



ST. JOHN'S CHURCH
Crawfordsville, Indiana



First Episcopal Church Building
in the State of Indiana



1837

Ninetleth
Anniversary

1927

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St. John's Church
Crawfordsville, Indiana




History of the Episcopal Church
from 1837 to 1927



Compiled by MRS. W. H. LINN


Arranged by J. COOMBE




Dedication

Many there were who came to Crawfordsville, worshipped awhile in "the little Church," and then moved on to other homes. With few exceptions they left behind them memories of kindness, of pleasant associations, and of real interest in St. John's Church. For such memories we, of this generation, are grateful.

A few there were who came and stopped here, who lived and worked out their lives in this parish, who put down roots deep enough to draw sustenance for themselves, for the coming generations, and always and never-faillingly for St. John's Church. Out of their courage, out of their labor, out of their faith and vision the little church has drawn its life. And though, and perhaps because, it has never been a materially prosperous life, it has certainly been a singularly rich life spiritually. To these few we are most proud to dedicate this book. And though so brief a work as this can tell only the smallest part of our gratitude to them, we are overjoyed to have found a way of expressing even the smallest part.





St. John's Church

Crawfordsville, Indiana, First Episcopal
Church Building in the State of Indiana

CRAWFORDSVILLE has the distinction of possessing the oldest as well as the first Episcopal Church building erected in the State of Indiana. Probably few people have realized, as they have passed up or down Green street and gazed upon St. John's Church, that the cornerstone of that building was laid so long ago as the year 1837, when Crawfordsville was but the embryo of the city to which it has since grown. At that time there were three other denominations represented in the village, the Baptists, the Methodists, and the Presbyterians, so far as histories of the county make mention of them. Thus it is not unlikely that St. John's Church stood for the fourth religious institution to be established in the village. According to tradition, the first Episcopal services were held in the old log Court House of that time, and it is said to have been in this building that the first class for confirmation received the laying on of hands by Bishop Kemper, who was the first Bishop of the Diocese of the West. The earliest definite record pertaining to St. John's Church is found in a certificate copied from the records of Montgomery County, under date of January 13, 1837, which reads as follows:

"State of Indiana
"Montgomery County

"Be it remembered, that at a meeting of the friends of the Protestant Episcopal Church held at the house of of the Rev. Mr. Hoyt in the town of Crawfordsville, on Monday evening, the 2nd day of January, 1837, in pursuance of legal notice having been given for the purpose of electing trustees for said church in accordance with an act of the Legislature, approved February 10th, 1831, for the incorporation of Churches,

St. John's Episcopal Church

and other purposes, David Clark was appointed Secretary and the following named persons were duly chosen said Trustees, Viz: Charles Tyler, Senr., Gustavus A. Scott, Thomas W. Fry, John F. Garretson and David Clark.

"Recorded Jan. 13th, 1837.

"DAVID CLARK, Secy."

This was the organization of the church when Bishop Kemper made his first visit through the Diocese of Indiana. According to a letter written by the Bishop at that time Crawfordsville was evidently one of the important communities of the state in the Episcopal Church, its ministry being represented by seven clergymen located at Madison, New Albany, Evansville, Richmond, Indianapolis, Michigan City, and Crawfordsville.

In this letter, which Bishop Kemper wrote in 1837, he says: "Having called a convocation of the clergy of Indiana, I set out to meet them; taking the road by Vincennes through Terre Haute to Crawfordsville. Here the labors of the Rev. Mr. Holt had been blest and I had the pleasure, during our short but interesting session, of laying the corner-stone of the first Episcopal Church in Indiana."

The lot on which the church was built was on the north side of Market street slightly west of Water street, and was the gift of Major Ambrose Whitlock, platter of the town site of Crawfordsville. Major Whitlock also gave considerable sums toward the erection of the building and for many years he served as a warden of the church.

The building was not immediately dedicated, however, as there is evidence that the debt incurred in the construction of the building was not paid off for a period of at least fourteen years. An old newspaper clipping which has been pasted inside the back cover of the Book of Minutes of the vestry shows the following statement of contributions to the debt of the building:

Acknowledgements

"The Minister, Wardens, Vestrymen, and Congregation of St. John's Church, Crawfordsville, Ind.,

Crawfordsville, Indiana

thankfully acknowledge the receipt of the following sums, to assist them in completing their church edifice:

From St. John's Church, Lafayette, Ind., and others.....	\$120.00
From Christ's Church, Norfolk, Va. (Rev. Mr. Cummins)	25.00
From several Officers of the Navy, and others at Norfolk, Va., thro' Lieut. G. Hall Scott, U. S. N.....	60.00
From St. John's Church, Waterbury, Ct., through Rev. J. L. Clark, pastor.....	20.00
From Mr. G. G. Fisher, Hartford, Ct.....	10.00
From St. John's Church, Darby, Ct.....	13.00
From Christ's Church, Watertown, Ct., through Rev. H. H. Reed, pastor.....	5.00

"F. D. HARRIMAN, Minister

"Crawfordsville, May 29, 1851."

