, but Jack was quite a capable man.

In 1954, when the sanctuary and new parish hall were complete, Jack told the vestry and Fr. Tinsley that he could not take the church janitorial job full-time because of his duties at the YMCA. However, he had a son who would be happy to have the work. Thus, Bud Friend began a thirty plus year tenure at St. John's, and served under three consecutive rectors.

Bud was a diligent worker, and enjoyed the church and its people. He did everything he possibly could, including cleaning carpets, mowing lawns and keeping up the garden, trimming bushes, shoveling snow, hauling heavy boxes for the Food Pantry, moving furniture when needed, setting up tables and chairs for luncheons and dinners,

running errands for the church, such as picking up orders, supplying the kitchen with coffee and supplies for the Sunday morning hospitality hour, as well as making and serving the coffee, and doing dishes after everyone had gone home. He worked all day at Alcoa, and then would go to St. John's at 3:30 and work until about 7:00 p.m. -- unless there was something special going on at the church that he would need to stay and clean up after. On Sunday morning Bud would arrive about 5:00 a.m. and stay until 2:00 p.m.

After Bud retired from Alcoa, he came to the church every morning from 4:30 or 5:00 a.m. until about 10:00 or 11:00 a.m. All through his years with the church he was willing to come whenever he was needed, and many times he did things about which people never knew. For instance, whenever he was out for the evening he always drove past the church to make sure it was locked, and all the lights were off. It was this thoughtful habit of his which enabled him to interrupt a burglary. It happened about 11:00 p.m. and Bud had decided to check all the doors of the church. He was walking up the alley, intending to go in the back door, when he heard something inside. When Bud entered the parish hall there, on the floor, he found items which had been dropped in haste as the thieves, hearing Bud's footsteps, fled through another door.

Bud loved St. John's so much that when he and his wife, Alice, decided to marry, Bud went to Fr. Tinsley and asked him to perform the ceremony. Bud and Alice were married at the altar of St. John's Church on August 14, 1965, with Fr. Tinsley officiating, and in the presence of their own minister from First Baptist Church.

Bud and Alice had two children, Clarence Eugene (Sonny) and Dwayne, and they were seen at the church frequently working with their father. He would pay them a small amount so that they might have spending money. There is always a lot to do in a church, and their help was never wasted.

Another member of the family who helped considerably was Bud's mother. Mable Friend was a sweetheart to many of the pre-schoolers. She babysat for many years in the nursery on Sunday mornings, or during the women's meetings. Mrs. Friend would sit in a rocker and sing to the little ones on her lap, as she fed them cookies or crackers. She loved these children, and they loved her. Finally, at the age of 93, Mrs. Friend had to give up babysitting because of poor health. She died of complications of a stroke in 1977.

Bud had been employed by St. John's for thirty-two years when he had to retire due to poor health. I have known Bud for all these years, and find him to be a most interesting character, full of stories and good will for everyone he meets. I spoke with him today at my office, and he was telling me that at the age of 73 he is still mowing his lawn, shoveling snow, and rototilling his garden. His health has improved, and he is enjoying life. However, he misses the people of St. John's, and thinks of them frequently -- always happy to see them on the street or in the grocery. We at St. John's miss Bud also; he was one of a kind.

Benjamin William Harned Tinsley
1952 - 1977

Fr. Tinsley was born September 1, 1911 to Samuel Weaver and Willie Harned Tinsley, at Hopkinsville, Kentucky, in Christian County, in the Penny Royal area. His family was confederate, or southern, in sympathy. In fact, his grandfather was a

cavalryman with General terrorized southern Indiana and the States. Fr. Ben attended Winchester, which is now with a Bachelor of Arts degree. were Judge Seabury and Fiorella LaGuardia ran for the office of Judge Seabury and Fr. Ben and held the post for many years. member of the Episcopal Divine.



Tinsley

Morgan, whose raiders Ohio during the War Between Kentucky Wesleyan College at Owensburg, graduating in 1933 Two of his classmates here LaGuardia. Later, when Mayor of New York City, campaigned for him. He won, Incidentally, LaGuardia was a Cathedral of St. John The

While in New York City, Fr. Ben served as assistant pastor at the Marble Collegiate Church, where Norman Vincent Peale was pastor. This is one of the earliest Dutch Reformed churches in America.

But certainly the most important person Fr. Ben met was a charming young girl who was a volunteer social worker at a settlement house. The young lady, Evelyn Geraldine Ault, of Washington, D.C., was the daughter of Commander James P. Ault and Mrs. Maeme Totten Ault. Evelyn's parents were graduates of Baker University in Kansas, and Commander Ault was a scientist and navigator. He was commander of the brigantine Carnegie, a non-magnetic sailing ship which charted the movement of the magnetic poles for the department of Terrestrial Magnetism for the Carnegie Institute of Washington. Captain Ault brought back many artifacts from the South Seas and gave them to his daughter, which she preserved. Evelyn Ault and Ben Tinsley were married in 1935 in New York City.

Fr. Ben received his bachelor of divinity degree from Union Theological Seminary in 1936. He was ordained a deacon in 1939 and a priest in 1940 by Bishop Henry Pryor Allman Abbott of Kentucky. His first assignment was as pastor-in-charge at Pikesville, Kentucky, from 1938-1941. He followed this as rector of St. Matthew's in Charleston, West Virginia, from 1941-1946.

This was during World War II, and about that time President Roosevelt and Winston Churchill met on a battleship in the middle of the Atlantic Ocean and formed the Atlantic Charter. It was at this conference that these two great leaders coined the phrase, "The Four Freedoms" -- Freedom of Worship, Freedom of Speech, Freedom from Fear, and Freedom from Want. Fr. Tinsley was impressed and, with others, joined the Four Freedom Fellowship (FFF). In 1943 he became chairman, or president, of this group which promoted the recognition of our freedoms. This had an unusual sequel in 1943 when he attended a conference of the College of Preachers in Washington, D.C. Mrs. Eleanor Roosevelt heard that he was there -- this strong supporter of the Four Freedoms Movement, and an Episcopal priest. So, she sent for him to come to the White House. Fr. Ben had no idea what it was all about, but he went at once, for Mrs. Roosevelt was a very busy woman. Instead of the five or ten minutes Fr. Ben had expected, he was there for over an hour.

Fr. Ben left the West Virginia area and went to Madisonville, Kentucky, where he was rector-in-charge of Holy Trinity Episcopal Church in Owensboro, Kentucky, and priest-in-charge of St. Marysville Church in Madisonville, Kentucky from 1945-1952. During this time, he was also chaplain at Murray State College, in Murray, Kentucky.

In 1952 Fr. Ben answered the call to St. John's, Lafayette. Shortly after he was installed as rector, he assisted Bishop Kirkhoffer in founding Canterbury House, an offshoot of the Canterbury Club, as the campus ministry at Purdue University. To serve this ministry, diocesan funds were obtained and, with the help of George Bender, a house at 126 Russell Street was purchased. The house was furnished with donations from the parish. A chapel and office were on the second floor of the house, and regular services were held during the week. However, on Sunday morning services were at St. John's and buses were provided to transport the students from across the river.

During the interim period between Thornton and Tinsley, the vestry decided to remodel the old rectory at 636 Ferry Street and make it into four apartments so the property would be more attractive to a potential buyer. In March of 1952, a message is written in the bulletin that the work was complete and all apartments were rented. The building was now ready to sell.

In the meantime, the vestry, anticipating a new rector, bought a home at 1119 Adam Street, with the intention of making this the rectory. However, two problems with this situation arose. First of all, the Tinsley family of six people was too large for this home. Secondly, Bishop Kirkhoffer decided it would be best for the new rector to live in West Lafayette, so he might be closer and more accessible to the Purdue students. What did the vestry do? They bought a third home at 434 Littleton Street, West Lafayette, for the Tinsley family. It is here that Fr. Tinsley has continued to live.

So, in May of 1952, St. John's was the proud owner of four properties: the church and parish hall, the remodeled rectory with its four rented apartments on Ferry Street, a house on Adams Street, and the new rectory on Littleton Street. According to the vestry notes, the cost of remodeling the 636 Ferry Street property was over the \$5,000 limit, and \$1,000 of additional monies were granted for this use. On June 28, this property was sold to Louis H. Pearlman for the total sum of \$15,000, through the Shook Real Estate Agency. Next, the vestry sold the property on Adams Street, on contract, to Hazel B. Hanson. To say the vestry, with all this real estate, and trying to find a new rector, had their hands full in 1952 is an understatement! But, the time came when a very happy message from the vestry to the congregation was printed in the bulletin on June 29, 1952: "The parish is finally out of the real estate business. For a time this month we had three properties..."

Fr. Tinsley came to St. John's as a young man full of energy and ideas. His tenure saw the installation of the hospitality hour, which was a time for fellowship between services. This practice continues today. Fr. Tinsley also took one Sunday a year for a special evening service to recognize the accomplishments of the firefighters and crime fighters, including the FBI, city, county, and state police, and their families. This was a service which the community at large looked forward to with great anticipation, and is remembered by the participants yet today.

It was the custom in Lexington, Kentucky to bless the hunt on St. Hubert's Day, a ceremony which began centuries ago in England. This tradition had been adopted by the local fox hunt at Romney, Indiana, called Romsell Hunt Club (now Foxton Farms). It was headed by Professor Emmanuel Weiler, Dean of the Krannert School of Business at



Kirkhoffer

Purdue. Fr. Tinsley would bless the hounds, the huntsmen, and the fox before the Stirrup Cup was passed. Fr. Tinsley greatly enjoyed these two very special events.

Another of Fr. Ben's innovations was the Agape Breakfast. After the 8:00 a.m. service on Sunday morning, anyone interested in participating could share in a breakfast in the kitchen. Each person would take a turn preparing a light breakfast, then, as they joined together for food for the body, they enjoyed a conversation which proved to be food for the mind. Fr. Ben would ask a leading question and the discussion would be off and running. If it began to wane, he always had a way of adding fuel to the fire in order to have a most meaningful debate. This Agape Breakfast began with four or five participating, but it wasn't long before the kitchen was overflowing. This was Fr. Ben's greatest hour.

Fr. Tinsley also encouraged the establishment of neighborhood groups. The parish was so spread out over the county and surrounding areas that in order to promote a feeling of belonging, it was decided to divide the parish into groups according to areas. In this way, people could help their "neighbor" with anything from spiritual to physical needs. This is a plan which has had its ups and downs as far as success is concerned; however, the idea is quite good. The neighborhood groups were in existence for a long while, sometimes being active, and then being dormant again.

If you ask the congregation what they remember about Fr. Ben during his early years at St. John's, many will say the visitations. He ranked this as one of his top priorities, and the result was quite successful. The church enjoyed tremendous growth during this period, increasing the membership twofold by the end of his first five years. He would visit new parishioners as well as old. He frequently brought his wife or one of his four children.

On May 27, 1953 the first of many vesper services was held at the Columbian Park Memorial Island. Each week throughout the summer months, the churches of Lafayette rotated the responsibility for a service, which would consist of hymns, prayers, readings, a short lesson, and sometimes an anthem sung by the choir of the host church. St. John's had the honor of being the church in charge of the first service. These evening vesper services went on for many years -- until the late 60's. There are several people today who remember being involved in these services, since many times they were actually conducted by the various youth organizations of each church. I have many fond memories of my own children, as well as those from other families, standing on the stage reciting their parts, even when the clouds burst and rain poured down.

In April of 1953, Fr. Ben and Rabbi Milton Richman of Temple Israel exchanged pulpits and delivered sermons on opposite Sundays with both congregations present. The first Sunday St. John's went to the Temple, and the second Sunday the Temple came to St. John's. A note from Fr. Tinsley in the bulletin states..."we had a grand experience in neighborly friendliness. America can be great and strong as long as we have unity and harmony among our peoples. Unity does not mean uniformity. There can be diversity without division."

During this year of 1953, the vestry began to do some serious planning towards enlarging the parish house. The Sunday schools were terribly over crowded, the kitchen was inadequate, and generally the church was too small.

In February, 1954, an item of interest is found in the vestry minutes where it records the donation of 100 shares of National Homes stock, sold for \$5,000. This was 9 points above the market price upon receipt of stock and considered a great return.

In March, 1954, the vestry records the following recommendation by Mr. C. Heinmiller, then chairman of the Building Committee: "It was proposed that a three story building, 50' x 36', of haydite block, non-fireproof construction, to cost \$60,000, be erected on the land immediately west of, and adjoining, the parish house, and, on further discussion it was indicated that a small chapel to be on the ground floor of this addition should be fireproofed..." The minutes of the Building Committee included a recommendation that Mr. Heinmiller be empowered to make preliminary studies of the church at \$2.50 per hour, not to exceed \$300.00, and that he be empowered to draw up plans for the building for a fee of 3% of the cost of the project - one half of that fee to be a contribution made by him to the Building Fund - and that if this recommendation were to be adopted, that he be replaced on the Building Committee by another person. These recommendations were accepted.

The parish then began a Building Fund Campaign which proved to be quite successful. Senior Warden Joe Sicer's Christmas letter of 1954 begins, "Our greetings this Christmas are really glorious ones because, as you know, we have just completed the most successful building fund campaign. The plans are to start the addition to the parish house as soon as possible." This was accomplished, in part, by the Wells Organization, a paid fund-raising organization. They directed a campaign which simultaneously raised money for the operating budget and the building fund. This was a three year campaign, which cost St. John's \$4,000 plus \$1,500 in additional expenses, with a goal of \$100,000 set for the campaign.

With that, the parish looked forward to the Christmas celebration, followed by the construction of the new parish house. All was going according to plan. December 24th, the eve of Christ's celebrated birth, the sexton walked into the sanctuary and found parts of the ceiling on the floor where it had fallen in the night. The year before the church had been re-roofed. However, due to the leaks in the old roof, some of the plaster had fallen. The church was condemned and closed immediately. The vestry authorized the Building Committee to proceed with the repairs at once.

Accordingly, a contract was let for the removal of all the old plaster, and the installation of a new plastered ceiling, much lighter in weight than the old one. Since the church had to be closed for these alterations, the Committee decided to proceed with other repairs and changes rather than close the church again later. Such items as new lighting fixtures, cutting a larger door from the church to the parish hall, reinforcing the present floor, and installing a Flexotile floor, plus redecorating, were completed. This work was finished for an approximate cost of \$15,000.

So what happened to the worship service? It went on, as planned, for two months at Duncan Hall. The rector kept his office at the parish house, and the services were held down the street -- quite inconvenient, but workable.

February 20, 1955, our Bishop, the Rt. Rev. Richard Kirchoffer officiated at a service dedicating the remodeled sanctuary. The parish moved back into their church, and immediately began work on enlarging the parish hall. This was completed and consecrated on Sunday afternoon December 11, 1955.

The Building Committee consisted of Robert Miller, Ernest Schaible, Allen Burdick, Walter Timmis, Clarence Heinmiller (Building Fund treasurer), and Burr S. Swezey. Edward and Richard Priest were on hand daily to do whatever was asked. Mrs. Gertrude Wiselogel, Mrs. Eleanor Timmis, Mrs. Mary Sicer, and Mrs. Mildred Memmering were the Decorating Committee. A gift from the Women's Guild of \$3,000 was given for the beautiful furnishings in the Bishop's Parlor and lounge and for the alterations in the kitchen. Mr. E.W. Memmering donated the steel door and frame for the vault in the secretary's office, and Mr. Claude Draper furnished his services free of charge for surveying the property. All this work, of course, was made possible by the generous donations and pledges of the members and friends of St. John's Church. The contract was let to Kemmer Construction Company, at a cost of \$69,475. The furnishings donated and purchased cost approximately \$11,525. Total cost of the new building, plus the remodeling of the sanctuary, plus the new furnishings, was an approximate total of \$99,000.

During the Lenten season of 1956, some of the parishioners thought it would be appropriate, considering the renovation of the church, to "dress-up" the rector. Prior to this, the rectors had always worn a robe and simple stole around the neck, using the various liturgical colors. Now there was a movement for the use of vestments. Therefore, the vestry decided to rent vestments for the Easter 8:00 a.m. service on a trial basis. The Altar Guild and members of the church felt it added a great deal to the dignity of the service, and eventually the vestments were bought. Today, vestments are a part of every service, and would be greatly missed if discontinued.

In May of 1957, Fr. Tinsley announced to the vestry that, as a result of a decision made at the Diocesan Convention held at Evansville the month before, it was now permitted for the vestry to have fifteen members instead of the previous nine. It was decided at a special parish meeting on May 26 that six men be added to the vestry roll.

Prior to 1957, the monies were collected, counted, banked, and spent by the treasurer. This was the habit of most churches in the diocese at this time and was not questioned. Then the diocese passed Canon 17, Section 10, which read: "The vestry shall, through a committee, of which the Parish Treasurer shall not be a member, at the close of services, count all offerings received, make a record thereof, and attest the same; the Parish Treasurer, or someone acting by his authority, shall give a receipt to the Committee for such offerings and receipts." This is the beginning of the system which we continue to use today. There is an assistant treasurer, who fills in when the treasurer is unable to write checks, etc., an Offering Committee which collects, counts, and deposits collections, and a Tabulating Committee which records pledges and contributions, and then sends out quarterly statements. The main difference between the process established in 1957 and today's operation is the gender of the workers. When the vestry decided upon this plan in 1957, it was stated that these people must come from "a select list of male communicants." Today, men and women alike work in all areas of this process. Mrs. Jane Brand has been the tabulating secretary for many years and Becky Britt is currently the treasurer.

April, 1958 saw the development of the Parish Cabinet - which was a creation of the vestry. Fr. Tinsley was covered over with organizational duties at the church, as well as at the Canterbury House in West Lafayette. Therefore, the Cabinet was developed to relieve him of these duties and oversee the running of many parish functions. The

Cabinet consisted of 12 members, 6 men and 6 women, who each served a three year term on a rotating basis. The rector and senior warden served as ex-officio members. The Cabinet worked diligently to co-ordinate the parish life, and was quite successful; the minutes of their meetings are interesting reading. This organization existed from 1958-1986, when it was decided to abolish the Cabinet and re-organize the vestry duties.

On June 1, 1958 Rev. David E. Merryman accepted the newly established position of curate at St. John's Church. David was from Huntington, Indiana, a graduate of DePauw University and the Episcopal Seminary in Cambridge, Massachusetts. David was ordained to the diaconate at St. Andrew's in Greencastle, and six months later, on December 27, 1958, he was ordained to the priesthood by the Rt. Rev. Richard Kirchoffer, Bishop of the Diocese of Indianapolis at St. John's Church in Lafayette. It was a beautiful day in David's life and one that is not to be forgotten by the parish.

Though his stay at St. John's was relatively short, his impression on the church was lasting. He saw need here, and like a good swimmer, he plunged right in. He was instrumental in establishing and promoting the Brotherhood of St. Andrew - which was actively supported by several men from St. John's and the Chapel of Good Shepherd. (Prior to this, the group had been referred to as the Canterbury Club - and then "House".) The Brotherhood of St. Andrew was a short-lived group - a total of about three to four years. But it was quite active during the time that David Merryman and Mr. W.G. Little, the Brotherhood director, were in charge. The members met every Wednesday evening for Holy Eucharist, as they were a group devoted to prayer, evangelism, and visitation of the sick and housebound. During those years, they also "prayerfully undertook" the responsibility of regularly holding Sunday morning worship services for Episcopal families in Frankfort, Indiana. It is believed this is the first time members of St. John's Parish have sponsored a new mission.

Fr. Merryman was also quite busy with the supervision of the Sunday School, and he led a delightful adult Sunday School class with the assistance of Dr. Vanneman and Mr. Walter Timmis and Dr. R.B. Eckles. Many remember this as being a very informative class covering quite a wide range of topics.

Another of David's duties involved the Canterbury Chapel. He became a teacher to the Purdue students, and his effectiveness when speaking on theology and answering questions put by the college students was tremendous. His confirmation classes were exciting and instructive.

Then David decided it was time to move on to other places. He accepted an appointment as curate at Trinity Episcopal Church in Indianapolis, and began his duties on March 1, 1960. It was during his stay at Trinity, in May, 1964, that David was killed in an automobile accident -- a tragic conclusion to the life of a promising young man!

Sixty Hoosier Episcopal clergymen were invited to Lafayette on February 6, 1959 to spend a quiet day with the Rt. Rev. Michael Coleman, Canadian Bishop from Qu'Appelle Saskatchewan, British Columbia. Bishop Coleman agreed to add St. John's to a very pressing schedule because of his friendship with Fr. Tinsley. Coleman conducted a six-day preaching mission for all who wished to attend. Invitations were sent to all churches in both Indiana dioceses, and the response was tremendous. Bishop Coleman, a native of England, was a trained engineer before entering the ministry. He served as vicar of All Hallows Church, London, from 1938 until the church was bombed in 1943. He was diocesan missionary in Vancouver, British Columbia for six years before

being consecrated bishop of Qu'Appelle in 1950. His presence at St. John's was a high point in the life of the church, as Bishop Coleman revealed Christ to us in a new and deeper way. His charisma enveloped and helped the congregation spellbound throughout the week. His words rang in our ears for months to come as we reflected upon them. However, we were twice blessed, since Bishop Coleman came for a second teaching mission in the spring of 1967. He died of a heart attack two years later.

It was about this time that some rumblings were being made about the possibility of buying the old rectory next door. Some thought it would be good for storage, others for Sunday school, and others thought the building should be pulled down and the land used for a parking lot. It was owned by George Potter, a local businessman, and he was unwilling to sell at that time. It was also being considered to buy the house at 630 Ferry Street for the same purpose, mainly a parking lot. However, that was not to come about. It was several years before the old rectory (George Potter's property) was to be sold to St. John's.

A mission church was also being considered at this time, as it was thought that possibly the church would become so large that another church would have to be built. Of course, this has yet to come about, especially since Episcopalians are not particularly known for their evangelism. However, lots in the south part of the city, as well as those in West Lafayette, were considered. This went on for two or three years and then the idea was finally dropped.

1960 proved to be an unforgettable year. Some of the people of St. John's decided to join with the Good Shepherd Chapel and go together to the bishop asking for their own church as a mission. This process was completed, and the Church of the Good Shepherd began its mission. The situation was quite tense throughout that year, and for many thereafter. However, St. John's has continued to prosper, and Good Shepherd has continued to grow. Both churches serve a purpose, and should be commended for persevering to do God's will.

Fr. David Merryman left our parish in 1960, to be followed by Fr. Don M. Shields as our curate. As a teenager, Fr. Shields astounded the country weekly as a member of the original Quiz Kids on national radio. This was a program where teams of contestants from various schools would compete for a prize by answering difficult questions of academia. Don Shields proved to be one of the brightest, and consequently, one of the most popular of these contestants. This overabundance of brain power caused him a few problems, which he readily admitted in his usual jovial manner.

Once, when asking directions from an elderly citizen as to how he should proceed to the town of Buck Creek in order to see a parishioner, Fr. Shield was told - when only a mile from his destination - that he could not get there from where he was. In retelling the story, Fr. Shields used his great ability at relating humor to explain how "you can't get there from here." This was the way his list of humorous incidents grew, and how his popularity with the Youth Group became legend. He was into their kind of fun. Oddly, many of the older members of the church accepted his brand of "tall tales" and the seriousness of his spirituality equally well.

He was a man for all ages. He could be a bit irreverent, especially when relating the events of an Episcopal General Convention, when he maintained that the first business of the delegates was to "kick the Holy Spirit in the teeth and then get down to the body politic!" As a teacher he was able to bring the Bible alive, and held many

spirited discussions in so doing. He was rarely challenged, and almost without fail won the debate. His Sunday target at his adult class was usually Time Magazine, and the religious reporting which he found most inaccurate.

Following Fr. Shield's tenure at St. John's, which ended in 1964, he went to Chicago, where he entered the Graduate School of Theology at the University of Chicago. Eventually, he traveled to Africa, where he accepted a call to St. Monica's Mission in Mampomg Ashanti, Ghana, West Africa. There he spent two satisfying years, loving and serving his Lord, with many "devoted disciples" at his side. But the climate proved too hostile for his asthma. An attack of this life-long malady brought his life to an early end. On Palm Sunday, in April, 1970, while kneeling by his bed saying his daily prayers, death came to him. It is unfortunate for the church, and the world, that his work was shortened, but he left a colorful legacy and loving memories to those who knew him and whose lives he touched.

It is always a proud thing for a parish to have a young man prepare for the priesthood. In August, 1960 Art Hadley became a postulant for Holy Orders through the Diocese of Indianapolis. Art was a former choirboy and a faithful acolyte. He was married to Jane Ellen Kefus, and they had two children. He came to his ordination with a tremendous academic background -- degrees from Purdue University, Bexley, Harvard College, and Ball State University. Dr. Hadley became a deacon in 1963, and was

ordained a priest by Bishop John Craine in December, 1963. In 1973 Dr. Hadley returned to Purdue University as a professor of psychology, and served St. John's and stipendiary capacity for several years. He was given a housing allowance, and during Tinsley and Fr. Potter he was given an interim priest's pay. Art Hadley proved to be of extreme help in supporting the congregation through the trying days of transition from 1975 to 1978. He left Lafayette in 1979 and



Craine in December, 1963. University as a professor of the Lafayette area in a non-During that time he was the two months between Fr. interim priest's pay. Art in supporting the of transition from 1975 to served as Canon to the

Ordinary in Erie, Pennsylvania from 1979-1984. He presently lives in Missouri.

Craine

1979-1984. He presently lives

For twenty-three years, Mr. J. Dwight O'Ferrall served honestly and conscientiously, and gave freely of his time. As he retired in 1961 the parish gathered to express their heartfelt thanks to Dwight, knowing that the record of his service would be an inspiration to present and future parishioners of St. John's.

Much of the vestry minutes of 1961 is devoted to an offer by Mr. George Potter to sell the two properties on Ferry Street to the east of the church - and the heating plant behind the first one, to St. John's. He approached the vestry with the asking price of \$70,000 and would not budge from this point. The vestry reluctantly turned down the offer, after much discussion. They could not stretch the budget past \$40,000. According to Canon Law, a parish may not borrow more than 120% of its annual income. Again, the talk of buying the original rectory, which Mr. Potter owned, was dropped.

In the spring of 1963, Mrs. Rochester Baird called Junior Warden Mr. Walter Wade, and related her concern about the condition of the church building. At her request, Mr. Wade obtained quotations for repairs, painting of the steeple, gilding the cross, putting up new lightening rods, and the painting of all metal and wood surfaces on the outside of the church building. Mrs. Baird then presented Mr. Wade with a check for

\$15,000 to cover all of the above work. The parish of St. John's deeply appreciated this most generous gift.

In June, 1964 Fr. Shields left the parish and went to Chicago for study, leaving us without a curate. Rev. Lawrence Crumb, who was then curate at the church of St. John the Evangelist in Elkhart, accepted our call and began his duties at St. John's on September 1, 1964.

Fr. Crumb was born in Palo Alto, California on May 19, 1937, the son of Fred Wells Crumb and Esther Carol Nelson. He received his Bachelor of Arts degree from Pomona College in 1958, graduating Magna Cum Laude. From Nashota House in Wisconsin he received his bachelor of divinity in 1961 and a master of arts from Wisconsin University in 1967. He returned to Nashota House for his master of sacred theology in 1973. He became a deacon in September of 1961 and was ordained a priest in June of 1962 by Bishop Corrigan.

His efforts at St. John's were largely centered around the ministry of music. He was a great asset to the music program, as he recruited and directed all the choirs. His last Sunday at St. John's was May 30, 1965. Three years later he married Ellen Adele Locke and they had one child.

One of the events which the parishioners of all ages looked forward to was the annual Feast of Lights service. This was held at the time of Epiphany, and was followed by the Twelfth-Night cake party in the parish house. The service in the church was a great missionary worship service, designed to remind us of our obligation to show forth Christ our Savior to the pagan world. The Twelfth-Night cake is cut after the reading of the old English poem which explains the traditional meaning of the charms baked into the cake. Due to lack of interest, this feast was eventually eliminated - but not forgotten. Someday, I am sure, this tradition will be resurrected to the glee of adults and children alike as they gather to eat the cake of fellowship.

Following on the heels of Fr. Crumb's departure on May 30, 1965 came Rev. Marcus Lucas, who came to us from the Episcopal Church in Centralia, Illinois. He began his duties at St. John's on September 1, 1965. However, housing was a part of his contract, so the vestry had to find him a house. It was found in Highland Park at 621 Owen Street and bought from Mrs. J. Hogan for \$18,000, with the vestry taking possession on August 6, 1965. The monies needed for payment of this new piece of property came from an interest-free loan from the St. John's Trust Fund, which was located at the Trust Department of the Lafayette National Bank. This loan was repaid at the rate of \$75.00 per month for a period of five years.

Fr. Lucas began by directing the choir and the ministry of music experienced a fantastic renewal. The quality of the choir under the guidance of Fr. Lucas became a beautiful blending of sound. However, into this paradise of music came a major problem. The organ had been purchased in 1890 and the Pilcher Organ Company had, since that time, ceased to exist. The organ was beyond repair, according to the "experts" and nothing could be done except buy a new one.

So now the vestry must go to the parish, hat in hand, and request the need for \$45,000 - \$20,000 for the new second parsonage, and \$25,000 for a new organ. In response to this appeal, once again Mrs. Rochester Baird came to St. John's' rescue. As a memorial to her brother, Mr. Edward Ross, Mrs. Baird gave the church the Wicks Organ

which now stands in the sanctuary. More about this new organ has been written in the chapter on “Ministry of Music.”