The next definite information in the minutes of the vestry of St. John's Church relates to the re-organization of the vestry after several years had elapsed without elections. The entry is made under the date of September 7, 1850, in which the minutes read as follows:

"The Parish of St. John's Church in the town of Crawfordsville, Indiana having been destitute of a Pastor for several years, the congregation was scattered and no elections were held for Wardens and Vestrymen, of which any record is furnished. But a few of its former members and others, being desirous of re-organizing it, began by signing the following declaration, Viz:

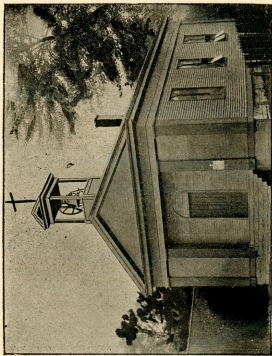
"We the undersigned, being desirous of forming ourselves into an Episcopal Congregation, by the name of St. John's Parish, agree to adopt and be governed by the Constitution & Canons of the Protestant Episcopal Church in the United States, and the Constitution and Canons of this Diocese.

"Dated at Crawfordsville, Ind., the Seventh day of September in the year of our Lord 1850.

A. WHITLOCK
CHARLES BAILEY
F. H. FRY
O. S. MCNEIL
JACOB WINN

DAVID A. SCOTT
JAMES RILEY
FREDERICK MOORE
SAMUEL AUSTIN
SAMUEL BINFORD

St. John's Episcopal Church



ST. JOHN'S CHURCH, 1872

Crawfordsville, Indiana

The records of Montgomery county of date October 9, 1850, signed by James Heaton, give the results of that meeting:

"Be it remembered that at a called meeting of the Society of Saint John's Protestant Episcopal Church of the Town of Crawfordsville, held at St. John's Church in said Town, on Saturday the 28th day of September A. D. 1850. At the hour of 4 O'clock P. M. of said day, in pursuance of legal notice thereof having been given by advertisements posted up in three public places in the vicinity of said Church, for the purpose of electing a new board of Trustees or Vestrymen for said Church. Samuel W. Austin was appointed Clerk of The Meeting.

"On motion, it was ordered that the number of Trustees or Vestrymen be increased from five to Seven.

"The meeting then on motion proceeded to elect by ballot seven Trustees or Vestrymen for said Church. The votes being counted, the following persons were declared duly elected said Trustees or Vestrymen, to wit; Ambrose Whitlock, Charles Bailey, James Riley, Samuel W. Austin, Frederick Moore, Francis H. Fry, Jacob Winn."

The vestrymen then met and elected Ambrose Whitlock, Senior Warden; Charles Bailey, Junior Warden; and Ambrose Whitlock, Treasurer, and at the same meeting issued a call to the Rev. F. D. Harriman as minister, which call was duly accepted.

Borrow a Melodion

The introduction of instrumental music into the worship of St. John's Church is recorded in the minutes of the meeting of the vestry under date of July 19, 1859. "On motion," it was written, "it was ordered that the Secretary get the loan of the Melodion from St. John's Church LaFayette for the use of this church, the Vestry being responsible for its return in good order, when wanted—if not willing or able to purchase it at a reasonable price." This is said not only to have been the introduction of instrumental music into the worship of St. John's, but the first occasion of instrumental music in any church at that time in Crawfordsville.

How the fuel for heating the building was supplied in those days is shown by another entry about the same date.

S t. J o h n ' s E p i s c o p a l C h u r c h

It reads: "How to get Winter's wood for the Church, was next discussed—a number of loads of wood being promised by the vestrymen present; the subject was laid on the Table." And on motion "it was ordered that Mr. Hamilton bargain with some one to make the fires in the Church this winter."

A later entry of the minutes shows the transition from wood as fuel to coal: "On motion, Messrs. Fry and Binford were appointed a committee to sell the old stove, buy a coal stove, and fifty (50) bushels of coal for the church."

The neighborhood troubles are exhibited in the following record:

"On motion. Resolved that this Vestry, request of Mr. Schooler to remove the fence in front of his property (which fence is now in the street) to the line of the church and other fences on the north side of Market street."

The early conventions of the Diocese were held at Lafayette, to which place, in the days previous to the railroads, Mrs. Charlotte A. Wynn and Mrs. E. A. Binford traveled by stage coach to attend the convention.

Removal of the Church

The church today stands on a different plot of ground. About the year 1872 the lot on the southeast corner of Green and Pike streets was purchased, and during the winter of 1872-1873 work was commenced on moving the church to its present location. The season was evidently one unsuited for the purpose, for when the building had been brought down Water street slightly past the First Presbyterian Church the ground became so soft that the building had to remain there for the winter. In appearance today the building is much the same as it was seventy-five years ago. It has been slightly altered on the inside, the gallery across the west end of the church having been removed, and a recess chancel and vestry having been added. Some years after being moved to the present site on Green street part of the lot on the

Crawfordsville, Indiana

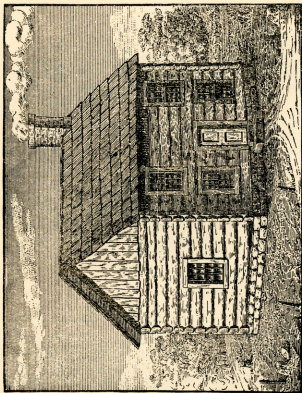
corner of Pike street was sold and was recently purchased by the trustees of the Y. M. C. A. They have erected next to St. John's Church a splendid building costing \$80,000 for the furtherance of their work in Crawfordsville.

Bishop Kemper

Jackson Kemper was born in Dutchess County, New York, December 24th, 1789. His father was a colonel in the Revolutionary Army, and was a friend of both Washington and LaFayette. On September 25th, 1835, forty-six years later, in the historic and beautiful old St. Peter's Church, Philadelphia, Jackson Kemper was consecrated Bishop of the Northwest; the first Missionary Bishop of the American church. There were seven bishops to participate in his consecration. And we, whose church life has sprung from his labor, can be very proud that, among those seven, was Bishop William White, the second bishop to be granted to the American church. Furthermore, Bishop White had ordained Jackson Kemper deacon in 1811, and priest in 1814. The consecration of Bishop Kemper occurred forty-eight years after 1787, when William White and Samuel Provoost were consecrated in Lambeth Palace by the Archbishop of Canterbury, the Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough. The only other bishop that had before that time been granted to the American church was Samuel Seabury, consecrated in 1784, at Aberdeen, Scotland. Certainly Bishop Kemper inherited his spiritual authority from worthy men.

We can form at least some conception of Bishop Kemper's enormous task when we understand that the territory placed under his care is now organized into the Dioceses of Indiana, Indianapolis, Missouri, Milwaukee, Iowa, Minnesota, Kansas, Fond du Lac, Nebraska, Colorado, North and South Dakota, Montana, and Wyoming. A staggering task, this! Recently this section of the country was called the "garden and the granary of the nation;" but in 1835 it had within its boundaries only

St. John's Episcopal Church



THE OLD LOG COURT HOUSE
Where First Episcopal Services were held.

Parson

Crawfordsville, Indiana

two states, Indiana and Missouri, two territories, Wisconsin and Iowa, while the rest of it was unorganized and mostly unsettled. We often marvel at the physical endurance and the absolutely dauntless courage of our middle-west pioneers. But who can cite a more inspiring example of such pioneer spirit than Jackson Kemper?

It is difficult for anyone, not a student of history, to form an idea of the conditions of ninety years ago; development in this part of the country being so rapid that the changes of one generation are matters of curiosity to the next generation. There were Indians here as late as 1824. Indianapolis was a village of three hundred houses, facing mud streets, in 1835, and had no railroad until twelve years later. White River, the Ohio and the Wabash Rivers were the main highways of travel. And when the Bishop was forced inland to reach his people, he had to travel, sometimes by stage coach or wagon, but most of the time by horse or mule-back. The roads over which he passed were mud or corduroy. And more than once records say that he was unable to reach the church or the meeting he was traveling to on account of the roads. One begins to understand the peculiar enthusiasm of the churchman when he talks of the great help given to the young church of Apostolic times by the wonderful Roman roads. Bishop Kemper traveled with a pair of saddle-bags in which he carried his vestments, the Communion Service, his Prayer Book and Bible, and his clothing. That was his whole stock of worldly possessions. He had no home, no study. What books he owned were not unpacked for eleven years at one time during his Episcopate. And we must not think that his early life had prepared him for such hardships; for both during his service as Assistant Vicar of Christ Church, St. Peter's and St. James' Churches combined in Philadelphia, and during his service as Vicar of St. Paul's Church, Norwald, Conn., his work was in the midst of prosperous and gentle living. It is not impossible to compare his work as Bishop of the North-west to the work of the first missionary of the church, St. Paul.