An event of extreme historical importance occurred early in the new year of 1966. For the first time since the Reformation, which began in 1517 when Martin Luther nailed ninety-five grievances to the door of his parish church, the Roman Catholics and Protestants were allowed to worship together with the approval of the bishops and the Vatican. Prior to this, Roman Catholics were not allowed to enter any place of worship other than those of the Catholic Church. However, on Thursday, January 20, 1966, the Roman Catholics and Protestants of this territory joined together in worship at St. John’s Church. It was a non-denominational service with all faiths participating. This was to be the first of eight services in eight different churches in observance of the Octave of Christian Unity. It was a great step forward in Christian fellowship, and broke the barriers which promoted distrust and misunderstanding between faiths. Praise God.

In the 1960's many events of national as well as local importance happened. President John F. Kennedy was assassinated while campaigning for his second term in the presidency. On April 4, 1968 Rev. Martin Luther King, Jr. civil rights leader, was assassinated. The Vietnam “Police Action” which had begun in the late 50's with a few “advisors” escalated in the 60's and became the farce of the decade. American young people responded by demonstrating against the war. Campus riots were quite common. However, none were quite as violent as the day the National Guard opened fire on unarmed students at Kent State University, killing and injuring several. Drug abuse increased and violence became a daily event as reported in the newspapers. It was an extremely turbulent time.

How did all this upheaval affect St. John’s Parish? Memorial services for President Kennedy and Sir Winston Churchill were given and heavily attended. However, attendance, overall, began to drop off. This was probably due to three things. First, the habit of “church-going” gradually became unfashionable. What was once thought to be very important on a resume became unimportant. Secondly, the general feeling of despair and rebellion precluded many young people from continuing their Christian education which had been started by their parents. Thirdly, there was an internal strife within St. John’s which was eventually to bring about a split in the church, causing the formation of the Church of the Good Shepherd Mission. These three items caused a rapid decrease in the attendance and membership at St. John’s. The steady increase in membership which the church enjoyed during the 50's and early 60's reversed itself. In one year the average attendance dropped 196 people from the previous year. The vestry discussed with Fr. Tinsley a plan of action to counteract this trend. Two thoughts were primarily expressed. First, the vestry should go to the individual members of the church and try to inspire them with the need for evangelism. In other words, the congregation should attempt to enlarge the membership through witnessing to their friends and neighbors. The second thought was to hire a Captain of the Salvation Army to interest those who were unchurched to attend, and eventually join the church. Episcopalians have never been strong on evangelism, so the idea of the members witnessing to their neighbors was never seriously considered; that is a sad admission to make. The vestry passed a motion to retain Chaplain Bruce Foster, from Canada, for a period of four weeks of service for the purpose of summer evangelism. So Bruce came to Lafayette, worked his heart out, went back to Canada, and St. John’s’ numbers were no

better. However, those who knew Bruce knew that their lives had been enriched by his presence.

For the 1967-68 Annual Pledge Campaign, the vestry hired Kirby/Smith Associates to administer the program. Pledges for the previous year totaled \$38,477. The pledge total after this campaign was \$44,711. However, the fee for Kirby/Smith, and other expenses, totaled \$4,801.51, shrinking the increase to only \$433.00. It was a disappointment, but worth a try.

During the turbulent time of the sixties, it was felt throughout the congregation that communication between members was extremely poor. This could have been the root of some misunderstanding of the time. It was suggested to the vestry that a church paper, mailed twice a month, would be an excellent tool for communication. In 1967 the newsletter, on a regular basis, was begun. The idea caught on, and has now become part of the tradition of St. John's. Today the paper is published and mailed once a month, and has been christened *THE EAGLE*, because the eagle is the symbol of St. John the Evangelist.

When the 1928 Book of Common Prayer was adopted by the Episcopal Church, much uproar was heard from all parts of the nation. Some members of the church went so far as to leave the church because they felt a sacrilege had been committed. Fr. Tinsley, remembering this piece of history, placed the following announcement in *THE EAGLE* as the Anglican Church began the process of re-wording the Prayer Book again. This article is found in the March 11, 1968 edition:

"The trial use of the experimental liturgy is an important spiritual experience for us all. We are very grateful for the patience, tolerance, and understanding of the congregation in adjusting to the trial use of the service throughout Lent. Do remember that we do not have a congregational form of government. We are a part of the one Holy Catholic Apostolic Church. Decisions are not made by individuals or local congregations in our church, but we are expected to be loyal to the House of Bishops and the Deputies of the General Convention, and to support them in their decisions. Each communicant will be given an opportunity to make his reaction known, and to make suggestions about the experimental liturgy."

Thus began a long struggle throughout the Anglican Church. It was not until 1977 that St. John's totally converted to the new Book of Common Prayer -- however, there were many trial periods during those ten years. Today, there are still congregations within the Anglican Church which have not adopted this book. I find the following historical piece quite appropriate:

Trouble was anticipated when the New Liturgy was to be introduced into St. Giles, but no one guessed how violent it would be.

The Bishop, accompanied by the Dean, appeared with the detested book. The Dean had hardly begun reading when a She-Zealot stood up.

"Traitor" says she, and wished him "the colic."

"Dost dare say Mass in lug (language)" cried an indignant matron. And when a boy murmured "Amen" she boxed his ears for interrupting (that is, taking part).

The congregation rose en masse. Jenny Geddes heaved her stool at the Bishop and struggled to hit the Dean in the face with her Bible. Both clerics escaped her aim, but were driven from the Church by the wrathful people.

This true story concerns the introduction of a new Prayer Book into Scotland in 1637. Fortunately, this scene was never repeated at St. John's.

In 1969 Joe W. Sicer was licensed by Bishop John Craine as St. John's' first of many lay Chalice Administrators.

In 1970 we were pleased to have Sister Ann Wilson, Church Army, Canada, serving an internship for the summer. Sister Ann was highly capable, cheerful, and dedicated in her work, and was a pleasure to have in the parish family.

The church was air-conditioned in 1968 by Jess Korschot and Son for approximately \$8,000.

On May 23, 1970 Dr. Warren Hansen, member of St. John's Church, was presented by Fr. Tinsley to the Bishop of Chicago, acting for the Indianapolis Bishop, for ordination as deacon at St. James Cathedral. Dr. Hansen was an active member, and after his ordination came back to St. John's where he became Fr. Tinsley's assistant. He would offer mass on Wednesday and Friday, with a folk mass offered on Saturday. Dr. Hansen remained with us until July 30, 1972, at which time he accepted a call as vicar at Neosho, Missouri.

About this same time the Sunday school seemed to be in danger of extinction due to poor attendance. Acting on a suggestion from the parish, the vestry began searching for a Christian Education director who would work with children seventeen and under. On September 8, 1971 such a person began his ministry at St. John's by addressing the parish from the pulpit. His sermon concerned the act of faith, for which the parish brought him to Lafayette from Georgia, and what to do with it now that he was a member of the staff. Captain Ervin Faulkenberry was a man of action and he started new programs for the youth almost immediately. Captain Faulkenberry brought with him a wife, Emily, and three children, Pam, Carl, and Phillip. When the rental agreement on the Owen Street house was completed the Faulkenberrys moved into it, so the house was once again being occupied by a staff member rather than a tenant.

By 1972 the membership of St. John's had shrunk to 300 family units with only 125 of these pledging. The financial crisis in which the church found itself was compounded by the national "recession" which was grasping the country. By the year 1974 the unemployment rate was as high as during the "Great Depression" of the 30's. Somehow, the church hung onto life. The vestry, although some may say otherwise, did the best they knew how with what little resources they had at their disposal. Progress was slow, but the debts never put the church under. However, I am quite certain there were many anxious moments.

1972 brought another monumental change to the spiritual life of St. John's. James Marciniak was the acolyte director at that time and he reported at the annual parish meeting that girls had been added to the list of acolytes. On October 8 of that year Miss Kay Kessen was the first girl to walk in the procession of acolytes. She carried the church flag. After the walls did not cave in, the congregation gradually accepted this "intrusion" and today many laugh at their own feelings of the time. It makes me wonder if Kay had any idea of what a huge step she was taking as she walked down the center aisle that Sunday morning so many years ago.

Again, in August of 1972 Mrs. Eleanor Baird came to St. John's' rescue by starting a trust fund of \$25,000 for the sole purpose of "preserving the church." The income from this trust was to be used for repairs and maintenance only.

Joshua Thomas Moore and John Wraight, both sons of this parish, accepted positions of leadership in the church during 1974. First, Joshua was selected as a member of the Church Army Training Class and was trained as a Lay Minister at the General Seminary in New York City. Then John applied for acceptance into seminary as an ordained priest.

1973 was a dull year for vestry minutes. The attendance was slipping, there were many who were not happy with the clergy and felt dissatisfied with parish life. However, the Sunday School was going strong and actually many positive contributions to the community were taking place. It was at this time that the parish began working more closely with the Lafayette Urban Ministry. They accepted the responsibility of a food pantry four months of the year, and chapel services at Home Hospital were continuing.

The major talk of congregations across the nation centered on the ordination of women. It was a subject which was the cause of many heated discussions, and most people had a very definite opinion. This was a subject which would rage on for a number of years but, in the end, women did become priests. On Sunday, September 25, 1988, I opened my morning paper and read that Massachusetts now has a female bishop. But, that is jumping ahead, so I will leave that story to be told by the next author in the year 2037!

In 1974 some major structural problems to the church building were beginning to surface. Mr. P.E. Soneson, Registered Professional Engineer, was employed to inspect the building and report on his findings to the vestry. Mr. Soneson recommended the following:

- 1) Double the rafters in the attic
- 2) Install two lines of purlins - which are supports going from end to end
- 3) Add steel members
- 4) Install horizontal ties and cables on trusses
- 5) Improve means of getting into the attic
- 6) Repair of junctures between the church and other buildings

Mr. Soneson also submitted the following opinion:

“In a building of this age, and constructed in this manner, there is no way to avoid the effects of heat and humidity on wood parts, and the expansion and contraction of masonry walls, as well as slight settlements that may be unequal.

“To accomplish the above will require a careful contract with some reliable builder who will be careful and considerate of your aging structure, and still not charge too much.

“A ‘Monticello’ tornado some spring could settle the question of trying to save an old building versus the erection of a new one on a larger lot. Some future period will see a new church for you, but right now the old one will serve if these corrections are made and the forces of nature remain favorable.”

Being interested in history, and somewhat of an antique myself, I am so glad the vestry decided to repair the building that year and not replace it with a new structure. There is a lot to be said for one’s past, be it good or not so good. The repairs were made by General Builders of Lafayette for a total cost of \$6,320. At the same time \$7,000 was spent to repair the Owen Street house. Stocks were cashed in to pay for this.

In 1973 Fr. Arthur Hadley, former parishioner, came back to St. John's to assist Fr. Tinsley.

In June, 1976 the vestry approved Leslie Fairfield as a candidate for holy orders. Les was ordained in Pittsburgh on June 5, 1982. At that time he was associate dean of Trinity Episcopal School of Ministry in Pittsburgh, and teaching church history and Greek at the school. Les was married and had four children.

In October, 1976 Fr. Ben Tinsley announced his retirement and read the following letter:

“As the rector of St. John's Episcopal Church I would like to accept your offer of naming me Rector-Emeritus with life-time use of the 434 Littleton Street property with maintenance and utilities paid by the Vestry for both my wife and myself.

“I hereby announce my retirement as Rector, effective on June 30, 1977, and my acceptance as Rector-Emeritus effective July 1, 1977.”

Fr. Tinsley continued as rector emeritus of St. John's Church and although his wife passed away in 1980, he continued to live in the house on Littleton. Fr. Ben assisted Fr. Potter with mass and did some visitations until 1979 when he stopped all duties at the church. However, that does not mean he dropped out of parish life. He continued to attend mass regularly, participated in the enjoyment of eating with St. Brigid's Guild, and could be seen at most parish functions, such as the church picnics and holy day celebrations. Fr. Ben continued to ask questions of his people, which caused them to pause and ponder as he smiled at them with that knowing look which says, “I have stumped you this time.” Although Fr. Ben's body was stooped, and his legs not quite as strong, his love for his Lord was as bright and vital as it was when he came to Lafayette thirty-five years ago.



Tinsley at retirement

Fr. Tinsley, who became the 22nd rector of St. John's, saw the congregation grow from just over 200 family units to over 350. This figure was to shrink in the late 60's and early 70's. However, there was a resurgence of interest, and by the time he retired, there were 297 family units on the roll. Fr. Tinsley was quoted in the Journal and Courier as follows: “I guess my greatest pleasure, while serving St. John's came in 1957 when we prepared fifty souls for confirmation. That was a thrilling experience.”

Fr. Tinsley was active in community affairs during his pastorate. He was president of the County Council of Churches, the County Ministerial Association, the Service Agencies Group, and was chairman of the Tippecanoe County Chapter of the American Red Cross. He was also chairman of the Diocesan Ministry of Higher Education, served on the board of the Episcopal Community Center in Indianapolis, and was dean of the North-west Deanery of the diocese.

Jack C Potter ***1977-1982***

Jack C Potter was the only Indiana-born rector St. John's has ever had. He was born in Union City on March 15, 1936, the son of James Clarence and Mary Henrietta Miles Potter. He has one older sister.

Fr. Potter received his Bachelor of Arts degree in 1958 from Hanover College. A classmate of his was Joan Mary White, who hailed from Stratford, Ontario, Canada. Jack firmly believed that the very best time to do anything was now, so he persuaded Joan to become Mrs. Potter that same year, on August 15, 1957. They both graduated the following spring -- Joan earning Phi Beta Kappa honors - an incredible achievement. Jack continued his studies and received a Master of Arts degree in 1960 from the University of Delaware. Following this he attended Bexley Episcopal Seminary, obtaining a bachelor of divinity in 1965. He was ordained a deacon in June, 1965, and a priest in December, 1965 by Bishop DeWitt.



Potter

From 1965 until 1972 the Potter family served several parishes. The year 1965-66 Fr. Potter was curate at Grock Church in Providence, Rhode Island, doing inter-city work with the local youth; during 1966-67 he was assistant rector at St. Mary's in Andover, Pennsylvania. From there, he traveled to the Church of the Redeemer in Cincinnati, Ohio, where he was associate rector. In 1969 Jack C Potter came back to Indiana - to St. John's Church in Crawfordsville. But, in 1972 he had to announce to the Crawfordsville parish that he had accepted a position on Bishop John Craine's staff as Director of Programs and Canon to the Ordinary. This position he held until 1977.

When Canon Potter was asked to fill the vacancy as rector of St. John's in Lafayette, he was quite surprised. The position was not one of great enticement for several reasons, chief of which was the very real difficulty of filling the shoes of any long-term priest. Fr. Tinsley had been rector for 25 years, and the parish had become quite accustomed to doing things as they saw fit. Also, there was the continuing problem with the Purdue Campus Ministry -- long-standing disagreements which had never quite been solved. Canon Potter was not a new face to the people of St. John's since he had had many dealings with the former rector and the congregation over such matters as the new prayer book, which was available but not in use in this parish.

Canon Potter decided to accept the position with the idea that he would be a type of "interim priest" - one who guides the parish through the transitional period and over the rough spots. He also saw his task as moving the church into the mainstream of diocesan life. He felt obligated to help the congregation discover a place for social ministry in the Lafayette community.

Jack and Joan Potter brought their five children to this parish under troubled circumstances on August 1, 1977. But if, when he arrived, Jack had to meet the full force of angry minds, the congregation also had to meet the full force of his sermons, and they were not prepared for this. For the Good Lord had given Jack a magnificent voice and a genius for preaching. And, of course, his sermons were unique because he did not preach. He never talked down to us, he talked with us. He stood in the pulpit and discussed the lessons or the gospel, and he tied each sermon into the private struggles of each of the parishioners. This was a new experience for the people of St. John's in recent

years, and it proved to be a source of learning and growth. It gave the parish a focus, and understanding of one another began to slowly blossom.

In 1979 the new prayer books were unpacked and put in the pew to replace the "green books" which were "trial" books of the new liturgy. Two hundred of these books had been ordered in April, and received in May of that year (1977) and were financed by Dr. and Mrs. James Hull in memory of their mothers. When Canon Potter came in September he was patient and thorough with the conversion of the congregation from old to new books. He gave over some sermon time to instruction on the new prayer book, and it was a time of exciting growth.

During this period two other ideas were beginning to take shape. St. John's Episcopal Church was added to the historical register, proclaiming it an historical landmark as the oldest existing church building in Lafayette. At the same time, renewed interest in the Potter property next door began to resurge. Mr. Wesley Shook and Dr. E.L. VanBuskirk were instrumental in both of these projects as they dealt with Mr. George Potter.

Another of Canon Potter's early introductions was that of licensed lay readers during the Sunday services. He also increased the number of licensed chalice administrators in the parish, which was made more remarkable by its inclusion of women for the first time in local history. Morning Prayer services were begun on a daily basis and the Eucharist two or three times each week. At one of these services, on Wednesday mornings, Fr. Tinsley officiated, and continued to do so until Fr. Potter left St. John's.

With such a large family, the Owen Street property was too small for the Potters. Consequently, it was sold for \$38,000 and a housing allowance paid to the Potters in lieu of a rectory.

1978 was an extremely busy year for the parish and its rector. The bell tower was beginning to crumble and much of the stucco was chipping away. The church needed to be painted, and the organ pipes needed to be cleaned. Kettlehut Construction Company submitted an itemized estimate of cost, including: removal and replacement of stone coping on the bell tower and south end of the building, replacement of louvers in the tower, removal of all stucco on the south, east, and west elevations of the building, relathe and stucco these areas, cement and plaster inside of the tower, paint new stucco, windows, doors, and wood trim on south, east, and west walls, and remove walls of the sanctuary and relathe and plaster the walls. This does not include any interior painting, furniture removal, or plastering the ceiling. The total estimated cost was \$267,276. What were we going to do? So much money and such a small congregation.

As the vestry and parish were contemplating the next move, the building decided its own fate. One Sunday morning in the spring of 1978 stones from the tower crumbled down and landed on top of a pick-up truck stopped for the red light at the corner of 6th and Ferry Streets. The money was raised to repair the tower with what was, for us, remarkable speed. In the course of the repair it was learned that the tower was not to be as costly as originally planned, and the repairs were lowered to \$100,000. This allowed for more repair inside the sanctuary, including the removal of the reredos and the wainscoting and the refinishing of our beautiful altar.

During this time of repair, the parish hall served as the church - with a little cramping, but more convenient than moving out of the building altogether. However,

there was a sigh of relief from everyone when the congregation was allowed to move back to our familiar pews, even though the work had not yet been completed.

A memorial gift in memory of Grace Kidd was presented to the congregation in the form of an Advent Wreath. It was to be permanently hung from a beam above the step in the nave and it was beautiful there. But, it had a major problem, the acolytes couldn't reach it to light the candles. So, after much frustration, the Altar Guild had it moved to the left corner of the aspe for convenience. This beautiful wreath was designed by James Bodenmiller and was a welcome addition to the newly remodeled church.

Another memorial gift, in memory of Alice Kline, was given by Alice and James Mundell. A garden setting on the east side of the church, between the old rectory and the church building was to be designed. It was to be a usable garden for the community - almost a cloister in nature, with the inclusion of a privacy fence between the two properties. Kohler Bros. Nursery was hired to help design, plant, and work the garden. This appears to be the second of three stages of the project started in 1950 by Rev. Reese Thornton, but I wonder if the parish was aware of this fact at that time.

In 1979 Fr. Art Hadley, a long time non-stipendiary assistant priest under Fr. Tinsley, later helping where he could during the interim period, and a close friend and helper of Canon Potter, ended his tenure at Purdue, necessitating a move to another community. On July 8, 1979 this most pious and loving man who had served St. John's with such grace and commitment, presented his last sermon. Afterwards, a great reception was held as goodbyes and best wishes were exchanged.

Nancy Tiederman, a member of St. John's, was asked by Fr. Potter to be a professional lay worker. Since Captain Faulkenberry had left two years before this, there had not been a Christian Education Director on the staff, and now that Fr. Hadley was leaving, the load on Fr. Potter was greatly increased. Therefore, the vestry gave permission for such an appointment. Nancy's other duties included covering the office on Monday mornings, making calls, and generally being Canon Potter's "right-hand assistant." She was hired for a 15-30 hour week at \$3.00/hr. plus her mileage and out of pocket expenses. Nancy had come to St. John's with her husband and three children in 1978. She was previously active in the parish life of her church at Stillwater, Oklahoma, and had moved to Lafayette when her husband took a position at Purdue. She had a Master of Arts degree, plus one year at Sewanee in a program to train perpetual deacons and professional lay workers.

Then, in December, 1979, Nancy spoke to the vestry of her desire for ordination to the perpetual diaconate. Her petition was circulated and eventually, over the next several days, a majority of the vestry signed it. At this same vestry meeting Canon Potter informed the vestry of his decision to begin an active search for a curate for St. John's, a decision which had been approved several months prior. Jack sought assistance from the diocese, thereby becoming one of five congregations in the diocese participating in the newly formed "Training in Ministry" Program, which was part of the Venture in Mission Program. Under this program Deacon Cameron Miller came to St. John's on June 29, 1980. Funding from the diocese amounted to \$13,000 for two years, with St. John's contributing \$10,000 each year. This term was for two years and ended June 30, 1982 when Cam went to Indianapolis to serve the parish of St. Matthew's as rector.

When asked about his thoughts on Cam Miller, Fr. Potter said: "During Cam's tenure a very active youth program was reinstated, along with a program for young

adults. Cam also provided a kind of marvelous balance that lifted my spirits and helped me be, I think, far more productive than I had been prior to his coming. He provided a sense of perspective, and a freshness which helped counteract any negativism." Cam was ordained to the priesthood on March 21, 1981 at St. John's Church.

One of the last events, and yet one of the most memorable during Cam's life with the parish took place on June 11, 1982. The following announcement was placed in *THE EAGLE*, and I feel it is appropriate to quote Fr. Miller's words:

"It is with great joy and excitement that I announce my upcoming marriage with Katy Weeks. Many wonderful things have taken place in my life since I came to Lafayette and to St. John's, but the building of a life together with Katy is the most wonderful yet. I ask your prayers and thanksgiving for this gift of love and commitment.

"Appropriate to our feelings about family, marriage, and the wedding liturgy, we have decided on a small family service. Yet we also want our friends to share with us in the celebration of our joy and so we invite you to an extravaganza at the Purdue Hills on Friday evening, June 11, from 7 to 10 p.m. There will be an overflow of food and drink, frisbee, volleyball, music -- a miscellany of activities, or simply an opportunity to socialize with a diverse group of folk. In keeping with the kind of atmosphere we find most enjoyable, dress should be casual, and so will be the festivities.

"In more ways than you can ever know, St. John's is, and will remain, the birthplace of my adult life, and my vocation to priesthood. This place and its people are precious to me. The celebration and thanksgiving for the love that Katy and I share would not be complete without your presence. I hope you can be with us on the 11th, and I thank you for the grace that your love and support has been to be.

Much love,
Cam Miller

Several important events took place in 1980. The first of these was the introduction by Canon Potter to the vestry of establishing a columbarium in the garden previously donated by the Mundells in memory of Alice Kline. A columbarium is an area set aside for the reception of ashes following the cremation of a human body. It is a small plot of ground in which the canister can be buried. "The simplicity with which a burial is accomplished, plus the feeling that the remains are close to the parish which nurtured that person in life, can have a very positive affect in the life of the congregation," Jack Potter told the vestry. Shortly before this proposal, Mr. Charles Wiselogel, a long-time communicant of St. John's, had died, leaving a memorial fund. It was the intention of his widow, Gertrude, that these monies, plus what she added to it, be used to fund this project in his memory. Included in the garden and columbarium plans were a lych gate near the front walk and a ramp into the garden. The vestry readily adopted the proposal, and a committee was formed to investigate the feasibility of such a project from the legal standpoint as well as the need for it. By the following year, all but the ramp was completed. It was not until 1986 that this was done. Now, once again, returning to the original garden plans proposed during Fr. Thornton's tenure, with the completion of the lych gate the third and final phase of the original garden was completed = thirty-one years after conception.

This same year, Mary Jane Watson, a faithful parishioner of many years, died and left her entire estate, clothing and all, to St. John's. When the estate was liquidated and

totaled it came to about \$74,000. At the same time the vestry was deeply involved in a campaign to raise money to buy the old rectory next door, owned by the George Potter estate. With this large sum of money it was decided to use part of it for the purchase of this property for \$36,000. Thus the old rectory, which had originally been built for our first rector, Samuel Roosevelt Johnson, was renamed the Watson House. The closing date of the purchase of this property was March 26, 1981. Other monies which had been contributed for the purchase of the house were used for the first of many phases of restoration of this property. Now, in 1987, the house has had great improvements, and is a partially usable building, including an apartment upstairs, and downstairs space given over to the clothes closet and food pantry. However, it is still quite a way from being called complete. The end of this story will have to be told by the next historian who writes the book for the bicentennial.

When the vestry decided to buy this building, Canon Potter sent a letter to all vestry members to consider the future use of the Watson House. It was his suggestion that an apartment be remodeled, and a student live there in exchange for sexton duties. He also felt conference rooms and some outreach projects could be easily adapted to this building. Another suggestion was to make available an apartment for any visiting clergy.

In June, 1981 the following article appeared in *THE EAGLE*:

“Nancy Tiederman is our resident seminarian - a seminarian without a seminary, who studies “by extension.” For the past year Nancy has been a postulant for Holy Orders, seeking ordination to the Perpetual Diaconate.

“She is in the second year of a four year study course called “Education for Ministry” (EFM). It is a theological program laid out by Sewanee University and led by a trained mentor -- in this case Rev. Duff Green, rector of St. Paul’s, Columbus. The Diocese of Indianapolis underwrites half the cost of this training. Another part of Nancy’s preparation has been intensive training in the Chaplaincy Department at Methodist Hospital in Indianapolis.

“But now Mrs. Tiederman’s days of commuting are over. She has returned to residence in the St. John’s library, and Canon Potter supervises her participation in the ministry of St. John’s. She is available to the parish on Tuesday and Thursday mornings.”

One of the more significant changes which came about during Canon Potter’s tenure was the parish attitude towards outreach. This came in many forms, and none as dramatic as A.A.

Wayne Parsons was an Alcoholic Counselor at Wabash Valley Hospital. He was looking for a place where he might hold alcoholic education classes. Since he, himself, was an Episcopalian, it was natural he should approach St. John’s. Fr. Potter was enthusiastic, and Wayne organized a program which filled the church twice each week with people from St. John’s and the community. These people were anxious to know more about this addiction and how to handle it. He was certainly one of the forerunners in our present work with, and knowledge of, alcoholism, and his impact on the congregation was considerable.

This thrust out into the life of the city gave birth to other efforts, such as the community food pantry. This effort had begun in 1974 during Fr. Tinsley’s tenure. However, when the opportunity arose for St. John’s to start its own food pantry, St. John’s said “yes.” At the time, there were other food distribution centers in the city, but

it was Fr. Potter's feeling that too much "red tape" was connected with those, and that a better way for food distribution had to be found. The stocking of the shelves began, and as the people came for food they found that, instead of answering a lot of questions to be sure the need was legitimate, they only needed to give their names and addresses. This was for identification purposes so that food would be distributed to any one family only once every fourteen days. This was Fr. Potter's idea of giving freely without strings attached. This continues to be our policy today. We will do what the Lord directs us to do and the receiver will do what he chooses to do. It is a beautiful way to live your life and to treat other people. This effort was not completely organized before he left St. John's.

On May 12, 1982 Canon Potter submitted his resignation to the vestry in order to accept the position of rector of Grace Episcopal Church in Tucson, Arizona. So, on his last Sunday here, the people of St. John's faithfully promised they would conduct themselves properly - like "good Episcopalians." They would be conventional, dignified, and poised. But that was a farce which could not be sustained. As the service drew to a close the whole congregation cried bitterly and unashamedly because a man we loved was leaving.

Interim Period July, 1982 - April, 1983

The year between Canon Potter and Fr. Ardley proved to be a whirlwind of events. Originally it was thought that Fr. Miller would take the interim position at St. John's. However, he answered a call for the rectorship at St. Matthew's in Indianapolis, leaving St. John's with great sorrow on both sides, in August, 1982.

Nancy Tiederman was ordained at St. John's Church on Tuesday, September 21, 1982. She has the distinction of being the first woman ordained a deacon from St. John's parish. Bishop Edward Jones officiated, and Rev. John Eberman delivered the sermon at the ordination service.

As a deacon, Nancy could assume several of the duties of the clergy, but the need for a priest was acute. Robert Miller, senior Warden of the vestry during this period, pushed for an interim priest, and was given permission by the vestry to pursue the help of the diocese. The answer was Joseph W. Riggs, who delivered his first sermon on August 19, 1982.

Fr. Riggs was born on June 22, 1941 in Chicago to Joseph Archie and Verna Anne Christophel Riggs. On June 22, 1968 he married Betty Elaine Parsons Findley and they had three children. His education consisted of a bachelor of arts in 1963 from Oberlin College, master of social welfare in 1965 from Fordham University, and a bachelor of sacred theology in 1968. He did graduate studies at General Theological Seminary (Episcopal) and became a deacon in June of 1968, and ordained a priest by Bishop Klien in March of 1969. He was curate from 1968 to 1970 at Gethsemane Episcopal Church in Marion, then rector of St. Augustine in Gary from 1970-75. He then became the assistant



Riggs

director of Lake County Children's Home in Gary, Indiana from 1975-77. From there he moved to Indianapolis, where he was executive director of Episcopal Community Services, Inc. from 1977-80.

At that time, Fr. Riggs became quite ill, and the doctors determined he had cancer of the throat. From that time on, Fr. Riggs underwent continuous treatment, and filled pulpits whenever his health would allow. He came to St. John's with the understanding that he would help whenever he could and help he certainly did! The parish took him into its heart, and when he died in 1983 he was buried in our columbarium.

During this interim year three things stand out acutely in the vestry minutes. These are: the ever-growing involvement of St. John's and the food pantry, which is discussed in greater detail in the chapter on Outreach; the astronomical cost of repairs to the Watson House, how to finance it, and how to use the facility once it was restored; and lastly, the repairs desperately needed in the parish hall.

The Watson House was in gross need of repair. Everything from the furnace and water heater, to paint and plaster, was in need of replacement. The total estimated cost was \$162,000, to be done in a three-phase program. The vestry decided that if the parish could do much of the work this price could be decreased a great deal, and so they began Phase I of the restoration. The number one priority item was to restore the exterior to a watertight, structurally safe condition. This work was contracted to Western Waterproofing for a bid of \$58,700. In the meantime the vestry applied to Christ Church, Indianapolis, for Lilly Endowment funds which had been donated for such projects. This was turned down early in January, 1983.

Although that was a blow to the parish, good news came from another front. On January 26, 1983 the vestry voted to accept Evan Ardley's application as rector of St. John's. A call to California was placed and Fr. Ardley accepted the vestry's terms by phone, and later signed the necessary papers. The Rev. Evan Ardley would begin his ministry in Lafayette in April.

While the Watson House was of great importance, and the hiring of a new rector imperative, the health of the parish hall was of much concern to many. To be honest, it looked a bit like a dungeon, and since very little decorating had been done since it was built in 1955, it certainly showed its 28 years of wear. So, in March of 1983 a bid from Galema and Strawsma for \$38,000 was accepted. The repairs were quite major, and included complete electrical re-wiring, lowering ceilings, installing steel doors, remodeling bathrooms, re-plastering, hot water to the bathrooms, and re-lighting the Rose Window, which had been without the light of day since the new parish hall building had been added.

During all these decisions, Mr. Robert Miller was always a source of seemingly untiring strength. Being senior warden is a time-consuming position in the best of times; without a permanent rector, and using a newly ordained deacon and a part-time interim priest, the job was more than what the average person could have undertaken. Therefore, at the annual parish meeting in April of 1983, Bob Miller was honored by the parish and the vestry for his tremendous contribution. The vestry drew up and signed a resolution which was "spread upon the minutes" for future generations to see, that they might know of the total devotion to St. John's Church which Mr. Miller exemplified. Such key phrases found in this resolution include "outstanding leadership," "displaying absolute integrity and complete devotion," "duty above and beyond that normally required,"

“performed in exemplary manner,” and “Therefore, be it resolved by this body here gathered: That the deepest gratitude be extended to Robert Miller for his tremendous and loving contribution.”

The new rector came to St. John’s to find a parish which was still in a state of confusion and agitation, with much diversity stemming from several unresolved problems from the past. The role of St. John’s as it related to the Church of the Good Shepherd in West Lafayette had not been clearly defined. Many hurt feelings had resulted from the resignation of Canon Potter. The financial report given at the annual parish meeting in April of 1983 by Robert Stephens included the following:

“The loan obtained to pay for the remodeling of the church and restoring of the bell tower in 1978 was paid off in March of 1983. St. John’s is \$11,179.91 in the red for the restoring of the exterior of the Watson House, and this payment is due immediately. The rebuilding of the Parish House is barely started; however contributions are needed to supplement money from the Watson bequest to pay for this.

“St. John’s also committed itself to set aside 10% of all unrestricted bequests to underwrite an Outreach Fund. Following this policy it established such a fund using \$7,400 from the Watson bequest.

“Mary Jane Watson died in August of 1980 and left her entire estate, roughly \$74,000, to St. John’s without restriction. In 1982, \$25,000 was used toward the \$36,000 purchase price for the Watson House. In 1982, \$7,400 was used to fund the Outreach Fund. In 1983, most of the remainder will be used to pay much of the cost of rebuilding the Parish House.”

At this point, the Watson House was barely usable, and much work involving a great deal of money lay ahead. The congregation felt a bit at loose ends, although within the parish several vital groups were working together for a common goal.

Thus, St. John’s Church, its parish, and its new rector began another leg of its history.

The Rev. Evan L. Ardley **1983 --**

The Rev. Dr. Evan L. Ardley was born on June 5, 1947, in Motueka, New Zealand, the southern island. At the age of ten his parents, Francis and Nita Askew Ardley, along with Evan and his brother, Michael (who also eventually became a priest), moved to the city of Christchurch. Only two years later he was admitted to the hospital in Christchurch, where he remained for a year -- a victim of rheumatic fever. Hard as this year of physical restrictions must have been for a boy of twelve, it had its compensations, for the hospital chaplain was an Anglican churchman who became a life-long friend of Evan's and influenced him greatly. After his release from the hospital, Evan gave himself to a life of devotion at his parish church. Here he began his studies on the organ, did sacristan duties, and helped recreate the cemetery around the church.

He did very well in the years of public school in Christchurch, and when he became a teenager he spent vacation time as a shepherd on a sheep ranch. In the years 1964-69 he served on the staff at Sunnyside Psychiatric Hospital, where he was trained as a psychiatric assistant, or nurse. In later years, he retained the post as nurse and served as chaplain at Christchurch Hospital.

With such a varied and, somehow, singularly appropriate background, Evan entered Canterbury University. Receiving his bachelor's degree from here, he went on to graduate from Christchurch College Theological Seminary.

Evan was an ardent bicyclist which is fortunate, because while at Christchurch he made a daily trek of biking to St. Faith at Brighton, some ten miles, to serve as organist and choirmaster of the boys' and parish choirs. There he met Canon Witty, who became a life-long friend, and who inspired and nurtured him into the priesthood. Fr. Ardley followed him to St.



Ardley and

Luke's in Christchurch, where he attended church daily, visiting and teaching in the parish. The life of Fr. Witty was Fr. Ardley's role model, and spanned a fifteen year period in Evan's life. He remembers, with quiet nostalgia, the unity of the diocese centered in the cathedral of Christchurch in New Zealand. Teenagers would be present for church functions and festivals, and the cathedral was the central focus for the entire city and here Evan Ardley became the precentor of the daily evensong.

In 1969 he was ordained a deacon, and in 1971 a priest in the Christchurch diocese, service from 1969 to 1971 doing parish work for the diocese.

It was while working here that he met Diana, an interesting and lovely lass from Auckland, New Zealand, and the daughter of Muriel Dewhurst and John Brown. She has one sister, Andrea. She was a graduate of Victoria University in Wellington, with a bachelor's degree in French. From there she had entered the Anglican Order of the Sisters of the Sacred Name, taking the name of Sister Stephanie. She became a French teacher and taught at St. Michael's Parish School.

Then Evan came along! They were married in 1973 and have two lovely daughters, Elizabeth and Katie, both of whom are enthusiastic gymnasts. They are also enrolled in our Sunday school program and Elizabeth is an acolyte. Both of them are distinguished by radiant smiles and expressive eyes. Diana now teaches in our Sunday

school, and has been treasurer of the Women's Guild. She is also again teaching French, this time at Central Catholic High School. A quiet, self-effacing person, she gives an impression of great spiritual strength and integrity.

From New Zealand, Fr. Ardley and Diana traveled to London, England, to Trinity College of Music where, in 1976, he received a bachelor of arts in the teaching of music.

In 1977 Fr. Ardley thought it was time to find out what America offered in the way of education, so he came to study at the University of California at Berkeley. He received a master of theology and a doctor of philosophy in the psychology of worship.

From 1977 to 1980 Fr. Ardley was vicar of Gridley, in northern California. He found his mission at Gridley a real challenge for survival. He would travel weekly from San Francisco to northern California, which gave him an opportunity to teach, as this was a strong area of the Mormon faith. During this time, he also opened a day care center for Mexican children. He became friendly with the Catholic priest, and would serve as organist at the Roman church.

From 1980 to 1983, Fr. Ardley served as headmaster of All Saints Educational School in San Diego, California. He found this to be a unified community, and the school was a place where Fr. Ardley was able to teach music. He also introduced a unique course combining the study of Latin and Greek.

St. John's invited Fr. Ardley to Lafayette. He was recruited and accepted the position of rector of St. John's in 1983. He brought to this church a wide range of experiences of parishes -- how they operate, their common needs, the teachings which hold people together, and how to bring the gospel to life. One of our parishioners can be quoted as saying, "That guy is going to make real Christians out of us whether we want it or not." Fr. Ardley is certainly a spiritually dedicated man. He has that rare combination -of a firm conviction of faith and an open mind and heart to the thinking and feelings of others (which seems to be a good mix for this, or any other, parish).

It is quite obvious that one of Fr. Ardley's talents lies in his ability to teach. He uses every opportunity to lead his flock, to educate them (sometimes through the media of the children), and help them to understand Christ's teachings. Having such a diverse background he brings to our parish a great deal of scholarly knowledge. But, he is also a learner and that leads him beyond St. John's to the Lafayette community. He has chaired the Tippecanoe County Ministerial Association for three years and, through his efforts, a fine relationship is developing between St. Boniface Catholic Church and St. John's.

Another of Fr. Ardley's strengths is his compassion for the elderly, sick, and dying. His love for his fellow man overflows in times of crisis, and his devotion to his flock is lavished upon all of us sometimes at great personal cost to himself.

Outreach and social concerns, for Fr. Ardley, are not only personal; he speaks vigorously for the church in such matters as Alcoholics Anonymous, helping to promote the clothes closet, the food pantry, and our association with the Lafayette Urban Ministry. Hardly a day goes by that someone off the street doesn't walk in and say, "I need to see someone about a problem," and Fr. Ardley is right there to help him. He's a good listener, and frequently has around him a diverse group of citizens, reflecting all levels of society. This ministry, to the community and to St. John's, continues to expand, and becomes more dynamic as the years pass.

However, on April 23, 1983, when Fr. Ardley entered the sanctuary at his first annual meeting of St. John's there must have been an air of anticipation as the congregation and the new priest began to adjust and get on with the Lord's work.

In July of 1983, the treasurer announced that the operating budget was so low that it was necessary to use money from the Unspecified Endowment Funds to pay the monthly bills. The attendance at services was extremely low, and the pledges were 89% behind what had been paid at that time the year before.

At the same meeting it was discussed again that \$12,000 was still needed to pay off the debt for Phase I of the Watson House restoration. It was announced that the request for a grant from the federal government to restore this historic site had been denied, and the vestry adopted the recommendations of the Watson House Use Committee. These recommendations were:

- 1) The lower front be used as a parlor
- 2) The upper front be used as meeting or counseling rooms with restroom facilities
- 3) the lower rear be used as office space with restroom facilities
- 4) The upper rear be used as an efficiency apartment with usage designated at a later time
- 5) The usage should be flexible and usable for everyone.

During the next four years the vestry found itself in a constant state of repairing the church, with very little long-range planning. Something was constantly breaking, leaking, or cracking. It was a frustrating time, and one which continues today, in our 150th year, 1987. However, some advances were made, although it seemed money was never quite willing to stretch.

In 1983, desperately needed storm windows were placed in the fourteen windows of the parish house for \$1,795.

In 1984, under the direction of Steve Byrn, the vestry applied for Venture in Mission (VIM) funds from the diocese amounting to \$22,000. The grant received was \$4,150. This was used for the restoration of the interior of the Watson House. Another \$75,000 is needed to finish the work. It was found that the leak in the Bishops' Parlor ceiling was due to a \$1,000 stainless steel liner needed for the chimney. This gave the vestry a sigh of relief, since the money for the re-roofing was not available, in fact, it still isn't.

In 1984 the food pantry and the clothes closet had become so large they were moved to the Watson House.

A special fund drive was called and monies (\$8,000) were donated to pay for the new handicap-accessible ramp and retaining walls at the garden entrance, which were designed by Bob Miessler in 1984. Landscaping around the church and in the garden continued to improve each year with many donations of time and money from the parish.

In June, 1984 the sanctuary began to leak. The roof was patched, but still no money for a total roof.

In June, 1984 Nancy Tiederman left St. John's as a non-stipendiary deacon, and returned to continue her education. She became involved in pursuing graduate studies which led to a degree in counseling.

On May 19, 1984, a group from the diocese visited the Watson House to evaluate the possibility of additional grant money from VIM.

On September 12, 1984, David Bell was presented to the vestry for screening for Holy Orders.

In July of 1984, total funding from VIM was approved, plus a \$10,000 donation from a parishioner was accepted. The VIM money came because the Watson House was to be used for outreach.

In February, 1984 Steve Byrn asked at the annual meeting if the congregation would support the concept of several parish families helping to re-settle an Ethiopian woman and her son in the Lafayette area. The congregation gave its moral support. At the June, 1984 vestry meeting Fr. Ardley announced that a shower for Haile Berhanu would be given.

As of February, 1985, the following statistics concerning the Watson House were available:

- 1) Purchase of house - \$32,000
- 2) Furnace - \$7,000
- 3) Inside work: \$16,000 - includes drywall, tearing out plaster and concern over the inside stairs. These are major problems. Oiler's will repair them for \$5-10,000.
- 4) Nine apprentice carpenters are working in the Watson House every Thursday evening for four weeks, and every other Saturday until June.
- 5) The primary director for this work is Steve Byrn.
- 6) Jim Bodenmiller and Jim Rybka are also on the committee.

April 10, 1985 - the following report was given on the Watson House:

- 1) Front stairs are done except for the railing - cost \$3,600.
- 2) Rough plumbing is in and the electrical work is almost finished.
- 3) \$400-\$600 donated to the building project in free labor each weekend that the apprentice carpenters have worked!

On June 12, 1985 the vestry adopted, signed, and recorded a new set of Bylaws for St. John's Episcopal Church, Inc. an Indiana Non-Profit Religious Organization. The reason for this was twofold. According to the diocese, an individual church cannot own property unless it is incorporated. Also, if not incorporated, individual members of the board can be sued. If incorporated, only the church as a whole can be sued.

On July 10, 1985 the vestry voted to underwrite the cost of David Bell's seminary books, up to \$700 per year, for a period of three years.

An estimate of \$13,000 to repair the stained glass windows was presented. However, very little money was available. In July of 1985 the vestry approved having three windows, which were in major need of repair, completed for the sum of \$3,900.

Fr. Ardley and his family went to New Zealand the last of January and the first of February, 1986 to see his family and help his grandmother celebrate her 91st birthday. Fr. Gribbin from the Alban Institute was the supply priest in Fr. Ardley's absence.

The altar cross was stolen in October, 1985. Due to this theft, a special vestry meeting was called on October 30, 1985, and the following resolutions were passed.

- 1) The locks be re-keyed on the 6th St. door and the two parish house doors;

- 2) These doors be permanently locked;
- 3) An entry buzzer with a release solenoid be installed for the 6th St. door;
- 4) A deadbolt lock, which can be keyed from both sides, be installed on the red doors to the church;
- 5) Solid doors with steel frames and deadbolt locks be installed in the sacristy.

Robbery losses were \$2,830.00.

New hymnals were dedicated the fourth Sunday of Advent, 1985.

At the beginning of 1986, the vestry and rector took an inspection tour of the church and parish house. They found water leakage inside and out. The chapel wall behind the altar was damp from leakage, the Bishops' Parlor had a leak, the east wall was still leaking, the roof was in bad shape, and water was leaking through many of the windows. It was an enlightening tour, but very discouraging. For the past several years, the vestry had been spending their time "putting out fires" and it looked like the trend would continue. The stained glass windows still needed repair, the theft situation had not been resolved, the Watson House was moving along slowly, but far from completed, the need for an assistant priest was becoming more and more evident, and there was not enough money to go around! The Women's Guild was in the process of getting bids for remodeling the kitchen and, with the vestry's approval, was going to use the Canterbury Faire money for this project whenever the leaks in that east wall would permit such renovation. The nursery room above the kitchen was also affected by the leak, and it would be another year before these two problems were solved.

This was also the year the heating plant and boiler house behind the Watson House were taken down and hauled away by Fauber's at the cost of \$4,720.

From the vestry notes of April, 1986: "Sketch is being made of altar cross and will cost \$1,800 to reproduce. It is to be attached to the wall behind the altar, and the vestry gave Fr. Ardley approval to have it made by Almy."

On June 9, 1986, Sandra Bodenmiller's father, R. E. Hoefflin, Sr., sent a letter and a check for \$2,000 to be used for the Memorial Garden. He had tried to initiate the same type of garden at his home church (Trinity, Troy, Ohio), but they were not interested. After three years of trying, and the death of his wife, he decided to send the money, and his wife's cremains, to St. John's, which is where he will also be interred at the time of his death.

In September, and again in late November, 1986, St. John's was broken into and more crosses were stolen. It became imperative to do something about this matter. Therefore, a security system, costing \$3,050, was obtained from Mulhaupt's, with a \$15 per month maintenance fee. Now, entering any of the three buildings when the light is red will activate an alarm and the police will be notified by Mulhaupt's and assistance will be here immediately.

It states in the junior warden's report for 1986 that the stained glass windows were repaired. Joe Staggy told us the other windows were secure. Fr. Ardley suggested that another opinion be sought from another church which had this same type of window. A letter from Staggy was to be sent. Also noted in the warden's report was: "Ferry Street vestibule was re-roofed, and the leaks over the 6th Street church entrance and the nursery east wall were repaired."

In March of 1987 the Women's Guild purchased a new stove for the kitchen from A & J Restaurant Company for \$2,942, using Canterbury Faire monies.

Remodeling of the chapel took place in 1987 - new drywall, paint, new carpeting, backdrop and new decorations, plus a new font in honor of Fr. Ardley, donated by Valerie Rudolph.

The 150th year celebration was celebrated in March, 1987. Bishop Jones came and celebrated Holy Communion with the Confirmation Class, plus delivered a sermon on Samuel Roosevelt Johnson. He also brought the crozier which had belonged to Bishop Upfold while the bishop's see resided at St. John's Church in the early days of this diocese. It had been found in the church basement, rescued, and given to Bishop Jones. After a guest speaker, lunch followed at Howard Johnson's, and four of the older members of the church spoke. The only ones still living who were present for the 100th celebration were Mrs. Evelyn Ball, Mrs Dorothea Parker Daugherty and Dr. E.L. VanBuskirk. Dennis Sorge was chair of this committee.

Then, in November, Dr. Arthur Hadley came as a guest minister.

In 1987 the following repairs were reported to the annual parish meeting:

- 1) Installed Dictograph security system from Mulhaupts - \$3,225
- 2) Installed a new kitchen stove - \$2,942.
- 3) Drywalled and painted the chapel - \$500
- 4) Replaced old oil burner steam furnace for parish house with a natural gas furnace which controls the heat to the north end of the church - \$3,457
- 5) Two high-efficiency natural gas furnaces to replace the burned out gas furnaces that control the heat to the north end of the church.
- 6) New air conditioner and high-efficiency furnace to cool and heat the chapel and lower offices - \$4,000
- 7) Repair exterior of parish house east wall with new stucco, re-direct roof drain which flowed down inside wall next to sacristy, and new flashing around chimney of east side of church - \$8,618
- 8) Extend the altar steps to walls, with parquet flooring - \$1,350

Special Areas

The Stained Glass Windows

St. John's Church is quite fortunate to have such beautiful windows. These works of art can only be appreciated at their fullest by knowing their history and the people they immortalize. Each has a fascinating story to tell about the love of Jesus Christ. I would go one step further and suggest that you read this chapter in the quiet solitude of the sanctuary, where you can actually become involved in the beauty of the glass as you read of our forefathers and their involvement with St. John's. This is a story well worth knowing.

According to Mrs. J. Dwight O'Ferrall, modern glass designers have a few rules for the appraisal of good glass: 1) a good window does not go dead when the sun goes down. It maintains high luminosity at all hours of the day, and even in cloudy or rainy weather; 2) there must be a balance of color value in each window so no single part jumps out of its place or becomes too intense or bright in contrast to the more subtle

values; 3) a unity of color effect and design in all the windows of a given building is essential to its beauty. A collection of good windows without this is necessarily a failure. From the book *The Romance of Symbolism* by Sidney Heath, London, Mrs. O'Ferrall quotes the following:

“Symbolism of colors in the Christian church today concentrates on five canonical colors - these are white, green, red, violet (or purple), and black. Blue was originally associated with the Virgin and divine love. Pure yellow signifies righteousness, goodness, faith, and truthfulness. White is the symbol of innocence, purity, joy, life, and light. Red symbolizes divine love, power, regal divinity, war, and pilfering. Purple (or violet), as a suggestion of black, symbolizes sorrow. It also symbolizes truth, justice, humility, and united love. Green signifies hope, plenty, mirth, youth, and prosperity. It is the symbol of life as living vegetation.”

With this in mind, let us take each window in order of its position in the sanctuary. Let us begin with the window to the left of the altar, for here is where we find possibly the oldest windows in the church, as well as another unsolved mystery of which you will read more later. Miss Alice Brown and Mr. John Brown gave this window in memory of their grandmother, Mrs. Anna Swaile.

According to *Biographical History of Tippecanoe, White, Jasper, Newton, Benton, Warren and Pulaski Counties of Indiana*, Ann Swaile was born at Brighton, England in 1786 as Ann Foster. She was married to William Swaile, an Irishman, who was a British Army officer during the War of 1812. Apparently, Ann had moved to the United States with her husband sometime during this period. All trace was lost of William Swaile after the battle of Champlain in 1814. Shortly thereafter, twenty-seven year old Ann, finding herself in a hostile land, moved her family from New York to Cincinnati, Ohio, where she raised her children. She surely came from sturdy stock.

It is not known how many children she had; however, she came to Lafayette, Indiana in 1843 with her daughter and son-in-law, George and Margaret (Swaile) Brown. Margaret was an Episcopalian and attended church with her mother, Ann. George, although a “believer in the Bible, was not a member of any church.” George was also known as “Courthouse Brown” because of the many courthouses he had built throughout Ohio and Indiana before retiring in 1865. Ann lived with the Browns on Ferry Street, about one half block down the street from St. John's, and walked to church several times a week as a faithful worker of her Lord.

Ann died in 1846, just three years after arriving in her new home. She died of cholera and was buried in the “old cemetery.” Later, her grave was lost in the removal of the cemetery to make room for the building of St. Boniface Church. Most of the bodies were transferred to the new cemetery on Greenbush, but in the removal some were mismarked, and so Ann was among those lost. This window in the sanctuary is the only memorial. The lowest panel of glass reads: “In memory of Anna Swaile, died 1846, age 58 years.”

Very little is known of Ann's years in Lafayette, or of her involvement with the parish life of St. John's. However, the window which has been placed in her memory is quite striking. It consists of two panels and uses vibrant hues of red and blue. The left panel has an hourglass and sheaf of wheat in the center, representing the bread of life and the passing of time. The gospel song “Bringing in the Sheaves” comes to mind when looking at this window. The right panel has a cluster of grapes in a field of blue,

commemorating the communal wine and celebrating the Blood of Christ. At the top of these panels is placed the Lord's crown. This simple window, with its own quiet beauty, tells us of the judgment of the ages with the final banquet yet to come in heaven.

Moving to the right of the altar, we find at the bottom of the next window this inscription: "In Memory of Father and Mother." Although it is not stated here, this window is in memory of Mr. and Mrs. Thomas Truxton Benbridge, and was provided by their children, T.T. Benbridge, II, and Mrs. Mary (Benbridge) Wetherill. The Benbridge family commitment was quite essential to the origin of this church. In many sources it is recorded that twenty-seven people met in the counting house of Thomas T. Benbridge, and it was there the church was organized, the vestry of five men were elected, and the first priest, Rev. Samuel Johnson, was hired. In many of these original vestry notes it is also written that from 1839 to 1854 Mr. Benbridge was a member of the vestry. During that time he served five years, had a lapse of three years, and then served another seven year term. At the same time, Mrs. Benbridge must have been a visible, working member of St. John's. The following is quoted from Mrs. Jane Harvey's book *History of St. John's Church, 1837-1887...* "Mrs. Ann Benbridge, an old member of St. John's, and Grace, who will long be remembered as one who, in an eminent degree, possessed that charity that thinketh and speaketh no evil - a blessed and precious legacy."

The Benbridge window is also a two-panel window with a crown of gold at the top, again representing the Lord's crown. This window is believed to be the oldest window in the church, and is a complement to the Swaile window. In the left panel is a cross with the letters INRI (Jesus, King of the Jews), and on the right panel is the silver chalice with the letters IHS (In Hoc Signes - In This Sign). These panels commemorate the celebration of the Holy Eucharist, and remind us of the glorious resurrection we all look forward to.

From the essay written by Mrs. O'Ferrall, *The History of Stained Glass Windows of St. John's* we quote: "On May 2, 1857, T.T. Benbridge, John Taylor, and N.H. Stockwell were appointed a building committee for a new Episcopal church of Lafayette. That church was finished in 1858. When the present building was erected, this (Benbridge) window was moved from the frame building to this position."

I do not agree with this statement for two reasons: first of all, this window is given in memory of Mother and Father. If Father was still living, why would this window say, "in memory of?" The second clue comes from Jane Harvey, and I quote:

"There has grown up in the church now-days that its prosperity and advancement depends upon a fine building, upon costly draperies and adornments, and an elaborate musical service. This is the same mistake the Jews made when Christ came - in thinking that His Kingdom was to be of this world, not knowing it is in the hearts of men. But here we have seen, in a low, frame building, lighted at night with tallow candles, with no altar-clothes or stained glass windows, and a choir composed almost entirely of volunteer singers, who sang with spirit, if not with knowledge, a pastor and congregation happy and prosperous - under the first rector almost an ideal church, continually growing in influence, numbers, and strength."

Not only is this a beautiful and thought-provoking quote, it also brings to light an obvious statement: Jane Harvey is saying there were no stained glass windows in the former church. It is this author's opinion that the Swaile and Benbridge windows are the oldest in the church, and were originally placed where they presently reside about the

same time. I feel one would be hard pressed to decide which came first, the right or the left.

Continuing with the windows in the apse, let us proceed to the large central window, known as the Rose window. This is the Cary window and was presented to the church in 1915 in memory of Franklin Levering Cary. Franklin was a member of St. John's Church, the only child of Mr. and Mrs. Cary. He was an active, very handsome, likeable lad who had recently graduated from Jefferson High School. That summer he was preparing to go to the University of Michigan for the fall term. His parents were quite proud of him; he had achieved much and never given them reason for grief. One of his favorite pastimes was playing tennis at the Lafayette Country Club, which he did almost every day with many of his friends from school. On a particular day, after completing his tennis match with friends, and then going in for refreshments, he went home. He complained to his mother that he was not feeling well, so she called Dr. Richard Wetherill. By the time Dr. Wetherill arrived, the young boy was in a great deal of distress from the pain. Surgery was immediately performed. However, his appendix had ruptured and, unaided by the wonder drugs such as penicillin, which we take for granted today, the young man died three days later. Consequently, a great tragedy was felt to have taken place, not only in the church but in the community.

Franklin was active in the Youth Group, Sunday School, and also served as a choirboy and an acolyte. He had been well-liked by his teachers and classmates. His death was a shock from which his parents never totally recovered. Not only did they donate this beautiful window to St. John's, but they also donated the Cary Home for Orphans on South 18th Street, the Cary Quad Residence Hall at Purdue University, and Cary Camp for the Boy Scouts -- all in memory of Franklin Levering Cary.

Mr. and Mrs. Franklin Cary served the church faithfully. Mr. Cary was on the vestry for twenty years, and Mrs. Cary was a leader in the Daughters Of The King, a very active guild at that time.

The Cary window, or rose window, was made in Ohio, and is a type of Tiffany window design. Lilies are symbols of the resurrection, and the outstretched arms of the Lord refer to the phrase, "Come unto me all ye who are heavy laden." At the bottom of this window is found the following: "To the Glory of God in memory of Franklin Levering Cary, September 5, 1912." Characteristic of this period are the round, jewel-like pieces surrounded with lead, in the cope. The remaining color is painted on flat glass. This window is made of six panels. Three panels have crowns symbolizing the king. Three panels have lilies symbolizing the resurrection.

Moving to the left of the apse and going into the nave, the first window is the St. Cecilia window, and at the bottom of the panel you will find these words: "To the Glory of God, and in Loving Memory of Mary G. Wetherill." This is the daughter of Mr. and Mrs. T.T. Benbridge, who was married to Dr. Charles M. Wetherill, a noted chemist from Philadelphia. Mrs. Charles Franklin and Dr. Richard Wetherill chose the St. Cecilia window by the organ as a memorial to their mother who played the melodian at St. John's in the 1850's. Legend tells us that St. Cecilia invented the organ and is the patron saint of musicians and of sacred music. She holds in her hands the forerunner of the organ. The Willet Stained Glass Company of Philadelphia made this window.





The next two windows were donated “In Memory of Thomas and Jesse Wood.” The first window, in memory of Thomas Wood, is predominately of yellow and blue. Remember, blue was once representative of the Virgin and divine love, and the yellow implies righteousness, goodness, faith, and truth. At the top of this window is a triangle which represents the Trinity, and within the Trinity is the ever-seeing eye of God. Below this is a sheaf of wheat indicating the bread of life, and, within a field of red, the letters IHS (In Hoc Signes - In This Sign). All of this reminds us of the rake of the harvest on the day of resurrection yet to come.

Mr. Thomas Wood was a very active choir member and efficient aid to the rector. He served on the vestry in 1873 and was a much loved gentleman, serving the church well during its first fifty years. The following quote from Jane Harvey’s history book:

“The Confirmation classes at this time were large and were noted for the number of gentlemen of mature age of which they were composed. Among these was Mr. Thomas Wood, who proved to be very active in church affairs. In the vestry he gave his time and energy toward regulating the finances of the church. On June 13, 1873, a clergyman from a neighboring city came before the vestry asking for aid for his church, and it was moved by Mr. Wood ‘that this church decline to assist any other church until its own debts are paid, feeling assured that it will require the whole energy of the congregation to do this.’” We have recorded this resolution here because this is the only known instance of such a plain common-sense maxim of finance being acted upon in the history of the church. The same month Mr. Wood died.