St. John's Episcopal Church

Material hardships, however, were not the worst of what Bishop Kemper had to endure. Probably the hardest condition of all was the adverse public opinion he met in this new territory. Other religious bodies were fully organized, and had come into the territory before the Episcopal. The Revolution was not forgotten. Churchmen were generally supposed to be Tories, loyal at heart to England rather than to the Constitution. Bishops were considered aristocrats,—never a complimentary term in a frontier country. Churchmen were called “formalists,” on account of the prayer book, or “papists” on account of the vestments. We today can scarcely comprehend the vigor of the dislike and jealousy between different religious sects. One clergyman has said, “The iron inflexibility of the old Puritans was the dominant characteristic of the religious bodies of that day.” And Bishop Kemper said, in speaking to the third Convocation of Indiana:—“The world knows not, and scarcely can our friends in the East realize in imagination the peculiar and often sore trials to which my fellow-laborers are exposed during our efforts to establish the church of the adorable Redeemer in all its Apostolic purity in this interesting country”

In spite of all these difficulties, Bishop Kemper established parishes here and there, by lake or river, on hillside or prairie, throughout this enormous diocese. During the early years of his Episcopate, the places of worship were seldom actually churches. Generally they were log school houses, or taverns, even barn-like structures, within which the people sat on rude benches, or splint-bottomed chairs. There were no choirs or organs to sing God's praise, only the voices of the people, led sometimes by a fiddle or a flute, or both. Seldom, if ever, was there a cross on a spire; such would have added too much fuel to the fire of public criticism. Next to the work of establishing churches, Bishop Kemper's hopes lay in church schools, and in the endowment of the diocese. And today we are enjoying the fruits of his labor, though often without realizing his part in their origin. He served for

Crawfordsville, Indiana

twenty-four hard, but greatly blessed years, as Missionary Bishop. In 1859 he was elected Bishop of Wisconsin, where he remained until his death in 1870, at the age of 81 years. There should be a charge upon every middle-western churchman to keep his memory fresh, to hand on the story of his courage and his work.

Of St. John's Church, Crawfordsville, Indiana, as one small part of Bishop Kemper's large field, we have the following information, sent to us through the kindness of Rev. E. Clowes Chorley, of Garrison, N. Y., the Historiographer of the American Episcopal Church:

REV. E. CLOWES CHORLEY, D.D.

HISTORIOGRAPHER OF THE
PROTESTANT EPISCOPAL CHURCH

THE RECTORY

GARRISON, N. Y.

A letter from Bishop Kemper, dated November 24, 1835, published in Vol. I of *The Spirit of Missions* (1836) shows that Bishop Kemper visited Indiana in the fall of 1835—apparently on his way to St. Louis. It appears that he visited, New Albany, Lawrenceburg and Madison. He says he has visited "the southern boundary of the state." Under date of December 7, he speaks of being at Evansville. In 1836 the Rev. M. Hoyt is listed as missionary at Indianapolis and Madison, New Albany, Lawrenceburg and Evansville, as 'Missionary Station'; 'Vacant'.

2. At a meeting of the Domestic Committee, held March 7, 1836, the record runs, "In compliance with the request of Rt. Rev. Bishop Kemper, resolutions were passed at this meeting, making Crawfordsville, Indiana, a missionary station; and appointing Rev. Melancthon Hoyt, formerly missionary to Indianapolis, the missionary to that place."

3. Under date of Dec. 30, 1835, Mr. Hoyt writes: "At Crawfordsville, I found four of the leading families Episcopalian. They are anxious for the services of a clergyman. In this place, the congregation has also been large and increasing; it is situated 44 miles from Indianapolis, and contains from 1200 to 1300 inhabitants, and is rapidly increasing. It is an important place for the establishment of the church, inasmuch as it is the seat of Wabash College, a very flourishing institution."

4. March 28, 1836, Mr. Hoyt writes, "At Crawfordsville, a church has been organized, and a building committee appointed, and about \$1,300 subscribed for the erection of a church."

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These extracts are from the volume of the *Spirit of Missions* for 1836. If you will trace it out, there are doubtless later references in the same volume and subsequent ones. I am sorry I have not the time to do it just now.

Faithfully yours,

E. CLOWES CHORLEY.

The records of Rev. E. Clowes Chorley, Historiographer of the American Episcopal Church, show June 7, 1837 as the date of laying of the cornerstone of St. John's Church. Also that on June 11, he confirmed 6 people and celebrated Holy Communion.

The Remodeling of the Church in 1917

In the spring of 1917 the Rev. Horace Wyndom Wood had been in Crawfordsville two years and a half. When he first came, Christmas day 1914, he found a very small group of church people;— only four men, Mr. Marshall, Mr. T. R. L. Leach, Mr. Thomas Harris, and Mr. Stephen Lee, and of the women, twenty-eight or thirty at the most, not even all of those active in the church. The women were Mrs. Elmore, Miss Lucy Fry and Mrs. Lucy Fry, Mother Wynn, and Mrs. Ella Wynn, Mrs. Hayes, Mrs. Sargent and Miss Mary Sargent, Mrs. Leach, Mrs. Harris, Mrs. Lee, Mrs. Pogue, Miss Mary Hannah Krout, Miss Caroline Krout, and Miss Roberta Krout, Miss Edna Nicholson, Mrs. Harry Swan, Miss May Wasson, Mrs. Lena Millikan and Mrs. Holland, Mrs. Ella Webster, who is the only woman of the Parish of St. John's Crawfordsville who has sent a son into the Priesthood of the Church, Miss Elizabeth Bates now Mrs. William Black, Mrs. Glenn, Mrs. Transue, Miss Mary Grubb, Mrs. Jessie Dennis and Mrs. Mary Clements.