The sister window to the left is in memory of Mrs. Jesse (Thomas) Wood, and is of beautiful ivory glass at the top gradually changing in hue until it culminates in a rich bronze color at the bottom. At the top of the window the dove descends to meet the beautiful lilies growing from the earth. The dove represents the Holy Spirit and the lilies symbolize the resurrection. So, in this beautiful glass we are again reminded of our Lord Jesus Christ’s ascension and God the Father awaiting with open arms. In this same way we know He will greet us.

Mrs. Wood was a supporter and active member of the Ladies Sewing Society which eventually was known as the Ladies’ Guild. This group of women numbered around forty. They met regularly to do sewing orders, many of which came from other states such as Michigan and Iowa. They would sell their sewing items and donate the money to the church, just as the women continue to do today.

Perhaps we should also note that Mr. and Mrs. Wood’s son-in-law, D.H. Andress, served on the vestry for ten years, including the six years he served as treasurer. Mrs. Wood’s brother, Job Nash, gave a trust fund of \$10,000 to St. John’s in 1893, with the interest from the principal to be used towards the salary of the rector.

The final window on the left side of the nave was given in 1879 in memory of Lawrence and Rachel Steely Stockton. Mr. Stockton was born in Bedford County, Virginia on June 3, 1803. In 1824 his family migrated to Wayne County, and then, in 1829 his father moved to Lafayette. At this same time he bought 80 acres for Lawrence, to start him on his way. It was here that Lawrence spent the remaining years, which were

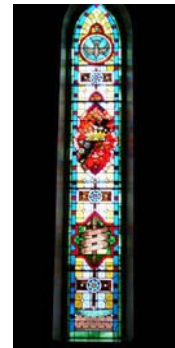
many and profitable. Mr. Stockton is considered one of the fathers of Lafayette, and, in 1826 was appointed by Governor Ray to be the first surveyor of Tippecanoe County. Through the years Mr. Stockton bought more land, and became so involved with his real estate holdings that he finally devoted his full attention to it.

In 1831 Lawrence Stockton married Miss Marie Emerson, who died one year later. In 1835 he married Miss Rachel Steely. The Stocktons had four children, two of whom died at early ages. The other two were active in the church even through adulthood. Mrs. Stockton died June 5, 1868, and ten years later Mr. Stockton died from an injury to his lungs from falling from a fruit tree. The date was October 31, 1878. He was 75 years old.

Again I would like to quote from Jane Harvey's book *History of St. John's Parish*:

"In 1878 occurred the death of Mr. Stockton. This was a great loss to St. John's. Although Mr. Stockton was not a member of the church, yet out of respect for the Christian character of his wife while living, and to her memory after death, he was always a staunch and hearty supporter of the church to which she belonged. No one was more regular in attendance upon the services than he. He represented the congregation in the Diocesan Conventions perhaps a greater number of times than any other vestryman. He was punctual in attendance upon the vestry meetings, many of which took place in his residence. He took great interest in the work of the ladies of the church, attending the socials, and by his genial manners, adding much to the enjoyment of the occasion. He exercised the old fashioned Virginian hospitality, and his home was always open to the clergymen of the diocese. He loved the Sunday School, and always attended the picnics and the Christmas tree festivities seeming to enjoy the sight of happy childhood."

This is probably one of the most unusual windows in the sanctuary. Its bold color and design commands your attention at first glance. At the top of the window is a dove within a circle, representing Christ's eternal love. In the center of the glass is a cross and crown over a field of dark red. When you remember that the color red symbolizes love and power, you can relate to this window, and actually feel God's extremely powerful love shining through this window. The torch below bears the words "I am the Resurrection and the Life."



On the back wall of the sanctuary, near the ceiling, is situated a blue window with bishop's keys. Beginning in 1850, St. John's was, for two years, the parish of the first bishop of Indiana. He moved to Indianapolis, of course, but two years later, on July 29, 1858, the Right Rev. George Upfold was asked to consecrate the new church building. It is not known when the smallest window -- the one with the keys -- was put in the church, but it may have been at this time. However, it is a constant reminder for our congregation, as well as the diocese, that this, at one time, was the Bishop's See.



Below the bishop's window is a three-paneled window. In 1938 Mrs. Charles (Wetherill) Franklin donated to the church this memorial for her husband. Mr. Franklin served on the vestry from 1915-1919, and again in 1921 and 1922. Three years of this time he was junior warden. Dr. Franklin was a non-practicing physician

from Philadelphia, Pennsylvania. He also owned a great deal of property on the north side of Lafayette. His wife was the former Miss Wetherill, and it was she who donated the St. Cecilia window, along with her brother, Dr. Richard B. Wetherill, who was the first surgeon to practice in the Lafayette area. Dr. Wetherill never married, and the three, Dr. and Mrs. Charles Franklin, and Dr. Richard Wetherill, resided together on South Ninth Street. At this time, if you were invited to their New Year's Day Reception, everyone considered you a member of "high society."

When the Franklin memorial window was made, the small bishop's window was remade to correspond in color. The upper part of the Franklin window represents the resurrection of Christ, and below are three scenes commemorating St. John. At this time we would like to quote a letter from Henry Lee Willet, the well-known artist who made these stained glass panels. The letter was sent to Mrs. Dwight O'Ferrall and concerned his description of the window. It is dated February 18, 1939.

"The first purpose of this window was to produce an over-all jewel-like effect, with no figure or geometric forms apparent on first beholding the window. However, as one sits before the window in quiet meditation, there is gradually unfolded in the central lancet, in the figure of our Lord, rising from the empty tomb, on which is emblazoned the cross. Flanking Him in the side panels are the Angels of the Resurrection. Above the banner that Christ holds aloft of the church triumphant, is the hand of God reaching down to receive Him into Heaven, His only begotten Son, our Lord and Savior, Jesus Christ.

"The eye is next drawn to predella subjects. To the left we have the disciple whom Christ loved, St. John. St. John is taking into his arms the Mother of Jesus at the scene of the Crucifixion. In the center, the disciples are shown at the empty tomb with John in the foreground, having outrun the older Peter. To the right, John as the venerable Evangelist, is on the isle of Patmos, writing down in the book that which is being unfolded to him from the angel above.

"Many windows which have been recently made, and which claim to have been carried out after the manner of the medieval glass, fail in one respect. They are heavily painted or matted, whereas in the early glass there is very little matting or texture painting. This window has been carried out almost entirely with the choicest Norman and hand pressed hot metal slab. Only strong and vigorous grace lines have been used, with only the slightest texture painting so that the glass has that luminous, vibrant quality which is the very life and glory of medieval stained glass. Window coloring is carried out from a limited pallet, with blues predominating but not dominating, producing a worshipful feeling and enhancing the depths of the church. The window is very beautifully and interestingly leaded, the comes local strips, varying from one quarter to one inch in width, and so distributed as to bring emphasis in the proper places, where the blacks of the lead and supporting bars which impart a jewel-like quality of glass."

It should be noted that Henry Lee Willet is well known for one of his finest windows, which may be seen in the Children's Chapel at the National Cathedral in Washington, D.C. Of further interest is the fact that Charles Connick was a student of, and greatly influenced by, Mr. Willet. Later, Mr. Connick became well known for the magnificent rose window in the Cathedral of St. John the Divine in New York City.

As you turn to the left and look to the east side of the nave, the first window states: "In memory of Sarah Ann Patt, Cynthia Ann Earhart, Ada Earhart Erisman."

In 1921 Ada Earhart (Mrs. Charles) Erisman gave the window in memory of her grandmother (Sarah Ann Patt), and her mother (Cynthia Ann Patt Earhart). Sarah Patt was a member of the forty-second confirmation class of March, 1879 during the tenure of Rev. Joseph C. Talbot. Sarah was a Sunday School teacher and a member of the Women's Organization. Cynthia Ann Patt Earhart was baptized February 18, 1866, and confirmed May 27, 1866. This was thirteen years before her mother became a member. Cynthia was married to David B. Earhart on March 9, 1870. Nothing further can be found concerning their activities at St. John's, which seems to be the normal way of things during this period of time; much to say about the men, and very little to report about the women who actually kept the church's head above water. Such is the way of things.

Mrs. Ada (Charles) Erisman was an attractive woman who attended church regularly and was a supporter of its many and varied activities. She and her husband owned the Erisman Jewelry Store, located in the "Ball Building" on Main street, between Fifth and Sixth Streets. Her uncle, J.B. Earhart, served on the vestry for eleven years, from 1855-1856 and 1872 to 1881, being only eighteen years of age at the time of his first term. Mrs. Erisman was a small-framed, loving woman who belonged to the D.A.R., the church Women's Guild, and was very active in women's suffrage. After her husband, Charles, died, she took a political position in the courthouse, and remained active in politics until her death. She was one of the earliest "activists," frequently marching in parades and protests.

This window was assembled in Columbus or Dayton, Ohio, according to Mrs. Dwight O'Ferrall, and was designed by Mrs. Edna Ruby of Lafayette -- a nationally known artist and designer.

In the center of the Patt/Erisman window Gabriel is sitting in front of the tomb. His arm is gracefully extended in an upward motion and a cluster of lilies is growing at his side. A clear message proclaims that Christ is among the living, not the dead.

The next two windows are sister windows, and are referred to as the Venneman windows. Mr. Jon Amy wrote to Mrs. Elizabeth Venneman Lyles requesting a description of the two windows donated in memory of her parents. The following is the result of the letter:



"It should be noted that these windows were designed with the idea of incorporating religious symbols which were significant in the lives of the individuals. The first window I will describe was referred to by Fr. Ben Tinsley as the chorister window, or the H. Gerald Venneman window. Beginning at the top and descending therefrom, I will describe what each symbol represents. First, we come to St. Andrew's Cross. Daddy was a member of the Brotherhood of St. Andrew. Next is the descending dove, symbolic of the Holy Spirit in the life of the Christian. The secret of the teaching Christ also reminds me that Daddy was a teacher at Purdue University, by profession. He was a licensed lay reader for many years, and was also a vestryman at St. John's from 1931 to 1937. He was a member of St. John's from the fall of 1929 until his death on October 15, 1954. Next is the Boy's Choir, and the inspiration for this came from a picture taken by Hinea's and published in the Lafayette Journal and Courier on May 20, 1953. My son, Gerald Venneman Lyles,



Daddy's namesake, was ten years old at the time and a member of the choir for a two-month period while he was visiting his grandparents, was in this picture -- the second in the procession on the right. Daddy sang in the choir from the time he was a small boy, and loved doing so. When he was away from his home church he would ask if he might borrow a choir robe to sing with the choir at the church he was visiting, even if it was for only one service. He was always warmly welcomed. The musical staff following, and the hymn "Now The Day Is Over," was Daddy's favorite because of the beautiful bass harmony. The organist seated at the console is significant because Robert Theodore Venneman, Daddy's father, was an organist who also played several other instruments, and was responsible for the musical training of his children. His two sons and two daughters formed a natural vocal quartet whom he - and later my mother - accompanied. The family of Dr. and Mrs. Robert T. Venneman lived in West Lafayette from 1903 to 1907, and included sons Theodore and Gerald, and daughters Maria and Eva. Dr. Venneman maintained a medical practice until 1907 with an office in the Kron Block, which still stands at State and Main. Jennie Adelle Gerald Venneman, making her home with her son, Gerald, came to Lafayette again in 1929 and attended regularly at St. John's until her death in 1941. The symbols in the border, the heart crossed trumpets, are instruments mentioned in the Bible. The canthus represents, in early Christian art, the plant of heaven. Those who knew my father remembered that he was faithful in his church attendance, and put it ahead of his love of sports. His practice was to attend Sunday morning church service - then go to play golf. The H.G. Venneman golf tournament observed at St. John's was established to recognize his priority. The wooden plaque on which the names of the tournament winners are inscribed was made by my husband's brother, Lawrence L. Lyles, who attended Purdue University from 1936 to 1940. The window was designed and constructed by the Willet Stained Glass Company in Philadelphia, from ideas submitted by my mother and family members, and approved by the Memorial Committee of St. John's. This window was the gift of my mother, Elizabeth D. Venneman. Notes in her handwriting indicate that it was dedicated on September 9, 1957.

"It should be mentioned at this point that in the choir area there is a plaque which says, 'In affectionate memory to Henry Gerald Venneman, who sang in this choir, and occupied this seat from 1929 to 1954.'

"The next window Father Ben Tinsley referred to as the musician's window. It was given in thanksgiving for the life of our mother by Mrs. William Moray Lyles, Elizabeth Venneman of Fresno, California, and Mr. and Mrs. Dexter A. Smith, and Minnie Adelle Venneman of Pittstown, New Jersey. It was dedicated by the Rev. Benjamin Tinsley on November 19, 1976. It was also designed, executed, and installed, in the finest tradition of medieval glass artistry, by the Willet Stained Glass Studios of Philadelphia. In descending order we begin with the star of Epiphany, or the Eastern Star. Mother dearly loved the Order of Eastern Star - a masonic-related order based upon Biblical teaching. She was a member for more than seventy years, and served as Worthy Matron of the Fontanella Chapter #249 in Omaha, Nebraska. Daddy was also a member and served as Worthy Patron in 1923. Many happy times were shared by them in the Order of the Eastern Star. Next, is St. Cecilia, a legendary saint who, according to church teaching, was a third-century martyr, who became the patron saint of music, especially church music. Cecilia exemplified beautiful womanhood, even as Christ exemplified

perfect manhood. The musician supplements the teacher. The harp and other musical instruments come next in line. There was a story mother used to tell about her youth in the Methodist Episcopal Church of Lamar, Colorado, where she was organist. It has to do with the intended purchase of a piano - which was opposed -- some of the ladies saying that nowhere in the Bible was a piano mentioned. Mother opened the piano to reveal the harp inside - thus overcoming their objections. The Musical Staff representing the hymn is next. "There's A Wideness In God's Mercy" was a favorite hymn of mother's. Shelves of books, with the open Bible is symbolic of literature and learning both within and without the church. Mother's life-long devotion to reading and learning included daily devotional reading. One of her services to the women of the Church Guild was the donation of her commissions from the magazine subscriptions she handled for their benefit. The inscription at the bottom represents mother's parents, of Lamar, Colorado. They were both fine musicians and responsible for mother's early training, prior to her entrance to the Denver School of Music, from which she graduated with first honors on June 12, 1907. She later studied organ in Evanston, Illinois with her father's sister who supervised her music in Evanston Schools. Mother served as church organist in several locations over her lifetime, including St. John's in Lafayette. The symbols in the border are the rose and the quill, which represents the pen is mightier than the sword. This one, long-stemmed rose, together with the quill, recalls her long association with the Mother's Club of Alpha Chi Delta, a fraternity to which both her daughters belonged. She was the founding president of the Purdue Mother's Club in about 1929. The canthus is also repeated in the border of this window, representing in early Christian art the plant of heaven. The border also helps tie both windows together as companion windows."

The last window in the sanctuary is referred to as the Swick window or the baptismal window, the latter because the baptismal font stood beside this window before being moved to the back of the church. At the base of this window is written: "To the Glory of God, and in loving Memory of Clarence E. Swick, May 16, 1877 to January 4, 1942." On the sill below is placed a brass plate which reads: "In affectionate Memory of Rachel Zwald Swick, 1884 to 1961." Mr. Swick was a businessman and national secretary of the Painters and Decorators Union of Lafayette. He was quiet and unassuming, and did his work for his Lord with little adieu. This work included being a vestryman for a good number of years. Mrs. C.E. Swick was a devoted member of The Order of St. Luke, which met for a time in her home. It was noted in the church records that there was a meeting in her home in late September, 1961, and she died within six weeks! Mrs. Swick was known throughout the church as Aunt Rachel, and many new members thought she had a lot of relatives! Rachel worked hard for her church and held many offices in the women's organizations - including chairman of the House of Churchwomen from 1939 to 1942. Clarence and Rachel greatly enjoyed music, and for that reason, after Clarence died, Rachel gave the Choir Cross to the outstanding choirboy each year in memory of her husband.

Mrs. Rachel Swick donated the baptismal window in memory of her husband in 1949. Mrs. Gerald Venneman in memory of Mrs. Swick donated the brass plaque below the sill after her death on November 10, 1961. At the top of this window the Holy Spirit wings its way to the Son, bringing His Father's love. The following scene shows Christ being tempted by Satan to turn the stones to bread. Below this, Christ is surrounded by children, and these words, "Suffer the little children to come unto me." Then, in the final

scene, Christ is portrayed pointing toward heaven while turning his back to Satan and saying, "Be gone, Satan," The message of this window comes to life as Jesus overcomes temptations, is baptized by the Holy Spirit, and then invites us to join Him as He sits on the throne triumphant.

In 1961 three stained glass windows in the chapel were given by Professor Charles Ross Dean in memory of his wife who had died in an auto accident. The inscription reads, "To the Glory of God in Memory of Mable Keller Dean." These windows, as well as the small one in the outside door, were designed, executed, and installed by Richard Alden Beal, who was in the Arts Department at Purdue University. Mr. Beal is the husband of Irene Allman, a graduate of Windom House and director of Canterbury House - which later became the Church of the Good Shepherd.

These windows have three themes. The first glass portrays Christ kneeling before the cross with a cup in his hand and the snake of temptation to His back. One can only imagine how bitter the cup was to accept! However, He took the cup to His lips, and went willingly to the cross to bear it for our sins, not his own. The next window depicts Christ sitting on His throne of triumph, wearing a crown and halo. He has triumphed over death and claims His eternal resurrection. The third window is in the image of Mother Mary holding the rose of sharon in her hand as she praises her Lord after the glorious resurrection.

The windows in the of the 6th Street steps are both extensive research by several information as to their origin has them as they were meant to be -

The windows of St. a common theme threads its way not only Christ's love for His frustrations of those people who these early years of the church famine, uncivilized behavior, and no fast food, no television, no telephones. Each individual had his own story to tell, and each story would fill a book. As I sit here in the sanctuary I ponder how these people have affected today's congregation. Their struggles, toils, heartaches, as well as their triumphs and joys were brought to this altar of the Lord. They were much loved people, and we reverently remember them and others as a part of our heritage.



Bishop's Parlor and at the head beautiful and unknown. After interested parties, no been found. We will accept a gift from God.

John's are quite varied, and yet amongst them. They represent people, but also the lives and have gone before us. During there was wide-spread disease,

Faith Alive

Faith Alive came to St. John's in November, 1973, when Leslie Fairfield presented the information to the vestry. It was a movement started in 1970 by Fred Gore, Episcopal layman from St. James' Church, Newport, Delaware, and past president of the Brotherhood of St. Andrew. Faith Alive sponsors and organizes weekend conferences in Episcopal churches in which 20 to 50 lay persons (at their own expense) travel to visit another church in order to share what God has done in their lives. At the time of Leslie's presentation, Faith Alive had sponsored weekends in more than 300 parishes. By April

of the following spring, St. John's had arranged for a Faith Alive weekend, and preparations were being completed.

Prayer is the most important element in preparing for a Faith Alive event, and so a Prayer Vigil was the opening of an unforgettable weekend. Prayer began at 6:30 Thursday evening, April 25, 1974, and continued until the supper blessing at 6:30 Friday, April 26. The next three days were crammed with parish meals, introduction of speakers, short talks, small group discussions, large group discussions, neighboring gatherings in homes, luncheons for women, youth, and men at separate locations, gathering again as a whole, for group discussions, Holy Eucharist, agape breakfast, morning worship and a service of thanksgiving.

St. John's Women's Guild

To write a history of the women of St. John's with any degree of justice would take reams of paper. The women, over the last fifty years, have upheld the beliefs and convictions of their foremothers with great dignity and success. In the early part of this half-century women were considered by the elders and the clergy to be worthy of praise only as it relates to food and sewing, as long as the monetary results were given to the vestry to bail them out of another crisis. The women of St. John's have moved from this servile position into one of equal leadership in the local congregation, as well as into the clergy. At the present time the "powers that be" are debating the ominous issue of female bishops. Yes, much change has taken place in the world, as well as in the Anglican Church, and it has all had an effect upon the women, as well as the men, of St. John's. However, rather than discussing the political issues of the church, or the accomplishments of Anglican women in general, I have decided to limit this section of history primarily to the accomplishments of the local Women's Guild.

The annual report of January 1937 states the following: "The parish Guild, under the able direction of Mrs. Allison Stuart, was reorganized into two divisions, and to meet the second Tuesday of each month. Mrs. Cable Ball's group sponsored a play that was overwhelmingly successful. The Women's Auxiliary and the Mary F. Torrence Guild worked for missionary charities." Thus began the third period of our history.

The guilds in those years had much to do, since the depression denied employment for thousands, and resulted in shortages of food, clothing, and proper housing. These good ladies gathered every Tuesday at 10:00 a.m. and spent the day sewing baby and children's clothing, as well as pajamas and shirts for men. This group also sewed for the Altar Guild, producing beautiful "fine linens," etc. to help supplement the supply. Mr. and Mrs. Frank Cary had donated an orphanage which was named the Franklin Levering Cary Home for Children. These women of the various guilds took this home under their wing and sewed many items for them, including towels, curtains, and clothing, as well as knitting socks and scarves.

Then, in 1941 the bombing of Pearl Harbor brought the United States men to their feet, ready to fight and defend. At the same time, it brought the women of St. John's to the church to do Red Cross sewing so that men on the front might have warm clothing and clean bandages.

At this time, hundreds of servicemen were stationed at Purdue for technical training. In order to bring their Lord to these boys, as well as make them feel that

someone cared, the practice of asking a few each Saturday evening into their own homes for a meal and entertainment became quite well accepted. These gatherings were anticipated, and enjoyed, by both giver and receiver. As in many endeavors, it became difficult to tell who was the giver and who was the receiver since all people involved were blessed.

Another activity in which the women participated was in conjunction with the Social Service Group of Lafayette. These involved collecting donations of gifts such as cigarettes, wool socks, handkerchiefs, and chocolate bars, and then helping to box and send them to the servicemen overseas.

War is a costly event in terms of lives and money. The government began issuing war bonds, and everywhere people went posters were displayed and people of all types, famous and not so famous, were asking you to buy bonds to support the war effort. The church was not left out. The Federated Council of Churchwomen, in 1943, began selling bonds and assumed a quota of \$500,000. Their booth was in the Woolworth Five and Ten Cent Store, and many of our good ladies spent hours in this booth to help the men on the front lines. St. John's was well represented in the war effort.

Finally, the war came to an end, and the clean-up began. The sewing projects continued for Cary Home, and for the local poor. Added to that list of needy were those in war-torn Europe. Food collections were held and then sent by rail and ship to churches in Europe where they supervised the distribution. Throughout the late 40's the reconstruction of Europe and Japan were of prime concern, while in the United States it was just good to have the servicemen back home.

One of the results of this period was the unifying of women. Prior to this, the women were in at least five groups: the Sewing Guild, Mrs. Stuart's Guild, Mrs. Ball's Guild, the Women's Auxiliary, and the Mary F. Torrence Guild, with a possible few other obscure clubs as well. Due to the probable repetitive duties of many of these guilds, in 1942 the work of the women unified under the name of St. John's Guild Auxiliary. The women were divided into six small groups which met as each group desired. The smaller groups enabled women to get to know each other more personally, and to enjoy a deep fellowship within the group. These groups were divided into interest groups, and you were invited to join whichever you thought best suited your interests. Then, once a month, all the small groups came together for a meeting to decide their business and joint projects. This meeting also included a luncheon and a program given by an auxiliary member or a guest speaker. The Guild Auxiliary assumed the responsibility of carrying the Five Fields of Service, which are laid down by the National Church School Service League. These fields of service are: parish, community, diocese, nation, and the world. In order to serve the local and world efforts, the Guild unified. It was a successful undertaking, and consequently many were helped more efficiently. Incidentally, these are the Five Fields of Service which the women of St. John's continue to uphold or carry today.

The 1950's were marked with heavy cases of polio, the McCarthy Era of Communist witch hunts, and the Korean Conflict. At St. John's, the loving and devoted hands of Mrs. Mary Sicer, president of the Guild Auxiliary, were guiding the women. Many of the St. John's women organized and collected funds for the Mother's March of Dimes Against Polio. Fr. Tinsley reminded the congregation each week of the work

these women were doing, and encouraged them to assist the Guild Auxiliary in their efforts to fight this dreaded disease, polio. There were also many food and clothing drives for the homeless and hungry of Korea, and the women collected and sent these items to sister churches. The only recorded incident involving the Korean War that could be found in the church minutes or bulletins was the following: "Congratulations on the birth of a daughter to be named Linda Ann Lull. The mother is the former Frances Burns. Parish families are reminded that her father is missing in action in Korea."

In this decade of turbulence, the Guild Auxiliary earned money through some rather innovative methods. In 1953, Sears Roebuck and Co., in conjunction with the Guild, sold book club subscriptions, and \$1.87 went to St. John's women for each subscriber. The work was carried on for many years, and Mrs. Venneman eventually took this over, using another company, but donating all the earnings to the church. In 1952-53, the Auxiliary was employed to pack Christmas baskets to be distributed to the families of the Duncan Meter Company. Beginning in 1953, and continuing for several years, Group Six made French and Bleu Cheese salad dressings and sold them. In 1955, Group Five began selling Christmas cards. In 1958, the two yearly rummage sales were dropped, and the selling of decorative candles year round took their place.

Now, the question is, what did these ladies do with all that money? To begin with, there were already budgeted projects such as the annual dinner for the alumni vestry, annual dinner for the boys' choir, annual financial outlay for the repair of vestments and choir robes, and the upkeep of the kitchen. This included dishes, utensils, and other supplies. Then, in 1956, the Guild donated \$3,000 for the furnishing of the newly built parish house.

By 1958 the general mood of the ladies had changed, and they were beginning to feel that there was more to life than cooking and sewing and raising money for the church budget. Therefore, on June 18, 1958, the following letter was sent from the Women's Guild Auxiliary to the senior warden, Mr. Irving Burr:

"The objective of this letter is to make known to the vestry of St. John's Church steps taken by majority vote at the last meeting of the Women's Guild-Auxiliary on June 4, 1958. The items concern budget changes as planned for the year 1958-59, by the Women's Guild, so that members may have more time for the promotion and growth of Christian fellowship in their lives, as well as better understanding of the teachings of our Lord.

"There is a strong feeling that too much time has been concentrated on matters of finance, especially on the ways of earning money..."

The letter goes on to relate to the vestry what items had been omitted from the next annual budget which amounted to a sum of \$775. This must have caught the vestry off-guard, and totally miffed them, considering the vestry was all male and probably had little knowledge of what their wives had been doing for the church. Possibly these women were feeling a bit like the revolutionists in Boston who dumped the tea because of taxation without representation.

In 1958 this gradual process of equality took another step. At the Diocesan Convention in Indianapolis in May of 1958, the president of the House of Church-Women informed the delegates that in April of 1958 the National Executive Board and the Presiding Bishop's Committee had met and changed the Women's Auxiliary status to that of General Division of Women's Work of the National Council. Thus, they

recognized that the work of the women of the Episcopal Church in America was no longer considered to be merely auxiliary in nature to the general program of the church, but rather a fully recognized department of the church. When this announcement was made in the local meeting, the next step was to decide what to call themselves. Through Fr. Tinsley, the advice of Bishop Craine was sought, and acting upon his suggestion, in the December meeting, the final name was adopted -- "The Women of St. John's Church." This continues to be the official title, although for easy reference at the local church it is known simply as the Women's Guild. Many members continued calling it "The House of Churchwomen" long after the official title changed.

Just as the 50's had poodle skirts, DA haircuts, and white socks with dress slacks, the 60's had its peculiarities. What began as rock music with Elvis Presley and others in the 50's progressed deeper into a type of cult mania. The days of the Beatles, Rolling Stones, and the Monkees were begun in the 60's. The young people were on the move and letting the world know about it -- it was time for change and, like all youth, they had the answers. Down with the "establishment" and up with "free thinking." The equal rights issues were brought to the forefront for blacks as well as for women. The nation seemed to be in a state of chaos, and changes were coming about rapidly.

In the church at St. John's, change was more gradual and more lasting, rather than being tossed by fads. It was fairly early in the 60's that the small groups of the Guild began to change from numbers to names. Three of those groups became St. Martha's (named for one of its faithful workers and a choir mother, Mrs. Jesse Martha Haggard), St. Mary's and St. Margaret's.

On February 20, 1961 an interesting letter was sent to the vestry from Mrs. Eleanore Timmis, president of the Women's Guild. It is, in part, as follows:

"Acting as your appointed delegate, my husband has presented me with the request of the Vestry that the clock, purchased for the convenience of the Choirmaster and church office, be paid for with funds from the Treasury of the Women's Guild. Mrs. Robert Cooley will be sending the Vestry a letter explaining that funds for the purchase of the clock are not available in the budget.

"To clarify that statement, it may be well to view the conditions under which the Vestry has granted us limited financial support.

"On June 18, 1958, a letter was sent to the Vestry suggesting the Vestry assume financial responsibility for certain items that the Women's Guild considered to be of concern to the whole parish, not to the women alone. (She then repeats the list as I have summarized earlier in this article.)

"This was later agreed to in a letter we now have on file with the Guild's Secretary. At a later date, however, the Vestry decided that they would assume \$360 of the \$775, with the funds being turned over to the Women's Guild in quarterly grants of \$90. Obviously, since \$775 was requested, and only \$360 allowed, we have had to adjust our budget accordingly, and cut out or reduce some of the expenditures. We have, therefore, eliminated the \$300 proposed for Capital Expenditures, and cannot accept responsibility for items such as clocks or other furnishings that may be needed for the Parish House. "Trusting that you will understand our situation, and with thanks for the support you are giving us, I am, Sincerely yours, "

The choirmaster did not have to pay for his clock. In the end the choir mothers from monies they had saved from the choir funds furnished the funds. However, I wonder if taxation without representation created this stir.

During the year 1959 an experiment was done, for a period of one year, whereby the time of the monthly meeting for the unified guild was moved to 9:00 a.m., thereby allowing mothers of children coming home for lunch to attend the meetings. This eliminated the luncheon, and also half the attendance. It dropped from 40 or 50 down to 20 to 25. So, by 1960 the Guild was back to noon luncheon meetings, with business and speaker and baby-sitter provided. Eventually, the St. Brigid's Guild was formed, and a complete history of that can be found further in this book.

In October, 1962, an unfortunate choice of words by the stewardship chairman forced the following response from the Women's Guild:

"In October Mr. Will Morris, Vestry Stewardship Chairman, spoke to the Women's Guild expressing his concern over the fact that the women in the church were doing nothing! If there are others who share this conviction, perhaps the following will serve to correct this impression.

"...Some of the groups are more active than others. Members of two of the groups have cooperated in going monthly to the Scott Nursing Home since the summer of 1959. There the patients look forward to the refreshments and small gifts as well as the attentions that are given to them. Money for these items are provided by the Guild.

"One of these groups has contributed funds, raised by various projects, to Wabash School for Retarded Children, and has helped this school in other ways.

"The Guild has helped financially in the work the Youth Group has done among the under-privileged children in the neighborhood near the church. Through the Church Periodical Club, donations have gone to provide books and periodicals for Missionaries, and other church charities. The seminarians from St. John's have been given, each year in seminary, a gift of money to be used to purchase books for their libraries." "Members of the Guild have contributed liberally to the requests for used clothing, toys, etc., for the Episcopal Community Service.

"Last spring new curtains were purchased by the Guild for the Sunday School rooms. The red carpeting in the church was paid for by the Guild, and the new wainscoting was also a Guild project. The expenses of the Epiphany party are also met by the Guild.

"This report would not be complete without expressing to Mrs. Venneman the sincere appreciation of the Guild for the magazine subscription work she has carried on single-handedly for many years, bringing hundreds of dollars into the treasury."

Hazel Castell, President

I think there could be little doubt that the Women's Guild of St. John's was paying strict attention to their duties in relationship to the Five Fields of Service. Never again is it recorded that the Women's Guild does nothing!!

Several times during the 60's the popular fund-raiser for the Women's Guild was a Candlelight Tea. The first of these was in 1960 and was chaired by Mrs. Evelyn Ball. It became an event which many women in the community looked forward to with great anticipation. Various ladies would each take a table and arrange it, using a theme, such as a Halloween party, or a Thanksgiving party, or a bridal shower, and show different

ways of decorating the table to show off this theme, using candlelight as the accent. The first tea was called "Flaming Festival," and, like the subsequent ones, was a great success. Most of these were held in the church parlor or parish house. However, in 1965 the event was moved to Duncan Hall. The event had grown in popularity and more space was required to accommodate the crowds.

In 1966 the St. John's Women's Guild hosted the World Day of Prayer for the first time. This was sponsored by the Tippecanoe County Council of United Church Women -- of which the Guild was a part. This group sponsored many other activities which involved the St. John's Women, such as support to the migrant ministry, home family life projects, International Student Service, religious work directors, and support for Indian-American youth in schools on Indian reservations. This last project was especially near and dear to the heart of Miss Philena Palmer, and she worked tirelessly for it.

1960-1970 probably saw the greatest change in the position women held in the local church. Prior to this, whether it be from personal choice, or lack of self-confidence due to being raised in an environment which did not promote women in the workforce, or due to male domination, women held no office which decided policy for the church body. The women allowed the men of the church (in some cases these men were not even members) to dictate the church's decisions. Although I am certain the vestry members were given the opinion of their spouses before and after each vestry meeting, the women were not in a voting position. Like most situations, this probably pleased some women and infuriated others. When the Anglican women began to view themselves as an intricate part of the workings of the church, and dropped the idea of being auxiliary to the main body, they took the first step in re-thinking their position as it related to their responsibility to the church. Gradually, they began to realize that for those who had the ability to lead, to understand finances and the complex workings of the church policies, it would not be to anyone's advantage to keep them from being used by the vestry. I have no doubt but that it was more difficult to convince the men of this.

The first step in the local parish came at the annual meeting of the parish, January 23, 1964, when Mrs. Ruthanna Amy and Mrs. Mary Sicer were elected as delegates to the Diocesan Convention. Prior to this, the women only went to the House of Church Women. This organization continued to function until the early 1970's when they abolished this group and incorporated it into the main Diocesan Convention.

Then, the following year, in 1965, at the annual meeting when the senior warden asked for other nominations from the floor for the vestry, Mrs. Ruthanna Amy stood and nominated Mrs. Sally Kelso as the first woman to be nominated for a position on the vestry. She was defeated; however, she was elected as a delegate to the Diocesan Convention.

Finally, in 1967, the first women were placed on the vestry when Mrs. Frances Terwilliger and Mrs. Patricia Tichenor were nominated and elected. Since that time, many women have helped to make the decisions of the vestry and today are occupying little less than half the seats. As the parish votes for the vestry members, they no longer consider the gender, but instead, the qualifications.

At the Triennial Meeting in 1886 a dream began to form in the imaginations of Miss Julia Emery and Mrs. Richard Soule. Why not have an offering which represented a day by day accumulation of thanks for blessings of this world? Three years later, in

1889, the initial offering at the women's meeting of the Triennial was collected. Thus began what is known as the United Thank Offering (UTO).

It was the practice in each parish for the Women's Guild members to keep a small, blue box in a conspicuous place. Each day as they thanked the Lord for his many blessings, they would deposit coins in the box. Twice a year, usually in May and November, these boxes would be collected and brought to the altar for blessing. The young ladies, wearing blue veils, would carry the offering to the priest. UNITED in their concern for the world-wide mission of the church are women in every Episcopal and Missionary Diocese, THANKING God daily for life's blessings - some great, some small, some seen by many, many known only to the heart of the individual, OFFERING prayers, money, and joyful service to God that urgent needs may be met, that the church may minister to a changing society, that steps may be taken into new fields of service, that others may be blessed. What began as an offering for women became a family devotion for many households.

By means of this offering, the Women's Guild helped others. Their coins of gratitude have built churches, schools, dormitories, parish houses, student centers, and hospitals. They have paid salaries and pensions of women missionaries and much, much more.

Unfortunately, early in 1970 it was discovered that some of these funds had been misused, and St. John's was among the last of the churches to be taking up a formal offering, using the daily boxes and the blue-veiled ladies. The Guild, under advisement from the rector, Fr. Potter, decided to stop for a time, the twice-yearly formal collections. However, today we continue to collect the UTO in May and November. The blue veils are in storage at the church, but blue boxes are still available, when requested. Mrs. Ruthanna Amy was responsible for this service for many years, and was replaced more recently by Mrs. Jean Jones. The Guild thanks both women for their faithful service to this worthy endeavor.

The Women's Guild has taken many forms during its 150 years of existence. In 1973, at the annual parish meeting, the Women's Guild was reported to include many smaller groups which came together for the monthly meetings. These groups were: the Altar Guild, St. Brigid's, St. Margaret's, Daughters of the King, Fellowship of St. Luke, and the Board of Women's Guild, which included a representative from each of the above groups plus the chairmen of the Standing Committees which were: magazine subscriptions, bridge groups, United Thank Offering, housekeeper, chairman of the Boutique, representative to the Tippecanoe Church Women United, and hospitality chairman. The first four groups are explained in more detail later in the book.

It was during this time that the Women's Guild became involved with preparing and serving a luncheon every May for international students at Purdue, at St. Thomas Aquinas Catholic Church, an event which is being continued today. These guild members were also working as volunteers at Wabash Center, providing clothing for St. Christopher's Mission in Bluff, Utah, taking charge of all receptions held in the parish house, and accepting responsibility for the hospitality hour, held after each Sunday service, and initiated by Fr. Tinsley. The main money-making project to support all these outreach events was the Christmas Boutique held in November. Workshops were held every Wednesday and sale items were made. Many women also did these and other projects at home, primarily gift and decorating items for the coming Christmas season, to

be sold at the Boutique. The first year the event was a fantastic success with a profit of \$1,966.96. What did they do with all that money? First, they applied the funds to the cost of repairing several of the stained glass windows and, later, the addition of the storm windows. The Christmas Boutique continued in one form or another until 1987. By then it was called the Canterbury Faire and included an evening dinner the night before and the craft sale (along with a rummage sale) the next day. Throughout the years the Boutique continued to grow and was an event which many in the community looked forward to with anticipation. Inflation takes its toll, and in 1974 it is reported that the vestry had raised its allotment to the Women's Guild from the original figure in 1958 of \$90 per quarter, to \$115. One must ponder how much impact an increase of \$100 per year, with the increased responsibilities actually had on the balancing of the women's budget.

It might be added that this same year, in January 1974, a sixty-day truce was called between North and South Vietnam -- thereby allowing the United States to pull out all its troops and bring them home. A police action, which had begun to escalate in 1964, and would end by killing more U.S. soldiers than any prior combat offensive, was finally over. There was much for which to be thankful. Although the bitterness resulting from the demonstrations protesting our initial involvement, and the waiting for two years for the prisoners of war to be released and brought home, lingered on for a time, it was somewhat appeased by the eventual grant of amnesty for the boys who went to Canada and elsewhere to escape the draft. Hearts were heavy and the Women of St. John's went to the altar in prayer. The Daughters of the King and St. Luke's Fellowship, led by Jean Heinmiller and Mary Sicer, were devoted to prayer and their lists were long.

July 4, 1976 marked the 200 anniversary of our fair land. On June 7, 1776 members of the Continental Congress began approving the Declaration of Independence. Due to fears from certain conservatives of a premature separation from Great Britain, the signing was not completed until July 2. (New York abstained but gave its approval on July 9.) Two days later Congress sanctioned the Declaration of Independence and the thirteen colonies became the independent United States of America.

Now, 200 years later, there were celebrations from New York to California, Montana -to Texas. The women of St. John's were busy in preparation for the great event of the year. July 4th was a Sunday, and I like to think God planned it that way two hundred years before. What better way to celebrate the birth of a nation than by praising God in churches and synagogues across the country? With all its weaknesses and deficiencies, it is still a great land in which to live. Then, in November, the Cathedral Boys' Choir sang at St. John's as part of the Centennial Celebration.

In 1978 the Women's Guild approached the vestry regarding a proposition. The Executive Committee of the Women's Guild wanted to sell plates with a picture of St. John's Church imprinted on it. The problem was that payment in full would have to be made upon receipt of the plates from the company. There were to be 144 commemorative plates, with four lines of church history printed on the back of each. The vestry kindly agreed to provide the initial outlay of funds, and the Women's Guild returned the money after the plate sales were completed.

In 1979 the "Around The Fountain Art Fair," sponsored yearly in May by the Tippecanoe Arts Federation, included a "Strawberry Festival," sponsored by St. John's women, of course. The Women's Guild immediately decided to use it as a money-

making project, and every year since then several women have been given a recipe which includes such ingredients as 5 lbs. of flour, 3/4 cup of baking powder, and 2 lbs. of Crisco shortening. They take this to their homes, and in a pan the size of a washtub, the women produce the dough which makes the most delicious shortcakes you can imagine. When these cakes are smothered in fresh strawberries and vanilla ice cream the result is a divine experience! The proof of that lies in the fact that each year this booth has grown in popularity, and last year the amount of cakes made was doubled. Still, the booth sold out before the festival was over. What began in 1979 as a hopeful success, in 1988 yielded a profit of \$1,000. A job well done!

Speaking of jobs well done, there are many women who should be, and are, mentioned throughout these pages, and among those is Ruthanna Amy. For thirty years Ruthanna kept the financial records for the Women's Guild and the Altar Guild, besides the many other tasks she has performed. Mrs. Gertrude Wiselogel, Mrs. Allison Stuart, Mrs. Jean Heinmiller, Mrs. Eleanor Timmis, Mrs. Hazel Castell, Mrs. Lillian Miller, Mrs. Charlotte Tomes, Mrs. Betty Stephens, and Mrs. Mary Sicer were active as choir mothers, club presidents, and/or organizers for a hundred different activities. The list goes on of the hundreds of women who have walked through the pages of St. John's' history and left their marks. Altar Guild and Women's Guild presidents have been numerous, and they have all been worthy of their calling. Presently, Mrs. Helen Slagel and Mrs. Bonnie Brady are serving these positions respectively.

The 1980's saw the addition of the Women's Guild Gift Shop to its long list of activities. It sells many items such as greeting cards, stationary, prayer books, candlesticks, knick-knacks, etc. Items to sell were obtained through many outlets, but a main source was an international organization which exported craft items from third-world countries, thereby allowing native artisans to obtain an income through these sales. Although the shop has never been extremely profitable, partially due to the theft of candlesticks, it has provided a service to the parish, and continues to do so. The ladies should be commended for their efforts.

In 1984 a Church Women United Assembly was held in July at Purdue University, in the Elliott Hall of Music. Mrs. Barbara Culpepper, the Women's Guild representative from St. John's, wrote the following essay about the unique and moving experience which took place there. We print it, in part, as follows:

"The theme for the 1984 CWU Assembly was:

Come Build a New Earth Pieces to Peace

"The dedication of the 'Peace Ribbon' took place July 19. The ribbon originated with Justine Marrith of Denver, Colorado in 1982. She saw it as a dramatic, creative project to remind the world of our love for the earth and its people.

"The 18" x 36" segments of fabric have been designed by CWU units and individual women, on which they have embroidered, drawn, or painted symbols illustrating things they cherish most and cannot bear to see destroyed by nuclear war.

"Portions of the 'Peace Ribbon' were sewn together and carried into the Music Hall and down the aisles during the dedication. Following the dedication, the 'Peace Ribbon' was carried outside the Hall, candles were lit, and Justine Merrith was introduced. It was a very moving experience to see 3000 women united together for peace.

“Each state will bring together its contribution of pieces at its state capitol around Memorial Day, 1985. The pieces will then be taken to Chicago, and from there carried by rainbow covered trucks to tie around the Pentagon in August, 1985 as a part of a national peace observance on the 40th anniversary of the Hiroshima bombings.

“Following the dedication of the ‘Peace Ribbon,’ a continuous Peace Vigil began which lasted throughout the entire five day assembly. Women would light a candle and offer a prayer for world peace.” (Editor’s note: The beautiful and most impressive “Peace Ribbon” can be found on display at the Chicago Museum of Peace.)

In 1985 the Canterbury Faire (earlier known as the Christmas Boutique) made a profit of \$3,060.31 due to a tremendous outpouring of time, talent, and money. As a result, \$2,650 was presented to the vestry “with hope that the money will be used for a special purpose.” The funds were eventually used to renovate the kitchen which was in dire need of repair. This included the replacing of the old stove, which had many a story to tell.

The Canterbury Faire continued until 1987 when it was decided to drop it, due to so few hands available to work making the sale items. However, the rummage sale, which was a part of the Faire, was retained and a very successful “Trash and Treasures” was held in April of 1988.

The Parish of St. John’s has been greatly enriched by the Women’s Guild and their many activities. These ladies are devoted to the Anglican Church and all it stands for in America. They seem to work almost tirelessly without complaint, always willing to further the advancement of Christianity through the Five Fields of Service. Their arms stretch out to encompass their families, friends, neighbors, community, nation, and all people around the world. May we all be better for it.

The Daughters Of The King

The Daughters of the King, organized as the Samuel Roosevelt Johnson Chapter of St. John’s Episcopal Church, began its strange up-hill, down-dale life in 1893.

Indiana had been a state for only seventy-seven years by then; St. John’s a reality for only fifty-six. It was a new land, trying to absorb the constant flow of people which the Wabash brought us, and the far-from-elite population which the canal traffic also offered. And, of course, very few were Episcopalians. But the Episcopal clergy of these early years must have been formidable men. They hacked and hammered and polished and educated the available male population into admirable western versions of eastern Episcopalians. The men themselves were delighted, and trained their sons to do likewise. They brought their wives out from wherever had been their previous homes, and built large and imposing mansions for them. Then the men hacked and hammered and polished the environment into a more efficient money-making organism. And the ladies sat in their comfortable living rooms and talked about “safe” and “lady-like” topics, and embroidered altar cloths and communion linens, and heaven alone knows what else that would beautify the church. They also stitched and embroidered prodigious numbers of handkerchiefs, napkins, blouses, and other articles which sold well and which, when the money was turned over to the men, saved the church from financial embarrassment on more than one occasion. Only once did the records show a complaint about this: “I do hope,” (said one entry) “that those men won’t ask for another contribution right away.”

And I, coming to that record entry so many years after it was written, hope so, too. I stand in awe of what they accomplished for St. John's -- their only tools themselves and a needle and thread. I realize that those women were, for the most part, married and had children, and household chores were not easy back then. Husbands and children were just as demanding then as now, and all that mountain of sewing was undoubtedly done at the end of long, tiring days, and under poor light.

Once they thought of having a card party as an easier and quicker way to raise money, but the rector vetoed the plan because he was "afraid it would give a bad impression to outsiders." So, back to the embroidery hoops, girls!

And into this society, new, tumultuous, energetic, yet clinging tightly to the more settled ways of "home," the dignified Daughters of the King, based in New York City, came quietly to St. John's, absorbed the Altar Chapter, and was officially recognized on October 4, 1894. It was happily accepted and the future looked bright.

The organization had three strikes against it, however, at least as far as St. John's is concerned, and no report on it could be complete unless these items were considered.

First, this was NOT a secular organization. It was not, really, an organization at all. It was a religious ORDER -- structured as such, disciplined as such, and spoken of as such. This, in itself, was a concept so foreign to the experience and knowledge of the women involved, that it would have been laughable if it had not been so tragic. They were required to commit themselves to a definite amount of time each day for prayer, a definite time each day for bible study, and a definite amount of time each day for service to others. There seems little doubt that they did this anyway, but they were unprepared for the rigid discipline imposed from outside for the smallest failure.

Second, they were forbidden to do anything to earn money in the name of the Order. However, permission was given to individual members of the group to join other groups in the church which were working for money to satisfy church needs. The result was that the membership of the Daughters was fractured, and there could be no sense of accomplishment as a group -- a situation more demoralizing than they realized at the time.

But the third, and most destructive requirement of all was that the group must, at all times, act under the direct supervision of the rector. This meant that if the rector was on vacation, or if he had other obligations that day, or that week, or if he was just plain not excited about the organization, or if the priest had resigned and his replacement had not arrived...then the group had no leadership at all. And, if you take a mere minute to glance down the list of clergy who have served St. John's you will see that, with two exceptions, from the very beginning of the church until NOW, this church has had great difficulty holding priests. That being the case, there was more than one period of time when the Daughters of the King were under the tight authority of a non-existent person! Their directress could be of little help to them. She was not a trained person from outside with some authority, but a member of the group, elected by ballot and, of course, her duty rotated. In addition, those duties were rigidly stated, and there was little chance for creativity.

Because of all these factors, interest in the group itself began to fade and, as the years went by, attendance dropped almost to the vanishing point. Then, perhaps something cataclysmic and arousing would occur in the outside world -- like World War I -- and all the ladies rallied and regrouped and came every day and rolled countless

bandages for the Red Cross. But when the emergency was over, they retreated to their homes and tended to their personal affairs.

The records say nothing about any concerted effort to bring girls and young women into the Order, so we must assume that if such efforts were made, they were on an individual basis, and were only now and then successful.

Things were at very low ebb when Fr. Ben Tinsley revived it somewhat in 1972. He attended many of their meetings, and gave them lists of people to visit -- people either in the hospital or recently dismissed. But, apparently, this was not a popular service, and the minutes of several consecutive meetings show that Sharon Allen and Virginia Smith were the only ones who took the lists and made the calls.

Fr. Ben technically held them together, but the attending membership was now almost too small to be a group. Also, these women who had stood by for so many years, were no longer young. All but one or two were definitely elderly; some had died. Those who were left must have felt caught, as indeed they were, between the dear familiar world which had vanished forever, and the hard, brittle world which offered them no sanctuary. They were ready to hand the reins to younger hands -- only there were no younger hands!

Then Fr. Ben retired, and Canon Jack Potter, the new priest, invited the ladies of the Daughters of the King to join the prayer and bible study group he conducted every Thursday morning. This was September, 1977.

To accept this invitation meant they would have to disband-- which wasn't as hurtful as it sounds. Each member would retain her own membership in the Order if she wished, but all of them were relieved of the responsibility of going to meetings which no one wanted to attend. They were also relieved of the endless amount of paperwork demanded by the national office of the Order.

Yet the decision to disband could not have been made without pain. But they had a motto, and I'm sure it sustained them:

“I am but one; but I am one.
I cannot do everything, but I can do something.
What I can do, I ought to do,
What I ought to do, by the Grace of God, I will do.
Lord, what wilt thou have me to do?”

And to the best of their ability they DID it! I salute them, and thank them for all they did to give me a beautiful church in which to worship.

May God continue to bless them all!

Assisted by Helen

Slagel

St. Brigid's Guild

Through the years the various organizations within the church have changed in structure and design. Among these would be included St. Brigid's Guild. A great deal of this material comes from essays written by Liz Archibald in 1984 and Alice Mundell in 1987.

It seems that in the early part of this fifty years (1937-1987) when the ladies' guilds would convene for a combined meeting of the individual guilds, a group of women, belonging to the Martha Guild, would supply the labor and, in some cases, the food for the ladies. As the years went by this service was shared by other guilds until finally St. Brigid's Guild was formed for the sole purpose of preparing and serving lunch once a month for fellowship. The following is a portion of the essay written by Alice Mundell:

"We really have Betty Stephens to thank for the St. Brigid's luncheons as we know them today. When Betty became involved with St. John's, the luncheons were dreary and involved with a program and lengthy meeting. All of 15 to 20 hearty souls came. We now often serve sixty or more.

"Betty took over, cleaned up the act, and made it a luncheon only meeting. She asked Father Shields, then Curate at St. John's, to research a name for the newly formed guild. He came up with St. Brigid - the patron saint of 'charwomen.' This was very apropos in light of - to quote Betty - 'three glorious dowagers who treated the committee as charwomen or serving wenches.'"

Liz Archibald explains in more detail about St. Brigid:

"St. Brigid, or Bride, is an Irish saint from the fifth century. She had a Christian mother and a Pagan Chieftain father. One day, after supplies had been exhausted, he came in a rage to inspect the Dairy, vowing to sell her into slavery. To his amazement, instead of empty vessels, he found the churn and crocks overflowing with butter and milk! God had worked a miracle for his child of grace.

"As her unbelieving father lay dying, Brigid sat by his bedside and wove her first cross from rushes at her feet. Her father, seeing the cross, asked her to explain its meaning and became converted to the Christian Faith. The Rush Cross is her emblem."

St. Brigid always gave her every treasure to the poor. But she also loved gaiety and music, and she was very hospitable to friends. She was a butter maker, and was known for her home brewed ale. So it is that St. Brigid's Guild fixes a delicious lunch at St. John's on the first Wednesday of every month. A program now is purposely non-existent, except for announcements. There are a number of working guests who must eat and run, and we are all so busy, busy, busy through the winter months.

Their mission is simply for fellowship, with good food, lovingly prepared and shared.

St. John's Altar Guild

In a fabulous
necklace
I had to admire
The anonymous string
by which the whole thing
Was strung together

From: *The Desert Is Futile*
By: Dom Helder Camara

Very interesting accounts of the work done by the women of St. John's since its beginning in 1837 are contained in a report written by Anton Anderson in 1955 entitled *The Altar Guild of St. John's Episcopal Church*, and another by Mary Sicer in 1966 entitled *The Women of St. John 1837*. Apparently, the women of the church have made contributions to the maintenance of the altar all through the years, beginning with the Ladies Sewing Society started by the rector's wife, Mrs. Samuel Johnson, which, we are told, made beautiful linens and altar vestments. In 1860, when we began to use flowers on the altar, we assume that women in the church also handled their care and arrangement.

Mr. Anderson tells us that at least as far back as 1890 one person usually took care of the altar work for years at a time, except on special occasions, such as Easter and Christmas, when she would ask for additional help from the members of the Daughters of the King. This same procedure was being followed when St. John's entered its third 50 year period in 1937 with Mrs. Allison Stuart caring for the altar. In 1938 the Altar Guild was passed on to the very competent hands of Dorothea Parker Daugherty, serving until 1951.

She was a loyal and attentive servant, and during the 1952 annual parish meeting Mr. Walter Timmis spoke, honoring Mrs. Daugherty for her work as the "Pillar of the Parish" for so many years, and presented her with gifts from the congregation.

In 1952, in anticipation of a new rector, Fr. Benjamin Tinsley, arriving at St. John's, the decision was made to form an Altar Guild, made up of a maximum of 36 members who would share the altar duties on a rotating basis. A committee was formed of Mrs. Walter Timmis, Mrs. Dwight O'Ferrall, and Mrs. Jean Heinmiller as chairperson. The new Altar Guild was formed, and the work was distributed into many hands, rather than so few. Then, in 1952, Mrs. Heinmiller was elected the first Altar Guild directress.

Each year a new directress is elected to lead these devoted women of the guild, and a beautiful cross on a silver chain is passed to the next directress. This cross is to be worn as a reminder of the cross Jesus bore for us all. It is also given to honor the memory of one of the founders of the Altar Guild, Mrs. Walter Timmis, who worked faithfully for St. John's and her Lord.

From this beginning, through the thirty-five years until the present, the Altar Guild has faithfully served our rectors and the church by taking responsibility for the care of the sanctuary and the chapel and all things used at the altar. To assist the priest, an Altar Guild member prepares the chalice and cruets of wine and the communion wafers before the service, and afterwards makes sure all blessed elements are disposed of properly before cleaning and putting away the communion vessels. Linens used at communion are laundered after each use, and altar cloths and colored vestments are laundered or cleaned as needed. Supplies of wine, altar bread, and candles are ordered as needed. Brass and silver are polished regularly, and wax removed from carpets, cushions, candlesticks, and wherever else it may have dripped. New vestments and linens are ordered when needed. Altar flowers are taken to shut-ins and hospitalized parishioners after the Sunday services. Altar Guild members are present at every baptism, wedding, and funeral, to assist as needed, as well as for regularly scheduled services, and the extra services at Christmas, Holy Week, and Easter.

The orderly sharing of these responsibilities has changed through the years when appropriate; the flexibility of the Altar Guild to adapt to changing times being one of its

strengths. At its beginning, three unexcused absences from Altar Guild meetings was a serious matter -- grounds for expulsion. Today, it would be difficult for the guild to function without the service of so many working women, who are unable to attend meetings during the work week, but give so generously of their time on Saturdays preparing for Sunday services, assisting at weekend weddings and other special services, as well as our regular Sunday services. Over the years, monthly meeting dates have been changed from a selected holy day every month of the year to a regularly scheduled meeting September through May.

The original concept of altar service being done on a volunteer basis, one or two (and later three or four) women choosing one month of the year to assist at all services, has changed to teams -- at first four, and currently five -- who are responsible for services on a rotating basis, one week at a time. At first, during the monthly meetings, besides conducting business, a number of sewing projects were worked on. Mention is made of making acolyte robes, embroidering of linens, making confirmation veils, mending choir garments, and making blue Altar Guild smocks. Today, robes and vestments and altar linens are usually bought ready-made, and the guild concentrates more on the "housekeeping" of the sanctuary, chapel, nave, and the sacristies, with each team assigned to a specific task the Saturday morning of the week they are on duty. On the other hand, a change away from the team responsibility of laundering the altar linens came about. In the Altar Guild from the past, pleas from the directress are reported from time to time for members to return any linens taken home for care. One incident illustrates how it is possible for linens to be "misplaced." A recommended method for the beautiful ironing of linens was to put them in the refrigerator or freezer while still damp after laundering and before ironing them. This method worked well, but once in a while linens treated in this manner would be forgotten until memories were jogged. One member was astonished, when she emptied her freezer to move out of town, to find a fair linen which had been stored there longer than she cared to estimate! This on-going problem of not knowing just where the linens were or when they would be returned was solved instantly when a very dedicated Altar Guild member, Sylvia Miessler volunteered to do all the linens all the time.

The guild has also responded to the regrettable increasing need for church security through the years. There was a time when the doors to the parish house could be left unlocked whenever church members were present in the building -- though guild members were warned, at one point, to "watch their purses" when working Saturday mornings. During this same period, the guild was instructed to discontinue its long-time practice of placing the communion elements in the church on Saturdays for use at the next morning's early service. Someone had been slipping in and consuming the contents of the wine cruets between the time the sexton unlocked the church and the first worshippers arrived.

Serious consideration was also given, at one time, to leaving the chapel open day and night for anyone needing the comfort of prayer. But only a few years later the locked chapel was broken into and completely vandalized.

Gradually, we began keeping exterior doors locked at all times; sacristy doors locked during church services, padlocking the doors between the church and the parish house, and, finally, in 1987, installing a modern electric security system. This last measure was decided upon by the vestry mainly in response to break-ins in 1985 when

robes, candlesticks, and other brass items were stolen, including the beautiful old altar cross which was a memorial to the first rector, Rev. Samuel Johnson. It seems fitting that a commissioned replica of the cross was finally completed in 1987 and arrived in time to be installed and dedicated in October of St. John's sesquicentennial year.