It was not an encouraging situation, and the worst phase of it was the lack of men. The story is told that twice, during that first year, the collection was taken up by Miss Lucy Fry, because there was not a man in the congregation. Those of us who knew "Miss Lucy" can enjoy picturing that quaint, gallant, little gentlewoman presenting the offering at the Chancel steps.

But such a situation could not possibly last in Mr. Wood's neighborhood, for he drew men and children to him as irresistibly as a magnet draws steel. He became active at once in Masonry, he mixed among the men of the town, and he established himself, with so little difficulty that it was uncanny, in the friendship of the church children, or of any children within his reach. The result of this was that his influence was felt far outside the circle he found on coming here. And the appeal he made for an improved church building was recognized and supported.

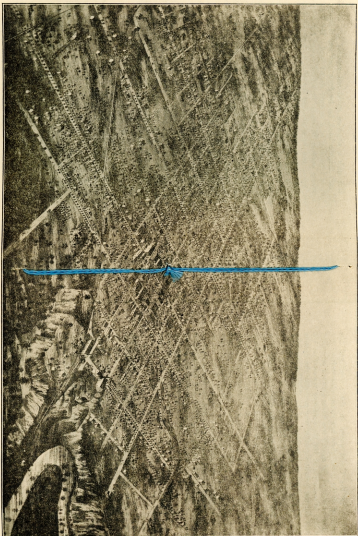
Early in the summer of 1917 work was begun on the church—Mr. Wood's close friend, Mr. Ivy Carr of the long established firm of W. C. Carr & Son, supervising the task. The following changes were made: Whereas the Church had set flat upon the ground, it now was raised, a basement was put under it, and two furnaces installed in the west end. The main part of the basement was one large room reserved for the Guild and for social purposes, and a very small kitchen was added to the east end of this room. The kitchen however was enlarged in 1925 by the men of the church, for they realized it was inadequate for the needs of the church-women, particularly in serving the rapidly growing Men's Club.

The main church auditorium was not enlarged; but the vaulted ceiling made by exposing the beams, and the raised and vaulted ceiling of the Chancel gave the room a churchly dignity and a certain spaciousness lacking before. The quaint window-frames were left as they were before, so they are as old as the beams, or as the church building itself. Into the window-frames was put stained glass, and beautiful new pews were installed. Where the long front steps had stood in the front of the church a Norman tower, about three stories high, was built. This allowed the church to have a vestibule with two front doors,—so that there might be one for the entrance of certain processions such as marriage or burial, and another for the exit. Above the vestibule, with the

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CRAWFORDSVILLE—1871

See page 25

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stairway to the Guild room on the south, and the Baptistry on the north, there is a roomy choir-loft.

The outside of the church was never finished according to Mr. Wood's plans, for the sufficient reason that the funds did not permit it. But very probably the outside will present itself as a problem to the churchmen of St. John's before many years.

The Map of Crawfordsville, Indiana

Not long ago, a valuable gift was sent to the Carnegie Library of Crawfordsville, namely a map of the town, drawn and colored by hand, of a most interesting perspective even in this age of picturesque map-drawing, and dated 1871. The man whose thoughtfulness and generosity prompted this gift is Mr. Allen Condit, an attorney of Terre Haute, Ind. He had the discernment to see that the greatest number of people, and probably the more thoughtful portion of the people would be able to enjoy the map if it hung in our Public Library. Permission to reproduce the map in this book was given the members of St. John's Church, because they are just now, more than ever before, appreciative of their church age and history.

With knowledge of the following changes, that Main street was in 1871 called Vernon street, and Wabash avenue called West street, it is not hard to find points of interest. St. John's Church stands on the spot Major Whitlock selected for it, the north-west corner of Water and Market streets. East of the church, across from the Monon railroad and the ravine, stands the old Whitlock homestead, where Major and Mrs. Whitlock, and their niece Miss Jeanie Jones, lived and died. Near the lower left-hand corner of the map is the Binford homestead—it is not difficult to find if one looks for the avenue of trees growing from the front door to the front gate on Vernon, or Main street, a distance of more than a block. Here Mrs. Elizabeth Binford lived; and here in her home from 1866 to 1872 lived the Rev. Mr. Hager, so much loved by the people of this Parish. The Fry home is on

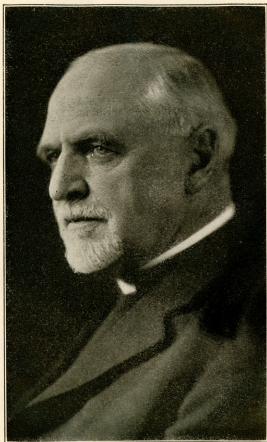
the northwest corner of Pike and West streets, close to the factory with the plume of smoke blowing over it,— this is now the Crawfordsville Casket Factory, but was then Mr. William Robertson's Furniture Factory. Directly west, or back of the Second Presbyterian Church, and facing Pike street, is the Riley home. The Jacob Wynn home is on the northwest corner of the street where the Old Pike joins Market street. It was out this Old Pike that the stage coach traveled to LaFayette, and on the days of church conventions it was sure to carry a zealous group of church women.