Since 1952 the names of nearly two hundred women have appeared on the Altar Guild rolls, some serving for a few months or a year, some serving as long as thirty years. Though the membership has changed, the guild continues to serve with constancy and dedication. With the unfailing support of our rectors and one another, regular duties are performed and special projects are undertaken. It is both a privilege and a joy, in this way, to serve our rector, St. John's Parish, and our Lord.

Assisted by Jane Brand

Youth Groups

Much should be said for the Youth Groups during the 1960's. In 1963 Bishop Craine proclaimed St. John's Youth Program to the Youth Group of the diocese, and praised them for their involvement in so many aspects of the Christian life. What activities caused such a response from the bishop? They were many and varied.

In 1960 the Tippecanoe County Council of Churches encouraged the various denominations to reach out to the local community surrounding each church building, and start a day camp for the children in the area. It would provide an excellent opportunity for Christian growth, as well as providing entertainment for the children. The only church which took this thought to heart was St. John's, and within that church it was the young people, under the guidance of Ruthanna and Jon Amy and Fr. Donald Shields who created such a program.

The first year was 1961 and it took place on Sundays for eight weeks. The children were brought from local homes, as well as from Cary Home, at 9:30 a.m. After the service the children spent a very active day of sports, crafts, picnics, and games. They went swimming and hiking, and played baseball, and returned home late in the afternoon. All of these activities were directed by the Youth Group, with adult sponsors for "backup."

The youth continued to sponsor this activity until 1965 when the Lafayette Urban Ministry, in conjunction with St. John's, began a day camp at our church which lasted eight weeks, Monday through Thursday. This was a major undertaking, and was under the direction of our curate, Fr. Marcus Lucas. The following year Joe and Jane Vanable directed it.

Another event worthy of note was the honor of having our parishioner, David Anuta, chosen to represent the Indianapolis Diocese in the Youth Exchange Program with Brazil. At the end of his time in Brazil, David was selected (from among ninety young people participating) to represent the International Christian Youth Exchange Program, speaking in various cities throughout Europe. This public relations tour took him to England, Switzerland, France, and Holland. Upon his return to St. John's, David delivered the sermon on Sunday morning. This was taped and aired on radio broadcasting at 11:00 that same morning.

It was a great honor to David, his parents, and the St. John's congregation to have him participate in the exchange program so extensively. It also provided another way for the congregation to reach out and help others. David was sent to a rather poor area in Rio de Janeiro, and lived with Rev. Ernesto Bernhoeft, an Episcopal priest, and his family.

While there, he learned much in the way of cultural differences, and the meaning of deprivation. Through his letters to the parish back home, and to his parents, he told of many needs of the church in Brazil. As a result, the Youth Group, parish council, and the vestry sponsored a Brazilian Fiesta Weekend, which included an open house on Saturday night, April 27, 1965, to meet Miss Maira O'Hara, the exchange student from Brazil staying in Terre Haute with Mr. and Mrs. Carpenter. On Sunday, at 10:00 a.m., in the parish house, Miss Frances Eward gave an interesting presentation (with slides) on the church's work in Brazil before the adult and senior high classes. During the 11:00 service she delivered a most dynamic address on the work, devotion, dedication, and sacrifices of our workers there. During the weekend, several opportunities were made available for people to donate to the Brazilian Church. Approximately \$350 was the result.

By 1967, the bible school and day camp had again changed hands, and was being sponsored by St. John's, Grace United Methodist, and the Church of the Good Shepherd. The day camp was under the direction of Ruth Ann Winter, and Fr. Tinsley was overseer of both the day camp and the bible school. St. John's, geographically, was the best situated church, so this was the one used for the activities. The vacation bible study was for the children of the church and the neighborhood, while the day camp was primarily for the neighborhood children. This program was continued until 1969, when the day camp was dropped due to lack of interest. The vacation bible study has come and gone with participation with other churches -- and sometimes alone (and many years being non-existent). Teaching the young is a struggle!

The seventies brought more change to St. John's' Educational Program, and with it came a new Christian Education leader. Sally Byrn came to St. John's in 1972 and became a vital part of the Sunday School Program. I asked her to tell about her experiences:

"I began working with the Sunday School in 1972 when we began coming to church after our six-week old baby recovered from spinal meningitis. I had tried to explain to friends that I felt the baby had been healed by God, but they kept saying, 'There, there, you've been under such a strain...' The first time I went to St. John's I met several mothers of young children who were working in the Sunday School. When I introduced myself, all three of them said, 'Aren't you the mother of the baby we've been praying for?' I felt that I had found a place where people understood what I was experiencing.

"I began helping Lynn Fairfield and Adelia Sorge in the two and three year old room, and then progressed to having my own class. In a few years I was taking on more responsibility for the Sunday School, and we began patterning our Sunday School after Faith Presbyterian Church's Vacation Bible School. Instead of using a 'canned curriculum' we devoted the year to one of several teaching units; Moses and the Ten Commandments, David and the Psalms, the Patriarchs and the Prophets, Jesus' Ministry and the Parables, the Acts of the Apostles and the Epistles. The teaching staff worked hard to come up with ideas to illustrate the stories we were teaching. Our goal was for

the children to remember the story with the idea that the Holy Spirit would use that information in ways He would need in the future.

“One of the tenants of this system was that the children enjoyed working in their old clothes, instead of having to dress up for church. So, very often, we had projects that required wearing ‘grubbies’ to church. The children created a rock that had a hose hidden in it for Moses to ‘strike’ when he was in the wilderness; we built a pillar of cloud out of chicken wire and tissue paper, which led us at the end of the year as we traced the steps of the Israelites out of bondage and into the Promised Land.

“One year when we were learning about Jesus’ teaching in the synagogue, we all walked to the synagogue on 7th Street where the head of the synagogue met us. It soon became very clear that the children of St. John’s’ Sunday School had learned that ‘Jesus’ was the correct answer to most questions. Unfortunately, this was not the right answer to the questions, ‘What is the Pentateuch?’, or ‘Who wrote the first five books of the Bible?’ etc.

“The Well of Samaria was a project that was with us for some time. A group of rowdy boys who had gone through almost every teacher who had had them in class were assigned to build a well for our end of the year enactment. The well was extremely well built and was finally demolished and carried out in pieces -- much to the consternation of the sexton (who had little time for the messy projects on the third floor). He was not sympathetic to the ‘blood’ we splashed on the door lintels with ‘hyssop’ or any other of the messy projects we felt were helping the children integrate these stories in a way that would mean they would remember them.

“I was coordinator of the Sunday School when Fr. Potter was rector, and during the interim while we waited for our new rector. During this time an article about our Sunday School appeared in National Church Magazine. It was not easy finding staff willing to commit themselves to this much work -- especially when we did not have a rector. There have been many people who worked with the Sunday school through the years, but Elaine Parvis and Charlene Watson have been ministering to children through the Sunday school for all the years I have been involved, and probably longer. They are both gifted teachers who teach all week in the public school system, and then share their gifts on Sunday, also.

“Fr. Ardley came in 1983. I continued as coordinator of the Sunday School until February of 1984, and then resigned. The Church School has had different, purchased, curricula since that time, and has been coordinated by Richard Bugyi-Sutter, Delores Handy, Elaine Parvis, and Charlene Watson.

“The Sunday School remains one of the most significant ministries of the church. This is the future of the church. The potential for great good and the potential for great harm is nowhere more possible than in the cradle of our Christian Walk.”

Sally R. Byrn
October, 1987

In 1971 the Christian Education Committee, after a great deal of intensive study, research, and interviewing of professional help, and with the endorsement of the vestry, began an in-depth search for a Christian Education Director. It was decided that a full-time staff person was needed to direct the educational program at St. John’s. Consequently, Captain Robert Ervin Faulkenberry was brought from Atlanta, Georgia, to

fill the newly created position. Once again, the Sunday School program began to flourish and grow. Captain Faulkenberry, who originally was to direct Christian Education for the youth only, soon became much more involved. Among his duties was included the planning and directing of all Christian Education activities, editing and publishing of the parish newsletter, recruiting, training, and supervising all teachers, and personally teaching adult and children's confirmation classes. The Captain quickly became a great asset to St. John's.

In 1973 the Senior Episcopal Youngmen decided to set an outreach program in South Dakota as their main goal. They had several fund-raising activities planned, such as dishwashing for parish dinners, selling Halloween insurance, garage sales, a variety show, and a spaghetti dinner. The money needed for the trip to South Dakota was gathered, and on Monday, July 2, 1973 ten young people and four adults departed for Plainfield, Indiana. There they met with the Plainfield caravan and went on to the Rosebud Indian Reservation in South Dakota. The group was housed at the Bishop Hare Home in Mission while they toured the reservation, got to know the people and worked at the Soldier's Creek Chapel, and at Bishop Hare. The group returned July 14th, tired, but happy, with a feeling of accomplishment.

A trip to Haiti, sponsored by the diocese, was planned, and John and Ruth Wraight, Joanne Kesson, Betty Moore, and Faye Groves, all of our local parish, went along and brought back a good deal of valuable information. This group, along with other interested persons, then formed the St. John's Haiti Committee. As a result, a decision was made to assist the diocese in raising the \$6,000 needed to bring electricity to the villages of Darbonne and Mathieu. This was half the amount; the Diocese of New York was raising the other half. The Episcopal Church has a complex at Darbonne which consists of a church, clinic hospital, resident and non-resident hospital, and an agriculture station.

The Haiti Committee, in conjunction with other groups at St. John's, such as Interact, the 5th and 6th grade Sunday school classes, and the Junior EYC, joined forces to stage events to raise money for this greatly needed cause. They solicited outright donations, held chili suppers, and an auction which included many Haitian artifacts of both great beauty and function. Faye Groves, who held the purse, aided Art Tichenor, auctioneer extraordinaire.

At the same time, the Junior EYC staged a paper drive which netted \$200. The proceeds were split equally between the electrification of Darbonne and the "Mattress Project" which was in conjunction with St. Michael's Church in Evansville. The sum of \$200 was the projected goal of the two youth groups, to be used to purchase twenty mattresses for resident students in the school in Darbonne. It was a grand day when the twenty mattresses arrived and the electricity was eventually turned on in these two villages of Haiti.

During this time, a lay training program was begun which involved many parishioners. It continued until Fr. Potter left the parish.

Helen Slagel and Michael Martin presented the Christian Education report to the vestry in October, 1977. This report began with a short presentation by the "Power and Light Company," a puppet company which gives short programs stressing Christian Education. They used puppets purchased from Puppet Productions, Inc. The puppet group, which Helen and Michael wished to purchase, included six puppets and some

tapes. The puppets cost \$240 and an extra \$60 was requested to put a stage together and obtain props, etc. The vestry approved the expenditure and it was hoped that they could be used for outreach as well as for us.

Christian Education

This is a subject which overlaps many areas, especially the area of outreach when a good education program is in effect. In 1937 the Superintendent of Education was Harris Ruebeonkesing. Mrs. Thornton, the rector's wife, was an ever-present assistant and teacher until the Thorntons left in 1951. Few records can be found concerning Christian Education during the 1940's, which seems to be a problem in many categories throughout our fifty years. However, a few glimmers come through, such as Mrs. Thornton's Sunday School class making the traditional Palm Sunday crosses, which had been started by Bishop Upfold's daughter, Emily. These crosses have been made for many years for the Palm Sunday services by different Sunday school classes and individuals. Today, the Altar Guild accepts this responsibility, and it is a much loved and revered tradition.

Prior to the mid to late 40's, the early classes were mixed groups. However, by the time the young people were of junior high age, these classes separated into boys and girls. Therefore, several groups of particular interest were formed, such as the Junior Red Cross girls, the boys' and men's choir, the boy's Sunday School lesson taught by Mr. Walter Timmis, the Junior Altar Guild, sewing circles, and bible study groups. The materials used for study were quite simple in nature and rather strict in opinion.

During the 1950's it became apparent that the young people were not responding to this stifling environment and something to interest them had to be done. In response to this problem, St. John's entered into a three-way sharing of a youth group for young people ages twelve to nineteen. The churches involved were Federated, First Methodist, St. John's, and Evangelical United Brethren. Mr. Robert Boyer, religious education director, was in charge of their activities. This group of young people met in the churches on an alternating basis for Christian fellowship and growth. On Sunday mornings they were in their own churches, and a co-ed Sunday school class was begun. The group was called Chi Rho, and had a youth newsletter called *IOTA CHI*. The situation seemed to grow in popularity and the young people responded with great enthusiasm. The group usually met in the basement of Federated Church for supper and a program. As the program grew in complexity, some problems of space and authority began to arise. Some of the young people were beginning to wander away to other churches, and it was felt that St. John's should found its own Youth Group.

In the rector's annual report to the parish in 1957, Fr. Tinsley stated, "One of the most encouraging advances this past year has been the formal organization of EPTEENS, our parish youth organization. Our official participation in the Joint Youth Program, administered by the Methodist and Federated Churches in West Lafayette, in conjunction with us, was ended with the beginning of Epteens." Thus began the St. John's Youth Group, which has adopted many names, including Episcopal Young Churchmen, known as EYC. Through the years this group has enjoyed great success and miserable failures. For the most part, the organization has been well supported by the parish and the young people of the congregation, with only a few spots for short periods of time when the

interest seemed to wane, and the attendance seemed to drop. Here, in 1987, we find ourselves in the position of the latter. However, with some reorganization, and diligent work, this will be improved.

Through the years the teens of our parish have been involved with almost every aspect of worship and church work. They have been acolytes, readers, given sermons, washed dishes, prepared and served many meals, participated in caroling to shut-ins, and sent David Anuta to Brazil for a six-month exchange. These young people have also given of their time and talents to the local community through the Neighborhood Day Camp Program.

UNICEF, the United Nations International Children's Emergency Fund, was begun in 1956, and these young people went from door to door collecting funds for this project for more than twenty years.

Not only did they serve the church in many ways, but they also had interesting guest speakers at their meetings, and learned a great deal about the world of which they were a part. Such topics as Communism, nuclear power, civil rights, and desegregation were all discussed. Our young people needed to be informed about the problems of the world, how they affected the Christian, and how the Christian could affect the problems.

While the changes in the youth groups were taking place, Irving Burr, in 1942, became Sunday school superintendent, and skillfully managed the Church School. With the help of his devoted wife, Priscilla, he put the Sunday school as a top priority to the congregation. In a letter sent to the teachers and the parents, his feeling that the Sunday school should be singularly the most important part of church life comes clearly to the surface:

“Of somewhat less than satisfying proportions was a meeting of parents and teachers of the Church School children. Attendance aggregated 14...Clearly parents are not meeting their obligations to the children, nor are they meeting the church school half way...Furthermore, (your attendance) would give a boost to the Church School teachers, who certainly need parental cooperation in the religious education of the children.”

When Mr. Burr became superintendent in 1942, the Sunday school enrollment was very low. In 1951 it was sixty, and by 1957 it was one hundred and forty, including fifty in the adult classes. He was a steady influence on the teachers, and always an active participant in the teaching of our young people. The vestry minutes record many sessions involving Mr. Burr requesting this or that for his children in the church school. He was a diligent and loyal worker for the Lord, and our children benefited by this greatly.

In 1953 a very important happening occurred at St. John's. Mrs. Sally Kelso moved to Lafayette and began a teaching career which would last twenty three years. She brought with her many new ideas, such as the flannel board used to tell the bible stories. She introduced this to the Sunday school in 1957, and it continues to be a method of teaching in the lower grades yet today. Because of Sally's sacrificial service to the Sunday School Program, the vestry voted unanimously to dedicate the Sunday School Department to Sally Kelso and all other Sunday school teachers. A commemorative plaque hangs on the wall outside the Bishop's Parlor for all to see, and remember -- the ever-smiling Sally Kelso. The plaque was paid for by quarters collected from all of Sally's present and former students. It was dedicated in May, 1976 and reads, “This building is dedicated to Sally Kelso and all those who practice here the gentle art of ministering to children.”

I asked Sally to tell about her teaching experiences, and the following is part of what she wrote:

“When we moved from New Albany, Indiana to Lafayette in 1953 I went immediately to the second floor of the Parish House, where most of the Sunday school classes were held, to enroll our four children (ages 3-10). Please remember, this was before the addition to the Parish House -- which started behind the altar and went to 6th Street. There was a beautiful little chapel across the hall from these Sunday school rooms, with adult-size pews and altar. I’m not real sure how many other Sunday school rooms were on that floor, but I do remember one class for older children met in the kitchen.

“I met Priscilla Burr who was surrounded with small children (ages 3-6) in the northeast room. The southeast room was used for a nursery where Mrs. Friend, our sexton’s mother, rocked and tended the very small ones. Priscilla had all the rest of the toddlers and pre-schoolers. I took one look and asked Priscilla if she would like some help. From that day until twenty-three years later, I seldom got to church because classes were held during the late service which started at eleven. I had been well trained by two excellent teachers at St. Paul’s Church in New Albany, Miss Elizabeth Williams, sister of Mary Sicer, a loyal member of St. John’s, and Mrs. Lydia Hale, a trained educator. Priscilla and I were able to introduce some of Miss Elizabeth’s ideas, and that was the start of our unusual Sunday school program.

“We started taking the children across the hall for a children’s worship service at the start of each Sunday morning session. The children were brought to the classroom by their parents, and usually worked at the tables with paper and crayons until all late-comers had arrived. Sometimes we sang because we had a piano in the room and I was a music school graduate who could play a piano. When we felt the last late-comer had arrived, a leader was chosen to carry a small American flag, and we marched into chapel singing ‘Onward, Christian Soldiers.’ For the worship service we used ‘Little Children’s Praises,’ (I think) published by the Episcopal Church that outlined a service for the very young. It contained prayers and hymns using words the young child could understand. It even contained a ‘Children’s Creed:’

‘I believe in God above.
I believe in Jesus’ love.
I believe His Spirit, too,
Comes to teach me what to do.
I believe that I can be
Kind and gentle, Lord, like Thee.’

The hymns we sang also had words easy to understand:

‘Jesus, Tender Shepherd, hear me...’
‘All things bright and beautiful...’
‘Jesus loves me, this I know...’
‘Now the day is over...’
‘In God’s house be very quiet...’

Our main goal was to try to get the very young child to understand WHY he comes to church (God’s House), and WHY we pray (the way we talk with God). In the children’s service we often prayed for pets that had died, dolls with broken arms, and for rain during

a hot, dry August. I was never surprised when it clouded up on a Sunday afternoon and rained after the children had prayed for rain that morning. They were so sincere!

“When the new wing was added to the Parish House, we lost the chapel on the second floor, but we gained another beautiful chapel on the ground floor. However, that was a little too far for me to take so many young children, especially up and down steps that were not made for short legs. But I was fortunate to have the large room on the north-west corner of the building, so we had our own little chapel service in the room. I can’t remember asking for a thing, but all of a sudden Bob Stephens presented us with a small altar he had built for us. Jonathan Amy presented us with a small processional cross he had made for the leader to carry as we marched to ‘Onward, Christian Soldiers’ now sung a cappella because we no longer had a piano. Betty Stephens searched and found a small replica for us to use. On the wall above the altar I hung a large piece of red felt to serve as the dossal and cut out a yellow felt cross to stick on it since we didn’t have a real cross for our altar. We even had two small, gold-plated vases to sit on the altar. These were used in the summertime to hold flowers the children brought from their own gardens at home. Sometimes they were only weeds, but on our own altar they were special and beautiful.

“In 1971 we made a plea for some professional help with the Education Department. That’s when Capt. Ervin Faulkenberry of the Church Army joined our staff. It was wonderful to have some trained experience to guide the amateur teachers. We started many new ‘things’ with the children:

- 1) A Good Friday service for the children
- 2) A Family Service on Christmas Eve at 7:30 p.m. with a Christmas story for the children as the sermon, but always communion for those who could not come to the Midnight Mass. Prior to this there was a Christmas pageant, a tree, Santa, etc., almost always held the afternoon before Christmas.

- 3) A family service was also introduced at 9:30 a.m. when the late service was scheduled for 11:00 a.m. The older children in Sunday school read the lessons and played the organ. This service was eventually discontinued because too many parents stayed to enjoy the children’s performances and didn’t stay for the late service.

“The first year Fr. Ben asked me to give the children’s story at the early Christmas Eve service. I told the story from the pulpit and chose a story much too long. The next year was better -- I sat on the steps leading up to the choir area and asked the children to come up and sit on the floor around me. That’s the way to do it! The storyteller can react to the listeners, and the listener’s attention can be held. Hand puppets were sometimes used, and that works real well.

“Many different courses of study have been used by the teachers. When the Seabury Series was introduced, our staff decided to try it. I had always worked with the kindergarten and pre-school age children, and I liked the Series very much, and continued to use it until I retired. The other teachers tried it, but preferred other series for their classes. I also tried a series put out by Morehouse-Barlow, another series called JOY, and another series that had all the stories on records. The last series was not for me because it took away the personal contact between the storyteller and the listener. I didn’t like that!

“When I retired in 1976 I never went back to the Sunday School area. I did not want the new teachers, who have so ably carried on, to think I was looking over their

shoulders to make sure they were doing a good job. I have lots of faith in them. I knew they would carry on -- and they have -- exceptionally well.” Sally Kelso,
October, 1987

Music Ministry

Music has played a large role in the development of the church as a whole and has been extremely important at St. John's. The first piano to arrive in Lafayette was brought by Rev. Samuel R. Johnson, the first rector of St. John's Church in the 1830's. A base viol, flute, and a violin, along with the piano, accompanied the volunteer choir which began the long history of music in our church. It has been a meaningful and most significant portion of the overall church service. There are many ways in which a service praises our Lord -- in the liturgy, the bible readings, the sermon, through prayer, by partaking of the Holy Sacraments, and through music. This should include instruments, choir, and a congregation which joins together in the hymns and liturgical singing. This is the story of music at St. John's in the last fifty years.

The tradition of paying an organist and/or choir director, versus volunteer directors, began in 1889 under the directorship of Rev. Edward White. Fr. White placed a high priority on music and was the push behind re-organizing a boys' choir in 1889 and obtaining a Pilcher organ in 1890. This was the first organ in Lafayette. There were several organists and choir directors over the next few years, until 1926 when Mr. Harry Metzger accepted the position. Mr. Metzger had a master's in music from Yale University and supplemented his income from St. John's by giving private voice and piano lessons as well as being organist for Purdue University's convocations and various gatherings.

When Mr. Metzger arrived at St. John's with his wife and two young sons, the choir was made up of only male voices. A letter to the parish at the 1945 annual meeting gave an account of the choir activities which seemed to be the normal way of things between 1937 and 1956, with little variation.

“We have 26 boys in the choir ranging in age from 10 to 16. Beginners are paid 25 cents a week; others from 35 cents to 40 cents per week, and an extra 50 cents a month for perfect attendance...Three of the boys are members of St. John's Church and all the other boys must be gotten through the public schools, etc.

“The boys come down here three times a week, rehearsals and Sundays. It takes much time and effort to get these outside boys and to get them and their parents in the mood for St. John's choir.

“The men of the choir, mostly communicants of the church, sing without pay. Their service is more than appreciated...A special tribute should be given to four men who have served this choir for many, many years: Prof. Venneman, Prof. LaBree, Dr. Watts, and Mr. Timmis.”

The choir mothers through the years were helped with this undertaking of the boys by the Choir Mothers Club, of whom Mrs. Thomas (Jessie) Wood was the first when the choir was formed in 1889. She began a tradition which was carried on by many others to follow. Among those we lovingly remember are Mrs. Walter (Eleanor) Timmis, Mrs. Robert (Lillian) Miller, and Mrs. Stanley (Hazel) Castell. It was their job to make, repair, and launder the choir robes. They also helped keep the boys in line and make sure their

bows were tied and hair neatly combed on Sunday mornings. They also helped the boys raise money for the annual choir camp which was originally held at Camp Crosley on Tippecanoe Lake, and later moved to Waycross in 1958. The boys looked forward to going to camp, where they would swim, fish, play games, and meet other boys from around the diocese. Many lasting friendships were the result of this camp.

Another reward given to the choristers was the choir cross. Every Easter and All Saints' Day a boy would be chosen who exemplified good leadership qualities, high attendance, and proper choir spirit. The recipient would wear the choir cross for a period of six months, and then be given a personal cross as a permanent reminder. These crosses were donated by Mr. and Mrs. Clarence Swick, and later by Mrs. Rachel Swick, in memory of her husband, Clarence.

It seems about 1950 or so that Mr. Metzger and the music program began to fail. Although the choirboys liked Mr. Metzger, with his stern, but fair, disposition, much discussion was spent during the vestry meetings concerning ways to improve the music and who should be appointed to talk with Mr. Metzger about the state of affairs. There were some in the congregation who wanted more variety in the service, and so it was suggested that if new hymnals, which had musical scores as well as words, were bought that the hymn singing would possibly improve. So, in September 1950 these hymnals were purchased and placed in the pews.

Mr. Metzger was getting older, and his wife's health was quite poor, which caused him much anguish. His temperament was such that it became difficult to approach him about the problems of the music program. Some people questioned his ability as an organist and others began to feel he was losing control of the boys. They questioned his salary of \$1,500, saying this was more than any other church around Lafayette was paying. However, the vestry was quickly reminded that he was the only director in town who had to find and train twenty six male voices, which required a great deal of time and talent. Another source of irritation for some of the parishioners was the fact that when the boys marched in on Sunday morning the last few voices were noticeably off-key. I suppose those people had never read "Make a joyful noise unto the Lord all ye lands, and fill your heart with gladness." The majority of the congregation enjoyed the boys' choir and was quite content with the continued services of Mr. Metzger.

In 1953 Mr. Metzger went on Social Security and gave up the position of organist, while continuing as choirmaster of the men and boys' choir. Through the years it had become increasingly difficult to obtain boys for the choir. School activities were increasing in frequency and popularity, which interfered with the rehearsals. Another problem arose when some local clergymen asked Fr. Tinsley to stop the choirmaster's recruiting of young voices through the school system. It seems they would come to St. John's, get interested in the service, as well as the special Sunday School which Mr. Walter Timmis would provide before the service, and then stop going to their own churches. This was upsetting the clergy more than the parents.

While Mr. Metzger continued to direct the men and boys' choir, a new choir was formed of mixed adult voices, directed by Mr. Richard Crowder and called the Choral Society. This choir sang with the boys' choir for Christmas, Easter, Epiphany, and All Saints' Day. They also sang during the summer months on Sunday morning while the boys' choir was on vacation.

In March 1959 Mr. Harry Metzger retired. He had served for thirty-three years under the direction of three rectors -- Fr. Perry, Fr. Thornton, and Fr. Tinsley. Because of his many years of faithful and sacrificial service, the vestry decided to present him with a pension of \$40 per month, which was half his salary upon retirement. Many men today remember Mr. Metzger and the effect he and his loyalty to the ministry of music had on their lives. For many young boys Mr. Metzger was the man who brought them to the Lord, since several had not attended church before joining his choir. Mr. Metzger should be remembered as the one person who continued his outreach ministry for thirty-three years while the congregation enjoyed its by-products of beautiful voices blended together to "...make a joyful noise."

Mr. Metzger was replaced by organist/choirmaster Joseph Flummerfelt, who was a graduate of DePauw University with a bachelor's degree in sacred music. He was also on the staff of the Purdue Music Organization as assistant to Albert P. Stewart. While at DePauw, he served as director of the opera workshop, as well as numerous other choral and instrumental productions. He also served as accompanist and student director of the DePauw University Choir, toured Europe with that group in 1956, and had been an organist or choir director since the age of fourteen.

Mr. Flummerfelt was at St. John's a short, but productive, year, for it was during that time the choir gave an unforgettable performance of Gabriel Faure's *Requiem Mass* on March 27, 1960. The following announcement, in part, was found in the Journal and Courier:

"The Choral Society of St. John's Episcopal Church will present the Requiem Mass... Soloists will be Mrs. William Hayt, soprano, and Cyrus A. Bryant, baritone. Miss Judy Borling of Los Angeles, a senior at DePauw University School of Music, will be guest organist. Conductor will be Joseph R. Flummerfelt, organist and choirmaster of St. John's Church and a staff member of Purdue University Musical Organization. The performance will include a string ensemble.

"Mrs. Hayt studied music under such tutors as Mrs. William Heidlinger, Conrad Bos, and Peter Wilhousky. She was a member of the Robert Shaw Chorale from 1944-46 and has sung under the direction of Arturo Toscanini and Leonard Bernstein, New York Philharmonic conductors. Bryant, studying for a Ph.D. in physics at Purdue University, has been baritone soloist with First Methodist Church, West Lafayette." The performance was in conjunction with the Lafayette Religious Arts Festival and was the highlight of the season.

Mr. Flummerfelt was a master in his art, and Lafayette could not hold him long. In August, 1960 he left St. John's for Philadelphia to be associated with Singing City and the graduate school of music. Today, he is director of the Westminster Choir School at Princeton, New Jersey, and his choir is frequently invited to perform many places, with such orchestras as the New York Philharmonic. But, Mr. Flummerfelt got his professional start right here at St. John's Episcopal Church in Lafayette, Indiana, no matter what Purdue says!! We do have good taste, don't we?

A major change took place in October of 1960 when the new choir directress, Virginia Truman, from Norfolk, Virginia, was hired. Due to a lack of resources for the boys' choir, and an increased interest in the mixed adult choir, the boys' choir was discontinued and a children's choir of mixed voices was formed for the second service. This transition was regrettable, for many people enjoyed the young voices with angelic

faces and mischievous eyes. The congregation used to boast that it was the only boys' choir between Indianapolis and Chicago. However, the source of voices had become quite limited and the parish was forced to accept the inevitable.