Wabash College, the Baptist, Predestinarian Baptist, First Presbyterian, Methodist and Campbellite churches were in the same location then as now. But the Second Presbyterian Church stood on the northwest corner of Pike and Washington streets; and the Roman Catholic on the northeast corner of North and Walnut streets. Many other points of real interest, either from the point of change or stability, can be found by one who knows his old Crawfordsville.

Some of the Early Rectors

It is but proper here to mention one or two of the early ministers and workers of the church. Previous to 1850 the records are missing and the only certain thing we know in regard to the ministry at St. John's in those days is that the Rev. Mr. Holt was the first minister in the parish. In 1850 the Rev. F. D. Harriman became the minister. A man who was greatly beloved by his parishioners was the Rev. Isaac Augustus Hagar, who was the rector of the church during the last years of the church building on Market street. He was a man of delicate health and lived at the home of Mrs. Elizabeth Binford. The memorial window in the chancel of St. John's is the donation of the Rev. Mr. Hagar's brother. The remains of Mr. Hagar lie buried in Oak Hill in the Binford family lot. After Mr. Hagar was the Rev. F. P. Cummings, during whose rectorship the church was moved, and after him the Rev. Samuel Youndt was rector.

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THE RIGHT REV. JOSEPH M. FRANCIS
Bishop of Indianapolis

The Rev. Laurence T. Cole, D.D., at one time rector of St. John's, is Head Master of Trinity Church School, the parish of old Trinity, New York; Secretary of the Faculty of the General Theological Seminary; and examining chaplain to the Bishop.

More recently the spiritual affairs of this congregation have been cared for by the Rev. Archdeacon W. M. Walton, now of Little Rock, Ark.; the Rev. E. E. Edwards, who died recently at his home in Greencastle; and by Dr. Louis Howland, of the congregation of All Saints' Cathedral, Indianapolis, who for seven and a half years served the congregation of St. John's as lay reader.

Probably the oldest surviving members of the congregation of this church are Mr. E. J. Binford and Mr. Mahlor Johnson, who are now residents of Denver, Colorado. Mr. Binford and Mr. Johnson are both said to have served on the early vestries of the church.

The Right Reverend Joseph Marshall Francis

The present Bishop of Indianapolis, Joseph M. Francis, was born at Eaglesmere, Pennsylvania; was graduated from Racine College, in Wisconsin; went to Oxford, England, for further study in theology; and received his degree of Doctor of Divinity from Nashota Theological Seminary. The ten years, 1888 to 1898, were spent in Japan, where he was in charge of the Cathedral in Tokyo, and a Professor in Trinity Divinity School, Tokyo. Returning to this country, he became Rector of St. Paul's Church, Evansville, Indiana. At that church he was consecrated, September 21, 1899, Bishop of Indianapolis; the one-hundred and ninety-second bishop to be consecrated to the American Episcopal Church, and now, in 1927, the twenty-third bishop in order of precedence. At present he is a member of the National Council of the church, also a member of the Department of Missions and Church Extensions.

No one, knowing church conditions in Indiana, can argue that Bishop Francis has had less than a most

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difficult and often discouraging field. That public sentiment, hostile to the beliefs and ritual of this church since the days of Bishop Kemper, still is to be reckoned with. But the surety that Bishop Francis has accomplished greatly for his church needs only one look back over this quarter century.

Within this difficult Diocese, one church that could never carry its own weight, however hard it tried, is St. John's, Crawfordsville. Yet Bishop Francis has always had patience with it, always encouraged it, has been never too busy to minister to any individual who needed the church. To say that he is beloved of the people of this parish is to use words that fall very far short of the actual feeling they have to express.

Rev. Horace W. Wood

Rev. Horace W. Wood came to take charge of the parish Christmas Day, 1914. Since that time the congregation has shown a steady growth. He is a man of sterling character, impressed with the responsibility of his profession and is an earnest worker for the spiritual welfare of his congregation. He is a graduate of Kenyon College at Gambier, Ohio, with the degree of B.A., and the General Theological Seminary, Chelsea Square, New York City. His preparatory work was done at St. Stephen's on the Hudson, Annandale, N. Y. During his seminary course Mr. Wood was engaged in church work on Long Island and previous to coming to Crawfordsville was on the staff of All Saints' Cathedral at Indianapolis.

Rev. Wood was called away from his work in Crawfordsville to assume charge of the church's work among the soldiers of Fort Benjamin Harrison; and at the time of the Armistice was waiting for his call to follow Bishop Francis overseas. In the meantime the care of St. John's Crawfordsville had been given to Rev. Henry Scott Miller. After working for a time on Diocesan records, Rev. Wood was called to his old school, Kenyon College, to be its student pastor. There he remained, doing, we

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have been told, unusually fine work, till the spring of 1926, when he became the Rector of St. Matthew's Church, National City California.

During his time in Crawfordsville 9 people were confirmed in the church; and the remodeling of the church elsewhere described, was accomplished and paid for. Anyone knowing conditions in Crawfordsville realizes that Mr. Wood left the church in vastly better condition than he found it. And his parish work among his people will not soon be forgotten.

The Rev. Henry Scott Miller

At the time the Rev. Horace W. Wood engaged in service connected with the war, the Rev. Henry Scott Miller was placed in charge of the church in Crawfordsville. He was a native of Richmond, Indiana, took his Bachelor of Arts degree from Earlham College in 1913, his theological degree from the General Theological Seminary, was ordained Deacon in 1917, and ordained Priest May 23rd, 1918. It was through Rev. Miller's thoughtfulness for his people that his ordination took place in St. John's Church, for he realized rightly that it would add to their church knowledge and their understanding of Holy Orders, and that it would always be a matter of pride in the parish. During his time in Crawfordsville, fourteen people were confirmed in the church. He remained till the fall of 1921, when he was transferred to Connersville, Indiana. Since that time he has served as a Curate in the wonderful Trinity Parish of New York City, and is now Vicar of Epiphany Chapel, at 12th and C streets, Washington, D. C.

Venerable William Burrows

After the transfer of the Rev. Henry Scott Miller to Trinity Church, Connersville, the Archdeacon of the Diocese, then resident in Bloomington, assumed the pastoral oversight of St. John's, Crawfordsville. Rev. Bur-

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rows was born in New York City, took his Bachelor of Arts degree at St. Stephen's College, in 1902, his B.D. degree from Berkeley Divinity School in 1905, and his Master's degree from Yale, 1906. Before coming to this Diocese, he was the Vicar of St. James' Church, New Haven, Conn. His coming to Indiana can be thought of as a missionary work, for he undertook the student work at the growing State University, and he founded and managed for years St. Margaret's Hall, a home for church girls at Indiana University. Notwithstanding the multiplicity of his duties at Bloomington, and the fact that there is a church at LaFayette much nearer Crawfordsville than is Bloomington, he undertook the work at Crawfordsville, and saw to it that St. John's Church had at least one service a week. Under Rev. Burrows, fifteen people were confirmed in the church.

The Rev. Henry A. Hanson

Under the supervision of Archdeacon Burrows, the Rev. Henry A. Hanson has been in charge of the congregation from the date of his ordination as Deacon, September 20th, 1925, to the present time. Rev. Hanson was graduated, with a Bachelor of Arts degree, from Wittenberg College, at Springfield, Ohio, 1917, from Hamma Divinity School in 1920, and was ordained Priest in 1926. The first event that has come to St. John's under his care is the ninetieth birthday of the church, which this small book aids in commemorating. It is Rev. Hanson's wish to help St. John's grow to be an independent church rather than a mission, before its one-hundredth birthday.

Organizations

WOMEN'S GUILD

One church organization that has done much to maintain and promote the church in Crawfordsville is the Woman's Guild of St. John's Church, who many times when the discouragements seemed too great for them

to overcome struggled bravely at their task and enabled the church still to remain as an influence in the religious welfare of this important educational center of the state.

CHOIR AND ALTAR GUILD

A fairly young organization in the church is the Choir and Altar Guild. Someday, when there are more to share in the work of the Parish, there will be, it is hoped, a Choir Guild and an Altar Guild. But at present the upkeep of the Chancel, the care of the Altar and the financing of the boy's choir are the duties of this group of women.

St. John's Men's Club

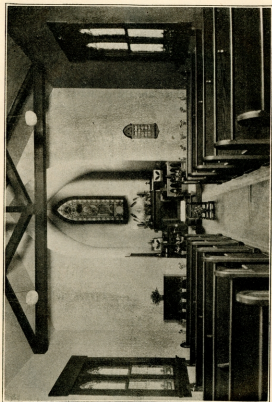
Another organization of St. John's Church is the Men's Club. This was organized by Mr. Wood when he regularly gathered a group of men around him to smoke much tobacco and eat many apples while they argued about the church and the world. But with war time, and Mr. Wood's increasing absences to work at Fort Benjamin Harrison the club lapsed for a few years. It was revived at once when Mr. Burrows took charge of St. John's, and has made a steady growth since then, meeting every other Tuesday for dinner and a program with an average attendance at present of about thirty-five. The first president was Prof. Grave, who served the club from 1923 to 1926. The present president of the organization is Mr. Frank M. Hammitt.