That is not to say that the quality of music decreased, for that is not true. The children's choir and the mixed adult choir, known for many years as the Choral Society, served the church well with a blending of voices which was inspirational. Since a choir cross was being presented to a boy of high quality each Easter and All Saints' Day, the same was given to a girl, now in the mixed children's choir. The crosses for the girls were donated by Dr. and Mrs. John Radavich to the Glory of God, and in loving memory of the late G. Stanley Meikle, and were awarded for leadership, attendance, and reverence.

In 1961, Mr. Theodore Purchla was hired as church organist, with Virginia Truman continuing as choir directress. Then, in 1963, Mrs. Truman left and Ted accepted both positions.

In 1964, while Fr. Crumb was curate at St. John's, the boys' choir was re-formed, and it seemed for a time it would take off again. Much to the disappointment of the congregation and clergy, it never really seemed to pull together as it had in the past. It seemed the boys were too busy for the choir and recruitment was the main problem.

In 1964 the boys' choir from St. Paul's Cathedral, London, England came to Purdue University during a tour of the United States. While they were in Lafayette, the choir performed for the congregation at the Canterbury House. The next day, the choirmaster came to St. John's and played the Pilcher organ at the Sunday services. He praised the organ for its high quality and tone and was quite sincere in his estimate of its capabilities. He and his choir won the hearts of the congregation.

But, the Pilcher organ had been a source of problems for several years. Finally, in 1965, with the help of several expert sources, anxious to sell a new organ, the vestry followed the recommendations of the Music Committee and decided the Pilcher organ was obsolete and needed to be replaced. It seemed the old organ no longer met the needs of the music program. The May 29, 1966 bulletin states the following:

"Today we honor our choir alumni as we say goodbye to our organ which was built by the Pilcher Organ Co., of Louisville, Kentucky. It was installed in 1890 and paid for by the Women's Guild. We hope it will find a good home where it will be treated tenderly."

Getting the old organ removed was a bit of a problem. It was offered to Good Shepherd, who refused it. Wicks finally agreed to remove it when they delivered the new organ. We do not know what they did with it when it was removed. Then, on Monday, November 7, 1966, a \$25,000 organ donated by Mrs. Rochester (Eleanor) Baird in memory of her brother, Edward A. Ross, a former choir member of St. John's was dedicated. The following was placed in the Lafayette Journal and Courier:

"Berj Zamkochian, organist for the Boston Symphony Orchestra will present a concert at the dedication of the new Edward Augustus Ross organ...at 7:30 p.m.

"The new 29 rank Wicks organ, designed by Theodore Purchla, organist of the church, was given to the church by Mrs. Rochester Baird...

"Zamkochian, a graduate of the New England Conservatory of Music, after being educated in Boston, Massachusetts schools, was appointed organist for the Boston Symphony nine years ago. In 1965 he became the first American organist to tour Soviet

Russia and, because of the success of the tour, has been invited to be a featured artist for the centennial celebration of Tschaikevsky Conservatory in Moscow.”Mr. Zamkochian was also the recipient of distinctive honors from Pope Paul VI and Cardinal Agagianian. Most recently, he had received the Knighthood of St. Vartran.

It was a night to remember, and the excitement was at a high level as the public gathered to listen to the master and praise God for the blessing of music. A more complete history of the organ can be found at the end of this chapter, written by Mr. Jarrett Follette, our present organist/choirmaster.

During the spring of 1966, a new tower bell and chimes system was installed in St. John’s. This was the generous gift of Dr. And Mrs. R. Norris Shreve. It is a Verdin model 680 and was installed by I.T. Verdin Company, Cincinnati, Ohio. These beautiful chimes complimented the newly finished restoration which had taken place in and around the church building. It was the finishing touch to the addition of the Wicks organ.

A sad event appeared in *THE EAGLE*, November 2, 1966:

“The sad concern of the congregation goes out to the family of Seaman David Liste of the United States Navy who recently lost his life in the tragic fire on the S.S. Oriskany in Tonkin Bay. Sn. Liste was an alumnus of the St. John’s Boys’ Choir. His mother is a faithful communicant of St. John’s and a member of St. Mary’s Guild.”

The police action in Vietnam was beginning to accelerate and it seemed to preclude all other activities. The Boys’ Choir was not even exempt from its shadow of death.

In June 1967, after seven years of faithful and sacrificial service to St. John’s, Mr. Theodore Purchla moved to Syracuse, New York, leaving us without an organist. Fr. Marcus Lucas continued as choirmaster and, in August of 1967, Mrs. Clarence Flowers accepted the position of organist. When Fr. Lucas left, Mrs. Flowers became organist/choir directress. Prof. Clayton Lein, organist, and Mrs. Nancy Lein, choir directress, followed her in June of 1971. They stayed in these positions until 1974. From July of 1974 until February 1975, there was a great deal of difficulty securing a permanent choirmaster. One of the problems was the greatly inadequate salary being offered of \$20.00 per week. Fr. Tinsley asked Joe Fasel, a choir member, to be choirmaster, the vestry accepted, and increased the salary to \$25.00 per week. The organist was Diane Santogrossi. Joe Fasel stayed with St. John’s from February 1975 until he graduated from Purdue in June, 1977. Marc Loudon accepted the position of organist in 1977 after Diane Santogrossi left. He was also the temporary choirmaster until James Ward came in September 1979. Jim Ward was director of music at Frankfort High School, in Frankfort, Indiana, and a doctoral candidate in voice at Indiana University. Mr. Ward was originally from San Antonio, Texas. Both Marc and Jim were paid \$50.00 per week. While Jim Ward was here new flax-colored choir robes replaced the older black cassocks and white cottas. The new robes came in the form of kits, which were sewn together by Linda Jeffries and a few others. Jim Ward left the following summer and Marc Loudon again took over as organist/choirmaster. The choir continued to struggle along in spite of the frequent changes in directors.

In February 1980, Archdeacon of the Diocese, Frederick P. Williams, was the guest preacher and celebrant. Canon Williams was the national chairman of the committee to formulate a new hymnal. He spoke to the congregation regarding the place of music in the service and how the new hymnal would fit into these plans. These

hymnals arrived at St. John's and were blessed on December 12, 1985. They were quite a change from the previous book of 1950, which was the first to include musical scores. Memorial plates were placed in the hymnals and Mrs. Sue Eichhorn did the beautiful calligraphy work

Marc Loudon felt that the music ministry at St. John's had the potential to become a center of music for Lafayette, and that the parish should look forward to the day when the ministry of music would grow into a full-time ministry requiring a professional musician. He went to the vestry and presented them with his plans to rebuild the loft in the back of the church (which had been removed in 1876). The loft would be built for the sole purpose of choir and organ use. These plans have yet to materialize, but many parishioners have expressed interest in the project. Whether it will come about is yet to be seen. Marc helped move the choir forward, motivating them to reach for perfection. Although the choir was small, growth was a primary mission, and those who were dedicated to singing and making the choir better fought against the odds presented by many changes of directors (with all their different personalities and philosophies) in many years. They worked faithfully and hard, Sunday after Sunday, and their dedication is worthy of note. The perfection Marc Loudon envisioned would have to be developed over years, with more people to sing and more stability of leadership.

Marc's salary was \$90.00 per week by 1980 and he donated \$100.00 of this per month to the music department so that the music library might be brought up to date and increased. At that time, a typical anthem would cost approximately \$60.00 if each member had a copy.

In 1981, Marc took a sabbatical leave for a period of one year, during which time Linda Baker was his replacement. During that following spring the music and script for *Moses, One Who Draws Out* was written, and then presented on April 25, 1982. It was a short musical play with three scenes and involved several parishioners. It was a rather major undertaking and one which proved to be quite successful.

Marc Loudon returned to St. John's. However, after the interim between Fr. Potter and Fr. Ardley Marc decided to give up the position of organist/choirmaster, citing burnout and the need to finish a book he had been writing as reasons for his resignation. In a letter to Fr. Ardley, Marc states the following:

"When I began at St. John's at the Easter Vigil in 1978, the organ was in disrepair, there was no choir to speak of, the organist was uninspired, the pianos were badly abused, and there was no music library for the choir. In the interim, the organ has been played and kept in as good a shape as it can be, the pianos have been tuned regularly, the choir at full strength has some 25-30 singers, and our music library is at least acceptable."

It was with regret that the vestry accepted Marc's resignation. We thank Mr. Loudon for all the work, physically and emotionally, which he poured into the choir, thus inspiring them to become more than they had been and giving them a glimpse of the vision they could become.

Dr. Linda (Baker) Raney returned to St. John's and accepted the position of Minister of Music, and became St. John's first full-time organist/choirmaster. She directed the adult mixed choir, as well as a girls' choir, with each choir singing each week. Two other groups were also begun that year -- the children's choir, which sang at Easter and Confirmation and was included in the *Christmas Jazz* program, and the brass

ensemble which performed five times during the year at special services such as Easter and Confirmation. Linda also gave monthly organ recitals at noon on Wednesdays. The general public of Lafayette as well as the parishioners attended these.

The girls' choir was involved in the Christmas Cantata in 1983 and did a great deal of outreach work in the various nursing homes in the surrounding area. These performances were generally about 30 minutes in length and the residents looked forward to them. In the spring of 1984, the girls' choir, as well as several adult ladies from the mixed choir, performed *Joseph and the Amazing Technicolor Dreamcoat* by writers Andrew Lloyd Webber and Tim Rice. These two composers also wrote the much-acclaimed *Jesus Christ, Superstar*.

The mixed adult choir's performance of *A Little Advent Music, Op. 4*, by Hugo Distler, was outstanding. This cantata was first performed in 1931 at St. Jakovikirche in Lubeck, where Mr. Distler was organist/choirmaster. In 1984, the adult choir performed the *Passion According to St. Luke* a moving Lenten cantata.

Because the choir continued to increase in number, the choir pews became too confining and were removed. In place of the pews, the choir sat on folding chairs for a few months. Recognized as being an unsatisfactory solution, an anonymous donor ("friend of the choir" or "saint of song" as Linda Raney called this person) purchased stable, cushioned chairs for \$1,600. These red chairs were more comfortable, not as noisy to move, and were a great improvement to the decor.

To compliment the chairs, new red choir robes were purchased. As before, due to the prohibitive cost of ready-made robes, the pre-cut kits were purchased. Linda Jeffries made 25 of these robes and additional choir members who volunteered their skills made five more. These were made from a beautiful, wrinkle-resistant fabric and were more flattering in color and design. The flax-colored robes were donated to another church.

Over the last five years it had become increasingly obvious that something had to be done about the organ. It was unable to be tuned in its present condition and many felt that the organ was inadequate for the needs of the music department. The question before the vestry and congregation was two-fold -- do we buy a new organ or do we repair the old one? Finally, In August, 1984, a fund was begun to have the organ's pipes "re-voiced." This was a major undertaking as well as being costly, with \$8,000 being raised.

While the parish was gathering funds to repair the organ, Dr. Linda Raney was preparing to leave St. John's, since her husband had accepted a job in New Mexico. Linda was creative and worked well with both the children and the adults. Her tenure had been quite productive, with several outstanding presentations to her credit. We were sorry to see her leave, but grateful for all she had done for the choir and the music program.

The vestry was again faced with finding a Minister of Music. After a time period, during which interim substitutes were employed as organist/choir directors, the answer to the problem of hiring a full-time person came when Mr. Jarrett Follette accepted the position on August 1, 1986.

Jarrett brought with him new ideas and proved to be extremely talented as a choir director and as an organist. His first "duty" was to oversee the completion of the organ repair, tuning, and pipe re-voicing. This was time consuming for the new organist, but well worth the work. The organ was back together and in working order with beautiful tone six weeks after Jarrett's arrival.

The children's and girls' choirs were discontinued due to lack of interest and available voices. However, the older ones were incorporated into the adult choir as best as possible. Changing voices also reduced the number of boys involved. While the children's choirs were active, their instruction had been modeled after the Royal School for Church Music training program.

During 1987, two major events took place which are of importance to this congregation. First was the generous gift of Mr. and Mrs. Richard Crowder, who commissioned Mr. Donald Dillard to compose for St. John's *Te Deum*, which was performed during a festival evensong service honoring the church's sesquicentennial on March 28.

Then, later in the summer, the Christ Church Cathedral Men and Boys' Choir from the Cathedral in Indianapolis presented a concert at St. John's to add to the celebration of St. John's' 150 years of existence.

The ministry of music has improved greatly over the last several years, and much has been written about the directors and organists. However, the choir members, both young and not so young, remain the constant factor in this equation. To be faithful to this ministry, which adds so much to our services, is a great sacrifice of time and energy. It is the dedication of the individual members which makes this a great choir, and as they lift their voices in praise to the Lord may we all be thankful.

The Wicks Organ At St. John's

The first public mention of a new organ was in a letter to the entire parish on February 1, 1966 by E. William Noland of the Promotion Committee. He stated that the old Pilcher was beyond repair, and asked for \$25,000 for a new instrument. (On this letter are several pencil notations stating that a copy went to Wicks, and that Mrs. Rochester Baird was willing to give \$50,000 in memory of her late brother.)

The funding taken care of, the vestry hired Dr. Oswald Ragatz (then chair of the Organ Department at Indiana University) to be the consultant. The contract reads that we were to pay Dr. Ragatz mileage plus one-half of 1% of the purchase price of the organ.

The other two people mentioned with the design of this instrument are Theodore J. Purchla, organist at the time, and Fr. Marcus M. Lucas, assistant priest and choirmaster. Apparently, these three men greatly differed with the organ company's design and created quite a bit of friction between Wicks and us. Wicks did, however, build the organ to their specifications.

In a lightning quick process, the new organ design was submitted by Wicks on March 9 and signed by Fr. Tinsley on March 15. Another organ firm had been invited to bid on the instrument, but apparently things were hurried along so fast that they never had a chance to send their proposal.

In May, an addendum was made to the original agreement for the small organ in the chancel. This was intended to be a temporary arrangement, and never meant to be permanent.

Getting the old organ removed was a bit of a problem. We offered it to Good Shepherd (who didn't want it). After some confusion, Wicks agreed to remove it when they delivered the new organ. No mention is made of where it is now.

Between May 11 and August 7 of 1966, K.H. Kettelhut, general contractor, built the platform area where the organ pipes now sit. The original plan was to finish extending the balcony organist. Obviously,

The organ was installed during the summer of 1966. The service occurred Monday evening, November 7. Archdeacon Canon Frederick Williams Berj Zamkochian represented the diocese. (organist at Symphony Hall, Boston) played the recital.



out to seat the choir and this never happened. installed during the service of dedication evening, November 7. Frederick Williams Berj Zamkochian Hall, Boston) played the

Mr. Thomas Doeppers (the local Wicks representative) was contracted to service the organ. According to Marc Loudon, he did a fine job and any organ problems which arose were quickly fixed. There were significant problems less than a year after the organ was installed. These same problems continue now.

In October of 1978, Mr. Doeppers proposed a complete rebuilding and enlargement. The cost was \$96,000 and not accepted by us.

Since then, organists have worked hard to plan and fund organ projects. Marc Loudon asked several Lilly endowed churches for money; all requests were denied. Linda Raney and the Music Committee did extensive research toward a new tracker action instrument (approximate cost in 1984 was \$315,000). She wrote to Eleanor Baird Kristinsen (daughter of the original donor) requesting funding. The reply stated that she could not give any more money to us.

During Dr. Raney's time here she apparently dismissed Mr. Doeppers in favor of hiring Goulding & Wood, Inc. to service the organ. The circumstances are quite unclear. We did raise approximately \$8,000 for tonal changes, which occurred in the fall of 1986. These were very successful and the organ currently sounds quite good.

When I arrived in August, 1986, Goulding & Wood were servicing the organ. While their tonal improvements were excellent, the workmanship during the service calls was inadequate. Therefore, in November of last year L.D. McPherson & Co. was hired to do the service work. I knew Mr. McPherson from my former church and knew that he did fine work. He only visited twice and felt the organ was not serviceable in its present condition.

On Thursday, May 19, 1987, Mr. George Gibbons and Mr. Mark Wick (third generation of the company's founder) visited here, along with Mr. Ned Siebert (the company's Indianapolis representative). Mr. Gibbons was in charge of the original installation. It became obvious that our relationship with Wicks was tense. Mr. Gibbons was concerned that we were blaming the company for things which were not their fault. He felt that with proper servicing the problems would go away.

Also attending that meeting were Mr. Ross Watson (senior warden), Dr. William McInerney and Mrs. Elizabeth Hendrickson (members of the Music Committee) and myself. After consulting with the rest of the committee, it was decided to give the local Wicks representative the contract for service work. We thought that perhaps only a person trained by Wicks could properly tend to a Wicks instrument.

Wicks has admitted that the mechanical switching action it used in the late 1960's is flawed. It is not reliable, and virtually impossible to fix. They are preparing a proposal to replace this action with new solid-state action, which is very easily repaired. It is my hope that we can move ahead very slowly and carefully, and not rush this process. We can fix this instrument in such a way that we will have very few problems with it for years to come, if we proceed with caution, and consider many points of view before we make any decisions.

Jarrett Follette, Minister of Music

Appendix A

Vestry

1837-1887

	1837	Elizur Deming, J. W. Wm. M. Jenners, Clerk.
Robert Jones, S. W. Jasper Bradley, Treasurer John D. Smith.		
	1838.	Elizur Deming J. W. Wm. M. Jenners, Clerk. Benjamin Henkie. Isaac Bladen.
Robert Jones S. W Jasper Bradley Treasurer. Joseph Yundt. L. S. Westgate. Elijah Bemiss.		
	1839.	Elizur Deming, J. W Wm. M. Jenners, Clerk. Isaac Bladen Thomas T. Benibridge.
Robert Jones, S. W. Jasper Bradley, Treasurer. Joseph Yundt. Elijah Bemiss. Richard Eagleston		
	1840	Elizur Deming, J. W. Jasper Bradley, Clerk I. N. Bladen John Taylor.
Robert Jones, S. W. Joseph Yundt. Treasurer. Wm. M. Jenners. T. T. Benbridge. Robert Ward.		
	1841	Elizur Deming, J. W I. N. Bladen John Taylor Elijah Bemiss.
Robert Jones, S. W, Wm. M. Jenners, Clerk. T. T. Benbridge. Joseph Yundt.		
	1842	Elizur Deming, J. W. John C. Bansemer, Col. & Treas T. T. Benbridge Joseph Yundt,
Robert Jones, S. W. Wm. M. Jenners, Clerk. Isaac N. Bladen. John Taylor Elijah Bemiss.		
	1843	Elizur Deming, J. W. John C. Bansemer, Col. & Treas T. T. Benbridge Jasper Bradley. John Taylor
Robert Jones, S. W. Wm. M. Jenners, Clerk. Nathan A. Stockwell. George C. Lauman. John Kullmer.		
	1844	Elizur Deming, J. W. John C. Bansemer, Col. & Treas Andrew Ingram John Kullmer Cyrus Ball.
Robert Jones, S. W. Wm. M. Jenners, Clerk. Elijah Bemiss. John Taylor Joseph Yundt.		
	1845	John Taylor, J. W.
Robert Jones, S.W.		

Wm. M. Jenners, Clerk. N. H. Stockwell. Andrew Ingram. John W. Roundey.		John C. Bansemer, Col. & Treas Elizuir Deming. John Kullmer.
	1846	
Robert Jones, S. W. John W. Roundey, Clerk. Cyrus Ball. N. H. Stockwell. Samuel Danforth.		John Taylor, J. W. & Treas. Joseph Yundt. Andrew Ingram. Wm. M. Jenners
	1847	
Robert Jones, S. W. Joseph Yundt, Clerk. Cyrus Ball. John C. Bansemer. Andrew Ingram.		John Taylor, J. W. & Treas. N. H. Stockwell. T. T. Benbridge. Godlove S. Orth.
	1848	
Robert Jones, S. W. Andrew Ingram, Clerk. Cyrus Ball. N. H, Stockwell. James G. Carnahan.		Joseph Yundt, J. W. John Taylor., Treas. John Curtis. T. T. Benbridge
	1849	
Robert Jones. S. W. Andrew Ingram, Clerk. Cyrus Ball. N. H, Stockwell. James G. Carnahan.		Joseph Yundt, J. W. John Taylor. Treas. John Curtis. T. T. Benbridge
	1850	
Robert Jones, S. W. Andrew Ingram, Clerk. T. T. Benbridge. Elijah Bemiss. Joseph J. Bingham		Joseph Yundt, J. W. John Taylor. Treas. John Curtis J. G. Carnahan.
	1851	
John Taylor. S. W. J. J. Bingham, Clerk. J. G. Carnahan. Gustavus Scott. John Curtis.		Joseph Yundt, J. W. Andrew Ingram, Treasurer. Elijah Bemiss T. T. Benbridge.
	1852	
Andrew Ingram, S.W. J. J. Bingham, Clerk. John Taylor. J. G. Carnahan. John Curtis.		Gustavus A. Scott, J. W. J. B. Falley, Treasurer. Samuel Danforth. T. T. Benbridge.
	1853	
A. Ingram, S. W. J. J. Bingham, Clerk. George Gardner, John Curtis. J. G. Carnahan.		J. Yundt, J. W. John Taylor, Treasurer T. T. Benbridge J. B. Falley

<p>A. Ingram, S. W. & Treas. J. J. Bingham, Clerk. J. G. Carnahan. S. Danforth. George Gardner.</p>	1854	<p>J. Yundt, J. W. John Taylor J. B. Falley John Curtis.</p>
<p>Andrew Ingram, S. W & Treas. George Gardner, Clerk. J. G. Carnahan James B. Fallev. Joseph J. Bingham.</p>	1855.	<p>Joseph Yundt, J. W. John Taylor. Charles M. Foresman. James B. Earheart.</p>
<p>Andrew Ingram, S. W. & Treas. George Gardner, Clerk, J. G. Carnahan J. B. Earheart. John Taylor.</p>	1856.	<p>Joseph Yundt, J. W. Charles M. Foresman. J.B.Falley. J. J. Bingham.</p>
<p>Andrew Ingram, S. W. & Treas. George Gardner, Clerk. John Taylor. Elijah Bemiss. Charles M. Foresman.</p>	1857.	<p>Joseph Yundt, J. W. J. G. Carnahan. Joseph Brown. J. B. Falley.</p>
<p>Andrew Ingrain, S. W. George Gardner, Clerk. James G. Carnahan. Elijah Bemiss. Isaac L. Beach</p>	1858.	<p>Joseph Yundt, J. W. & Treas; John Taylor. Joseph Brown. James B. Falley.</p>
<p>Andrew Ingram, S. W. George Gardner, Clerk. James G. Carnahan James B. Fallev. H. M. Carter.</p>	1859.	<p>Joseph Yundt, J.W. & Treas John Taylor. Joseph Brown. Isaac L. Beach.</p>
<p>Joseph Yundt, S. W. & Treas. I. L. Beach, Clerk. Joseph Brown. J. B. Falley. Elijah Bemiss</p>	1860.	<p>Andrew Ingram, J. W. John Taylor. H. M. Carter. George Gardner.</p>
<p>Elijah Bemiss, S. W. I. L. Beach, Clerk. John Taylor. Joseph Brown. H. M. Carter.</p>	1861.	<p>Joseph Yundt, J. W. & Treas; A. Ingram. J. B.Falley. J. G. Carnahan.</p>
<p>Andrew Ingrain, S. W. James G. Carnahan.</p>	1862	<p>Joseph Yundt, J. W. John Taylor.</p>

James B. Falley.
Thomas A. Littledvke.
I. L. Beach, Clerk.

1863

Joseph Yundt, S. W.
I. L. Beach, Clerk.
J. B. Falley.
T. A. Littledyke.
George Gardner.

1864

Joseph Yundt, S. W.
I. L. Beach, Clerk.
John Taylor.
H. M. Carter.
T. A. Littledyke.

1865

Joseph Yundt, S. W.
Joseph Brown, Treasurer
John Taylor.
T. A. Littledyke
John B. French.

1866

Joseph Yundt, S. W.
I. L. Beach, Clerk.
J. B. Fallev.
H. T. Mayo.
A. G-.Carnahan.

1867

Joseph Yundt, S. W.
I. L. Beach. Clerk.
Henry T. Mayo.
J. B.Falley
T. A. Liltledyke.

1868

Joseph Yundt, S. W.
C. S. Goodwin, Clerk.
L B. Stockton.
George Rose.
S. C. Curtis.

1869

Joseph Yundt, S. W.
C. S. Goodwin, Clerk.
L. B. Stockton.
George Rose.
A. D. Brockenbrough.

1870

Joseph Yundt, S. W.
C. S. Goodwin, Clerk.
L. B. Stockton.
George Rose.
A. D. Brockenbrough.

George Gardner.
Joseph Brown.

J. G. Carnahan, J. W.
John Taylor.
Joseph Brown
Charles Collier

J. G. Carnahan, J. W.
Joseph Brown, Treasurer
J. B. Fallev.
Charles Collier

J. G. Carnahan, J. W
I. L. Beach, Clerk.
J. B. Falley.
A. G. Carnahan.

J. G. Carnahan, J. W.
Joseph Brown, Treasurer
T. A. Littledyke.
John B. French.

J. G. Carnahan, J. W.
Joseph Brown, Treasurer
John B. French
A. G. Carnahan,

J. G. Carnahan, J. W.
Wm. Garland, Treasurer
B. W. Langdon
Robert Morey

T. A. Littledyke, J.W.
Wm. Garland, Treasurer.
George Winter.
B. W. Langdon

T. A. Littledyke, J.W.
Wm. Garland, Treasurer.
George Winter.
B. W. Langdon

	1871	
T. A. Littleddyke, S. W. C. P. Goodwin, Clerk. George Winter. A. D. Brockenbrough		Wm. Garland, J. W. & Treas. L. B. Stockton B.W. Langdon George Rose
	1872	
T. A. Littleddyke, S. W. C. S. Goodwin. George Winter. E. H. Address. Charles T. Mayo, Clerk.		W. A. Garland, J. W. & Treas. L. B. Stockton A. D. Brockenbrough. J. B. Earheart
	1873	
T. A. Littleddyke, S. W. C. T. Mayo, Clerk. George Winter. Thomas Wood. J. C. Doblebower.		Wm. Garland, J. W. & Treas. L. B. Stockton. J. B. Earheart. B. F. Bruff.
	1874	
T. A. Littleddyke, S. W. C. T. Mayo, Clerk. L. B. Stockton. J. Earheart J. C. Doblebower.		Wm. Garland, J. W. E. A. Address, Treasurer George Winter. B.F.Bruff.
	1875	
T. A. Littleddyke, S. W.. K. H. Address, Treasurer, L. B. Stockton. J. C. Doblebower.		Wm. Garland, J. W. C. T. Mayo, Clerk. J. B. Earheart. B. F. Bruff
	1876	
T. A. Littleddyke, S. W. E. H. Address, Treasurer. L. B. Stockton. J. C. Doblebower. B. F. Bruff.		Wm. Garland, J. W. C. T. Mayo, Clerk. J. B. Earheart. G. N. Stockton
	1877	
Wm. Garland, S. W. E. H. Address, Treasurer. J. C. Doblebower. B. F. Bruff. Francis Rising.		C. T. Mayo, J. W. & Clerk. L. B. Stockton. J. B. Earheart G. N. Stockton
	1878	
Wm. Garland, S. W. E. H. Address, Treasurer. J. C. Doblebower. G. N. Stockton. W. H.Keller.		J.B. Earheart, J. W. & Clerk L. B. Stockton. B. F. Bruff. H. W. Mead.
	1879.	
Wm. Garland, S. W. K. H. Address, Treasui-pi- G. N.Stockton. B.F.Bruff. O. C. Harvey.		J. B. Earheart, J. W. Win. Keller, Clerk. J.C. Doblebower- H.W. Mead.

1880.	Wm. Garland, S. W. & Treas. Wm. Keller, Clerk. O. C. Harvey James Yundt. G N. Stockton.	J. B. Earheart, J. W. B. F. Bruff. E. H. Address. E.A. Ellsworth.
1881.	Wm. Garland, S. W. & Treas. G. N. Stockton. B. F. Bruff. J. L. Yundt. E. H. Address.	Wm Keller, J. W. & Clerk. E. A. Ellsworth. G. N. Foresman. I. R. Thompson.
1882.	Wm. Garland, S. W. J. L. Yundt, Treasurer. George N. Foresman. E. H. Address. B.F. Bruff.	Wm. Keller, J. W. & Clerk. G. N. Stockton. E. A. Ellsworth. I, R. Thompson.
1883	Wm. Garland, S. W. & Treas. G. N. Stockton. J. L. Yundt. E. A. Ellsworth. L. R. Thompson.	Wm. Keller, J. W. & Clerk B. F. Bruff. G. N. Foresman. E.H. Address.
1884.	Wm. Garland, S. W. & Treas. J. L. Yundt. L. R. Thompson. G, N. Stockton. Win. F. Hoes.	Wm. Keller, J. W. & Clerk R. A. Ellsworth. B. F. Bruff. G. N. Foresman.
1885.	Wm. Garland, S. W. & Treas. G. S. Foresman. A.G.Carnahan. J. L. Yundt. Dr. R.B.Wetherell.	Wm. Keller, J W. & Clerk. E.A. Ellsworth. George B. Williams. T. A. Stuart.
1886-87.	Wm. Garland, S. W. & Treas. E. A. Ellsworth, Clerk. T.A.Stuart G . N . Foresman. G. T. Markle.	A. G. Carnahan, J. W. J. L. Yundt. Dr.R.B.Wetherell. Ralph Thompson.

1887 -1937

Rev. Dr. William M. Pettis, Rector
Wm. Garland, Senior Warden and Treasurer
A. G. Carnahan, Junior Warden
Richard B. Wetherill, Clerk
E. A. Ellsworth, Thomas Arthur Stuart, Geo. N. Foresman,

Gershon T. Markle, James L. Yundt, Ralph Thompson

1888

Rev. Dr. W. M. Pettis, Rector
Wm. Garland, Senior Warden and Treasurer
A. G. Carnahan, Junior Warden
R. B. Wetherill, Clerk
T. A. Stuart, G. N. Foresman, G. T. Markle, J. L. Yundt, R.
Thompson, Lewis R. Thompson

1889

Rev. Edwin A. White, Rector
Wm. Garland, Senior Warden and Treasurer
A. G. Carnahan, Junior Warden
R. B. Wetherill, Clerk
G. N. Foresman, G. T. Markle, J. L. Yundt, R. Thompson, L. R.
Thompson, Oscar D. Johnson

1890

Rev. E. A. White, Rector
Wm. Garland, Senior Warden and Treasurer
A. G. Carnahan, Junior Warden
R. B. Wetherill, Clerk
G. N. Foresman, R. Thompson, L. R. Thompson, O. D. Johnson,
T. A. Stuart, J. Peter Kile

1891

Rev. E. A. White, Rector
A. G. Carnahan, Senior Warden G. N. Foresman, Junior Warden
R. B. Wetherill, Clerk Wm. Harland, Treasurer
T. A. Stuart, L. R. Thompson, R. Thompson, O. D. Johnson,
J. P. Kile

1892

Rev. William Wilson, in charge
A. G. Carnahan, Senior Warden G. N. Foresman, Junior Warden
O. D. Johnson, Clerk
L. R. Thompson, J. P. Kile, William E. Beach, W. L. Greenhaigh,
R. B. Wetherill, Wm. Garland . . . N. F. Pettis, Treasurer

1893

Rev. J. H. W. Blake, Rector
A. G. Carnahan, Senior Warden G. N. Foresman, Junior Warden
W. E. Beach, Clerk

L. R. Thompson, J. P. Kile, W. L. Greenhaigh, R. B. Wetherill,
M. L. Jenkins, Richard Carpenter N. F. Pettis, Treasurer

1894

Rev. J. H. W. Blake, Rector
A. G. Carnahan, Senior Warden G. N. Foresman, Junior Warden
W. E. Beach, Clerk
L. R. Thompson, J. P. Kile, W. L. Greenhaigh, R. B. Wetherill,
M. L. Jenkins, O. D. Johnson N. F. Pettis, Treasurer

1895!

Rev. J. H. W. Blake, Rector
A. G. Carnahan, Senior Warden G. N. Foresman, Junior Warden
W. E. Beach, Clerk
L. R. Thompson, W. L. Greenhaigh, M. L. Jenkins, O. D. Johnson,
E. H. Address, J. R. Manning N. F. Pettis, Treasurer

1896

Rev. J. H. W. Blake, Rector
A. G. Carnahan, Senior Warden G. N. Foresman, Junior Warden
W. E. Beach, Clerk Geo. B. Thompson, Treas.
W. L. Greenhaigh, M. L. Jenkins, O. D. Johnson, J. R. Manning,
S. W. Miller

1897

Rev. J. H. W. Blake, Rector
A. G. Carnahan, Senior Warden G. N. Foresman, Junior Warden
W. E. Beach, Clerk C. B. Mather, Treasurer
W. L. Greenhaigh, M. L. Jenkins, O. D. Johnson, J. R. Manning,
S. W. Miller

1898

Rev. J. H. W. Blake, Rector
F. J. Jenners, Senior Warden W. L. Greenhaigh, Junior Warden
W. E. Beach, Clerk C. B. Mather, Treasurer
O. D. Johnson, R. B. Wetherill, E. M. Address, T. J. Steward,
Thomas F. Moran

1899

Rev. F. C. Coolbaugh, Rector
W. L. Greenhaigh, Senior Warden T. F. Moran, Junior Warden
W. E. Beach, Clerk and Treasurer
T. J. Steward, J. R. Manning, O. D. Johnson, E. H. Address, W. K.
Hatt, C. H. Ankeny

1900

Rev. F. C. Coolbaugh, Rector
W. L. Greenhaigh, Senior Warden T. F. Moran, Junior Warden
W. E. Beach, Clerk and Treasurer
T. J. Steward, J. R. Manning, O. D. Johnson, E. H. Address, W. K.
Hatt, A. C. Smith

1901

Rev. H. M. Denslow, Rector
W. L. Greenhaigh, Senior Warden T. F. Moran, Junior Warden
W. E. Beach, Clerk and Treasurer
J. R. Manning, O. D. Johnson, W. K. Hatt, A. C. Smith, R. B.
Wetherill, W. W. Vinnedge

1902

Rev. H. M. Denslow, Rector
W. L. Greenhaigh, Senior Warden T. F. Moran, Junior Warden
W. K. Hatt, Clerk W. E. Beach, Treasurer
J. R. Manning, O. D. Johnson, A. C. Smith, W. W. Vinnedge,
H. G. P. Jennings

1903

Rev. Charles Smith Lewis, Rector
W. L. Greenhaigh, Senior Warden T. F. Moran, Junior Warden
J. R. Manning, Clerk W. E. Beach, Treasurer
O. D. Johnson, A. C. Smith, W. W. Vinnedge, H. G. P. Jennings,
W. V. Stuart

1904

Rev. C. S. Lewis, Rector
T. F. Moran, Senior Warden J. R. Manning, Junior Warden, Clerk
W. E. Beach, Treasurer
O. D. Johnson, A. C. Smith, W. W. Vinnedge, W. V. Stuart, W. K.
Hatt, S. B. Fowler

1905

Rev. C. S. Lewis, Rector
T. F. Moran, Senior Warden J. R. Manning, Junior Warden
S. B. Fowler, Clerk W. E. Beach, Treasurer
O. D. Johnson, W. W. Vinnedge, W. V. Stuart, W. K. Hatt,
W. J. Bennett

1906

Rev. C. S. Lewis, Rector
T. F. Moran, Senior Warden J. R. Manning, Junior Warden
S. B. Fowler, Clerk W. E. Beach, Treasurer
O. D. Johnson, W. W. Vinnedge, W. V. Stuart, W. K. Hatt,

W. J. Bennett

1907

Rev. Paul Faude, Rector

T. F. Moran, Senior Warden J. R. Manning, Junior Warden
S. B. Fowler, Clerk

W. E. Beach, O. D. Johnson, W. W. Vinnedge, W. V. Stuart,
W. K. Hatt, W. J. Bennett . . . Miss Cowing, Treasurer

1908

Rev. Paul Faude, Rector

T. F. Moran, Senior Warden J. R. Manning, Junior Warden
S. B. Fowler, Clerk

W. V. Stuart, W. K. Hatt, G. N. Foresman, W. J. Bennett, W. C.
Mitchell, F. M. Cary . . . Miss Roe Mitchell, Treasurer

1909

Rev. Paul Faude, Rector

T. F. Moran, Senior Warden J. R. Manning, Junior Warden
W. J. Bennett, Clerk

S. B. Fowler, W. V. Stuart, W. K. Hatt, G. N. Foresman, W. C.
Mitchell, F. M. Cary . . . Miss Roe Mitchell, Treasurer

1910

Rev. G. P. Torrence, Rector

T. F. Moran, Senior Warden J. R. Manning, Junior Warden
F. M. Gary, Clerk

W. V. Stuart, W. K. Hatt, G. N. Foresman, W. C. Mitchell, F. J.
Jenners, William Marshall . . . Miss Roe Mitchell, Treasurer

1911

Rev. G. P. Torrence, Rector

T. F. Moran, Senior Warden J. R. Manning, Junior Warden
William Marshall, Clerk F. J. Jenners, Treasurer

F. M. Gary, W. V. Stuart, W. K. Hatt, G. N. Foresman, W. C.
Mitchell

1912

Rev. G. P. Torrence, Rector

T. F. Moran, Senior Warden J. R. Manning, Junior Warden
William Marshall, Clerk

F. J. Jenners, F. M. Gary, W. V. Stuart, W. K. Hatt, W. C. Mitchell,
R. W. Levering . . . Miss Mary Williams, Treasurer

1913

Rev. G. P. Torrence, Rector

T. F. Moran, Senior Warden J. R. Manning, Junior Warden
William Marshall, Clerk
F. J. Jenners, F. M. Gary, W. V. Stuart, W. K. Hatt, W. C. Mitchell,
R. W. Levering . . . Miss Mary Williams, Treasurer

1914

Rev. G. P. Torrence, Rector
T. F. Moran, Senior Warden J. R. Manning, Junior Warden
R. W. Levering, Clerk
F. J. Jenners, F. M. Gary, W. V. Stuart, W. C. Mitchell, W. K. Hatt,
O. D. Johnson . . . Miss Mary Williams, Treasurer

1915

Rev. G. P. Torrence, Rector
"T. F. Moran, Senior Warden C. M. Franklin, Junior Warden
R. W. Levering, Clerk
J. R. Manning, F. M. Gary, W. V. Stuart, W. K. Hatt, W. C.
Mitchell, H. C. Peffer . . . Miss Mary Williams, Treasurer

1916

Rev. G. P. "Torrence, Rector
T. F. Moran, Senior Warden W. K. Hatt, Junior Warden
H. C. Peffer, Clerk
F. M. Gary, C. M. Franklin, O. D. Johnson, Fred Falley, B. W.
Bond, Mrs. T. A. Stuart Miss Mary Williams, Treasurer

1917

Rev. Dr. D. E. S. Perry, Rector
T. F. Moran, Senior Warden C. M. Franklin, Junior Warden
H. C. Peffer, Clerk
W. K. Hatt, O. D. Johnson, F. M. Gary, W. C. Mitchell, William
Marshall, B. W. Bond . . . Harry Rubenkoenig, Treasurer

1918

Rev. Dr. D. E. S. Perry, Rector
T. F. Moran, Senior Warden W. C. Mitchell, Junior Warder
H. C. Peffer, Clerk
W. K. Hatt, F. M. Gary, C. M. Franklin, O. D. Johnson, W. V.
Stuart, B. W. Bond . . . Harry Robenkoenig, Treasurer

1919

Rev. Dr. D. E. S. Perry, Rector
T. F. Moran, Senior Warden W. C. Mitchell, Junior Warden
H. C. Peffer, Clerk F. M. Gary, Treasurer
J. L. Haggard, G. K. Foresman, A. E. Stuart, A. Anderson, Marshall
Haywood

1920

Rev. Dr. D. E. S. Perry, Rector
T. F. Moran, Senior Warden.
W. C. Mitchell, Junior Warden and Treasurer
H. C. Peffer, Clerk
F. M. Gary, O. D. Johnson, W. V. Stuart, B. W. Bond, George H.
Shepard, C. A. Hunerwadel

1921

Rev. Dr. D. E. S. Perry, Rector
T. F. Moran, Senior Warden
W. C. Mitchell, Junior Warden and Treasurer
H. C. Peffer, Clerk
F. M. Gary, W. V. Stuart, C. M. Franklin, C. A. Hunerwadel, C. H.
Lawrance, J. L. Haggard

1922.

Rev. Dr. D. E. S. Perry, Rector
T. F. Moran, Senior Warden C. M. Franklin, Junior Warden
H. C. Peffer, Clerk P. M. Cary, Treasurer
W. C. Mitchell, C. U. Lawrance, J. L. Haggard, G. K. Foresman,
R. W. Levering

1923

Rev. Dr. D. E. S. Perry, Rector
T. F. Moran, Senior Warden W. C. Mitchell, Junior Warden
H. C. Peffer, Clerk F. M. Gary, Treasurer
C. H. Lawrance, J. L. Haggard, G. K. Foresman, Allison E. Stuart,
Anton Anderson

1924

Rev. Dr. D. E. S. Perry, Rector
T. H. Moran, Senior Warden •W. C. Mitchell, Junior Warden
H. C. Peffer, Clerk F. M. Cary, Treasurer
J. L. Haggard, G. K. Foresman, A. E. Stuart,
A. Anderson

1925

Rev. Dr. D. E. S. Perry, Rector
T. F. Moran, Senior Warden W. C. Mitchell, Junior Warden
H. C. Peffer, Clerk F. M. Cary, Treasurer
J. L. Haggard, G. K. Foresman, A. E. Stuart, A. Anderson, Marshall
Haywood

1926

Rev. Dr. D. E. S. Perry, Rector
T. F. Moran, Senior Warden W. C. Mitchell, Junior Warden
H. C. Peffer, Clerk F. M. Gary, Treasurer
J. L. Haggard, G. K. Foresman, A. E. Stuart, A. Anderson, Marshal
Haywood

1927

Rev. Dr. D. E. S. Perry, Rector
T. F. Moran, Senior Warden W. C. Mitchell, Junior Warden
H. C. Peffer, Clerk F. M. Gary, Treasurer
J. L. Haggard, G. K. Foresman, A. Anderson, Marshall Haywood,
Chas. F. Weigle

1928

Rev. Dr. D. E. S. Perry, Rector
T. F. Moran, Senior Warden. W. C. Mitchell, Junior Warden
H. C. Peffer, Clerk F. M. Gary, Treasurer
J. L. Haggard, G. K. Foresman, A. Anderson, Marshall Haywood,
Chas. F. Weigle

1929

Rev. Dr. D. E. S. Perry, Rector
Wm. C. Mitchell, Senior Warden.
A. Anderson, Junior Warden and Treasurer
H. C. Peffer, Clerk
J. L. Haggard, G. K. Foresman, Marshall Haywood, Chas. F.
Weigle, Clarence E. Swick, William Marshall

1930

Rev. G. St. John Rathburn and
Rev. Reese F. Thornton, in charge
Wm. C. Mitchell, Senior Warden
A. Anderson, Junior Warden and Treasurer
H. C. Peffer, Clerk
J. L. Haggard, G. K. Foresman, C. F. Weigle, C. E. Swick, Wm.
Marshall, Louis M. Sears

1931

Rev. Reese F. Thomton, Rector
A. Anderson, Senior Warden and Treasurer
J. L. Haggard, Junior Warden
H. C. Peffer, Clerk
G. K. Foresman, C. E. Swick, Wm. Marshall, L. M. Sears, A. W.
Cole, H. Gerald Venemann

1932

Rev. R. F. Thornton, Rector
A. Anderson, Senior Warden and Treasurer
J. L. Haggard, Junior Warden
Cable Gordon Ball, Clerk
H. C. Peffer, G. K. Foresman, C. E. Swick, A. W. Cole, Seibert
Fairman, H. G. Venemann

1933

Rev. R. F. Thornton, Rector
A. Anderson, Senior Warden and Treasurer
J. L. Haggard, Junior Warden
C. G. Ball, Clerk
G. K. Foresman, C. E. Swick, H. G. Venemann, Seibert Fairman,
J. Dwight O'Ferrall, Harry Rubenkoenig

1934

Rev. R. F. Thornton, Rector
A. Anderson, Senior Warden and Treasurer
J. L. Haggard, Junior Warden
C. G. Ball, Clerk
C. E. Swick, H. G. Venemann, S. Fairnaan, J. Dwight O'Ferrall,
H. Rubenkoenig, P. A. Newman

1935

Rev. R. F. Thornton, Rector
A. Anderson, Senior Warden and Treasurer
J. L. Haggard, Junior Warden
C. G. Ball, Clerk
C. E. Swick, H. G. Venemann, S. Fairman, J. Dwight O'Ferrall,
H. Rubenkoenig, P. A. Newman

1936

Rev. R. F. Thornton, Rector
A. Anderson, Senior Warden and Treasurer
J. L. Haggard, Junior Warden
C. G. Ball, Clerk
C. E. Swick, H. G. Venemann, S. Fairman, J. Dwight O'Ferrall,
H. Rubenkoenig, P. A. Newman

1937

Rev. R. F. Thornton, Rector
A. Anderson, Senior Warden and Treasurer
J. L. Haggard, Junior Warden
C. G. Ball, Clerk
S. Fairman, J. Dwight O'Ferrall, H. Rubenkoenig,

1937-1988

Jack Albright	1980, 1981
Jonathan Amy	1979, 1980, 1981
Anton Anderson	1937, 1938, 1939, 1948, 1951, 1952; Sr. Warden, 1937, 1938, 1951, 1952; Treasurer, 1937, 1938.
E.R. Anuta	1948
Robert Axton	1974
G. Bryant Bachman	1961, 1962, 1963, 1964
Cable G. Ball	1937, 1938, 1939, 1940, 1941, 1942, 1946, 1947, 1948, 1949, 1950, 1953, 1954, 1955; Sr. Warden, 1948, 1949, 1950; Jr. Warden, 1939, 1940, 1941, 1942; Clerk, 1942
Dr. Arnold K. Balls	1955, 1956
Robert Bain	1985, 1986, 1987
Rochester Baird	1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947
Richard J Barman	1960, 1961, 1962
Peter E. Barna	1965, 1966
Croom Beatty Iii	1949, 1950, 1953; Clerk, 1950, 1951
William D. Bell	1960, 1961, 1962
George F. Bender	1951, 1952, 1953; Clerk, 1954, 1955
Virginia Binnie	1982, 1983, 1984
James F. Bodenmiller	1970, 1971, 1972, 1977, 1978, 1979; Sr. Warden, 1979
James E. Bosworth	1966, 1968; Treasurer, 1967, 1968, 1969, 1970
Kenneth C. Boxell	1943; Clerk, 1944
Dr. Altamont Bracey	1976, 1977, 1978
Sue Bracey	1985, 1986, 1987
Bryan A. Brice	1970
Becky Britt	Treasurer, 1987, 1988
David L. Brubeck	1967, 1976; Jr. Warden, 1976
Daniel Buchman	1983
Dr. Allen B. Burdick	1954, 1955, 1956; Jr. Warden, 1956
Irving W. Burr	1943, 1953, 1957, 1958; Sr. Warden, 1957, 1958
Stephen R. Byrn	1985, 1986, 1987
E.A. Callanan	1945, 1948, 1949
Leonard A. Camp	1958
Suzanne W. Castell	1972, 1973, 1974
Theodore Cleveland	1978, 1979, 1980
Loyal W. Combs	1959, 1960
Dr. Richard Crowder	1953, 1954, 1955
William Culpepper	1981, 1982, 1983
Barbara Day	1982, 1983

_____ Debrun	1953
Charles Deverall	1951, 1953, 1954, 1957, 1958, 1959
Richard C. Dobson	1961, 1962, 1963, 1975
Henry L. Ewbank	1968, 1969, 1970; Clerk, 1970, 1971
Marion J. Eaton	1941
Robert B. Eckles	1952, 1961, 1962, 1963
Louis A. Ehrcke	1970, 1971, 1972
Orlando Elias-Reyes	1979, 1981; Jr. Warden, 1979
Thomas Ely	1963
Dr. Leslie Fairfield	1973, 1974, 1975; Sr. Warden, 1974
Siebert Fairman	1937, 1938, 1939, 1940, 1941; Clerk, 1939, 1940, 1941
Thomas Fidelle	1988
Thomas Fisher	1975, 1976, 1977
G. Kedzie Foresman	1945, 1947, 1951
Charles G. Geltz	1937, 1938, 1939, 1940
Harvey F. Girvin	1943, 1944, 1945, 1946, 1947; Jr. Warden, 1947
_____ Goldsmith	1951
David Goonewardene	1982, 1983
Hilary Goonewardene	1984, 1985
Dr. Clarence Grinstead	1964, 1965; Sr. Warden, 1964
Francis A. Groves	1964, 1965, 1966, 1974, 1975, 1976, 1979, 1980; Sr. Warden, 1975, 1976; Treasurer, 1984, 1985, 1986
Jesse L. Haggard	1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946; Sr. Warden, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946; Jr. Warden, 1937, 1938.
Franklin Handy	1984, 1985, 1986
J. Leon Hardesty	1959, 1961, 1962, 1963, 1969, 1971, 1972, 1973, 1974
Marshall Hassenmiller	1967, 1968; Clerk, 1967
Gerard J. Heines	1953, 1954, 1955; Jr. Warden, 1954, 1955
C. G. Heinmiller	1948, 1949, 1952, 1953; Jr. Warden, 1953
Dr. Allyn M. Herrick	1950, 1952, 1954, 1955, 1956
Robert W. Hewitt	1971, 1972, 1973
Mason A. Hicks	1958, 1960
W. Norris Hicks	1960, 1961, 1962
Harry Hirschl	1959
L. G. Holfelder	1964, 1965, 1966
Charles J. Hoover	1964, 1965, 1967, 1968, 1969; Jr. Warden, 1964, 1965
Carol Hoover	1977, 1978, 1979
Marylin Howland	1981, 1982, 1983, 1988
Dr. James E. Hull	1965, 1966, 1967, 1970, 1971, 1972, 1977, 1978, 1979
Max M. Hullinger	1963; Treasurer, 1962, 1963, 1964
H. E. Hungerford	1964, 1965, 1966

Dr. Dean M. Hunter	1988
E. Linda Jeffries	1978, 1980, 1981, 1982, 1985, 1986, 1987; Clerk, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1985, 1987
Kathryn Johnson	1984, 1985, 1986; Sr. Warden, 1985; Clerk, 1984
William Jones	1976, 1977, 1978, 1981, 1982; Jr. Warden, 1977, 1978, 1982
Frances Keegan	1978, 1979
Frank J. Keegan	1967, 1968, 1980
Paul W. Kelly	1957, 1958, 1960, 1961, 1962
Joann Kessen	1970, 1971, 1972
Kay Kessen	1974, 1975
Anne Kinsell	1975, 1976
Richard B. Kinsell	1969, 1970, 1971
Teri Kinsell	1972, 1973
Robert H. Kneal	1968, 1969, 1970, 1972, 1973, 1974; Treasurer, 1979, 1980, 1982, 1983
E. Crowell Knight	1948, 1949, 1952, 1953: Clerk, 1949
Ralph M. Lehman	1951, 1954, 1955, 1956
Andrew T. Leiser	1961
John Lindenlaub	1982, 1986, 1987, 1988; Sr. Warden, 1987
Dr. Walter G. Little	1954, 1955, 1956, 1959, 1960; Sr. Warden, 1959
Fredric R. Lloyd	1962, 1963, 1964; Sr. Warden, 1963
Robert Longwell	1971
James R. Marciniak	1972, 1973, 1974, 1976, 1977, 1978, 1984, 1985, 1986
Gladys Martin	1982, 1983, 1984
Leo Martin	1975, 1976, 1977
Michael Martin	1975, 1976, 1977
William E. Martin	1957, 1958
Robert McDonald	1973, 1975
Dr. James Mcfadden	1963
Bruce Mcguire	1951
Robert C. Miessler	1968, 1969, 1970, 1981, 1982, 1983, 1986, 1987, 1988; Jr. Warden, 1983, 1986, 1987
Lynn Miller	1937, 1943, 1953
Robert R. Miller	1954, 1955, 1966, 1967, 1968, 1979, 1980, 1981, 1982; Sr. Warden, 1982
Stewart Miller	1983, 1984
Betty Moore	1973, 1974, 1975; Clerk, 1973
W.H.M. Morris	1962
Albert Muller	1952, 1953, 1955, 1959, 1960; Clerk, 1956, 1957, 1958, 1959, 1960
Norbert Muller	1963, 1964, 1965

Herbert Nelson	1958
Percy A. Newman	1942, 1943, 1951; Clerk, 1944, 1945, 1946, 1947
William E. Newell	1969
William E. Noland	1965, 1966
Kalani Norvell	Clerk, 1986, 1987
Francis D. Odell	1964, 1965; Treasurer, 1965, 1966
J. Dwight O'ferrall	1937, 1938, 1939, 1940; Treasurer, 1940, 1942, 1944, 1945, 1946, 1947, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961
Robert J. Orr	1950
Harry B. Ovresch	1942, 1943, 1944, 1945, 1946, 1947, 1951
Herbert D. Parker	1944
Byron O. Parvis	1969, 1970, 1971, 1973, 1974, 1975, 1980, 1981
John D. Paschke	1971, 1972
David Arthur Pittman	1957, 1958; Jr. Warden, 1958
Edward M. Priest	1959, 1960, 1961; Jr. Warden, 1959
_____ Pulling	1951
Joseph M. Redd	1966, 1967, 1968
Thomas L. Richards	1976, 1977
Charles Robertson	1962; Sr. Warden, 1962
Ole Robinson	1985; Jr. Warden, 1985
James F. Roth	1984
Marie Roth	1981
Harry E. Rubenkoenig	1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949; Sr. Warden, 1947
Valerie Rudolph	1987, 1988
Vernon W. Ruttan	1957, 1958, 1960, 1961
James A. Rybka	1982, 1983, 1984, 1987, 1988; Jr. Warden, 1984
Virgil W. Samms	1953, 1954, 1959, 1960; Sr. Warden, 1960
Neal G. Scarlett	1973, 1974, 1975
Ernest L. Schaible	1949, 1950
Joseph W. Sicer, Sr	1946, 1947, 1948, 1949, 1950, 1952, 1953, 1954, 1955, 1959, 1960, 1964, 1965, 1966, 1968, 1969, 1970, 1979; Warden, 1953, 1954, 1955, 1966, 1968, 1969, 1970; Jr. Warden, 1948, 1949, 1950; Treasurer, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978
Dr. Leroy Silva	1967, 1971, 1972, 1973, 1974, 1976; Sr. Warden, 1971, 1972, 1973
James C. Shook	1961, 1962, 1963; Clerk, 1962, 1963
C. Wesley Shook	1966, 1967, 1968, 1978, 1979, 1980, 1986, 1987; Jr. Warden, 1968
Robert B. Slagel	1969, 1970, 1971

Helen Slagel	1977, 1978
Dennis H. Sorge	1975, 1976, 1977, 1979, 1980, 1981, 1983, 1984, 1985, 1987, 1988; Sr. Warden, 1983, 1984
Richard R. Stanfield	1968, 1969, 1970, 1972; Clerk, 1968
David Starling	1964, 1965; Clerk, 1965, 1966
Cynthia Stauffacher	1988
Robert G. Stephens	1969, 1970, 1971, 1974, 1975, 1976, 1978, 1980; Jr. Warden, 1969, 1970, 1971
R. L. Stucky	1962
Burr S. Swezey, Jr.	1953, 1954, 1955, 1965, 1966, 1967
Burr S. Swezey, Sr.	1942, 1943, 1944, 1945, 1946, 1947, 1949, 1950; Jr. Warden, 1943, 1945, 1946
Clarence E. Swick	1939, 1940, 1941
Mrs. Frances Terwilliger	1967, 1968, 1969
James M. Tesmer	1973, 1975
Arthur H. Tichenor Jr.	1955, 1956, 1957, 1962, 1963, 1964, 1972, 1973, 1974, 1976, 1977, 1978; Sr. Warden, 1978; Jr. Warden, 1972, 1973, 1974
Patricia Tichenor	1967, 1968, 1969
Walter W. Timmis	1948, 1950, 1951, 1952, 1954, 1955, 1956, 1960; Sr. Warden, 1956; Jr. Warden, 1951, 1952
Mark L. Tomes	1959, 1960, 1961, 1983, 1984, 1985
Dr. Edmund L. Vanbuskirk	1941, 1942
H. Gerald Venemann	1939, 1940, 1941, 1942, 1951
Walter W. Wade	1962, 1963, 1964, 1967, 1968; Jr. Warden, 1962, 1963
Richard Walker	1981
Charlene Watson	1984
Lloyd Ross Watson	1971, 1972, 1973, 1976, 1977, 1978, 1988; Sr. Warden, 1988
Dr. Harold Watts	1953, 1954
Mary Weeks	1980, 1981, 1982
James Wehrle	1978
George E. Weigle	1955, 1956, 1957, 1963, 1964, 1965; Sr. Warden, 1965
J.W. Wiley	1959, 1960, 1961
Charles A Whiting, Jr.	1987, 1988
David Williams	1974, 1975, 1976, 1977; Sr. Warden, 1977; Jr. Warden, 1975, 1976
Woodrow O. Wise	1955, 1956, 1957
Charles O Wiselogel	1959, 1960, 1961, 1963, 1964, 1965; Sr. Warden, 1961
Gertrude Wiselogel	1969, 1970, 1971
Ruth Wraight	Clerk, 1972, 1974, 1976
Ronald F. Wukasch	1984, 1985, 1986

^A Having been informed that there is an Episcopal Church in the city and having seldom been able to worship with my own denomination, their churches being few in the Western country, and the next day being Sunday, I betook myself to St. John's Church, and met the pastor, the Rev. S. R. Johnson, with whom I speedily formed a warm friendship. He came out to the Western country from New York State as a missionary some years ago, and, making his home in this town, gave the lot on which the church is built, and has refused during these years of his pastorate to accept any salary for his services. He is a most excellent man and one whose companionship I have found most delightful. I have accepted an invitation to his house for the morrow and I anticipate a most delightful evening, which I shall record later.

The church I found a most handsome structure of frame, erected at a cost, I am told, of \$3,500. In the high pulpit, the reading desk, the communion table, all painted white, and the square-topped pews with doors, I found a sufficient suggestion of home, barring the antiquity of our buildings of worship, to put me at my ease. I went again at candle light and found the music most pleasing, the voices of the choir being augmented most pleasingly by the flute, violin and bass viol. Mr. Johnson detained me after the service that I might meet the choir, Ezekiel Timmons, Mr. Bansemer and Mr. Rhein playing the instruments, and the singers being David Turpie and the Misses Mary Turpie, Mary Hatcher and Hannah Wilstach. The "parson," as he is commonly called, is fond of music and has in his home the first piano brought to Lafayette. In fact, the entertainment to which I am invited at his home is to be a musical entertainment.