Gifts and Memorials

THE BELL

The bell was purchased and put in place before the church was moved from Market street to its present location in 1872,—though how long before cannot be learned. The money for its purchase was secured by Miss Lucy Fry and Miss Charlotte Riley; who devoted

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ST. JOHN'S CHURCH, EASTER, 1927

their Saturday afternoons to calling on the people and the friends of the parish until enough money had been donated to them to make possible the purchase of the bell. Miss Charlotte Riley, now Mrs. P. L. Higgins is still living; but Miss Lucy Fry was buried in 1924 from St. John's, the church she loved and upheld throughout the whole of her life.

THE ST. JOHN WINDOW

This window, spoken of elsewhere in this book, is probably more beloved of the people of this parish than any other material part of the actual church building. No one could doubt this who witnessed the joy of the people, especially the older people, when about four years ago, the window was returned to its place in the chancel after having been hung above the front entrance of the church since the remodeling of St. John's in 1917. It was thought best to hang the window there during that remodeling because the coloring of the new stained-glass windows, installed at that time, did not blend with the coloring of the St. John window. Probably the great love of the older members of the parish for the window is due in some measure to their lasting love and memory of the Rev. I. A. Hager. Mr. Hager came to Crawfordsville soon after the death of his wife; and he lived only four or five years after his coming. But short as that time was, it was enough to print lastingly, on the hearts of his people, the impress of his beautiful character. As is mentioned elsewhere, he served the Church while it was still on Market street he saw it through the difficult time of moving, and he held the first service in the church after it was settled in the new location on Green street. But he lived only a few months after that. Following his death and his burial in Oak Hill Cemetery, his brother, a merchant of Terre Haute, had the St. John window made in the Tiffany Studios of New York City, and installed in this church in Mr. Hager's memory. The year of its addition to our little church was 1873.

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THE ALTAR

It has been impossible to learn anything about the source of the altar, except the vague information that a family moved to Crawfordsville,—they could not be said to be early settlers since none of them seemed to have remained here,—and after the death of the wife and daughter of the family the father gave the altar to the church in their memory. Also some of the older members of the church think the name of that family was Schultz. But no one is positive about any of this particular information. Perhaps some one in reading this book will remember something in this connection, and will send their information to this parish.

THE ALTAR BRASSES

The cross and the two Eucharistic Candlesticks were given to St. John's Church by Christ Church, Indianapolis when that church was refurnishing its chancel. The Cross is engraved in memory of John J. Lawrance, and the Candlesticks are engraved in memory of M. L. Lawrance. The two brass candelabra were given to the church in 1919 in grateful memory of the baptisms of George Graham Linn and Elizabeth Carol Linn.

THE TWO CHAIRS IN THE CHANCEL

These two black walnut chairs were given to St. John's Church by Christ Church, Indianapolis, some years ago when the chancel of that church was being refurnished. The chairs, the Cross, and Candlesticks were probably given at the same time, but the year of the gift is not known.

THE PULPIT AND LECTERN

Nothing at all is known about the lectern; but the pulpit has a history connected with the remodeling of the church in 1917. When the ceiling of the church was removed it was found that the rafters and beams were

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of black walnut, and were in an excellent state of preservation. The Rev. Horace W. Wood, during whose time as Vicar the Church was remodeled, and Mr. Ivy Carr who superintended the work, decided to leave the beams uncovered and make a vaulted ceiling above them. Toward the end of the work, Mr. Carr, having some of the black walnut left, himself made the pulpit that is now in use.

THE LITANY DESK AND HYMN BOARD

The litany desk and hymn board were both given to the church by Mrs. Frank McNutt;—the litany desk in 1922 and the hymn board in 1924.

THE BAPTISMAL FONT AND VESTMENT CHEST

There can be no real idea of the founding and the early furnishing of St. John's church without some mention of Major and Mrs. Whitlock, and of Mrs. Whitlock's nieces, Mrs. Elizabeth Binford, Mrs. Susanne Ingersoll and Miss Jeanie Jones.

Certainly no one of the early settlers of Crawfordsville influenced its history more than Major Whitlock, especially for two reasons, that he was in charge of the Land Office, and that he built the Monon Railroad from Chicago to Louisville. He probably settled here because it was the half-way point between those two cities; and he built his home in truly old-time fashion,—large and square and white, with the dignity of ample space both within and without. It stood almost on the spot upon which now stands the hospital, and all the space which now comprises Whitlock Place was then the "yard" of the home.

In addition to his railroad building, he was Register of the Land Office located here. He named the newly incorporated town for his great friend, William H. Crawford, then Secretary of the United States Treasury. He was empowered by the Legislature to give to the different religious denominations sites for their church buildings, and to give to the town grounds for cemeteries,

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both of which he did, reserving for these purposes such sites as seemed most favorable. He chose a location very close to his own home for the Episcopal Church, since he and his wife were both in middle age by that time. Probably St. John's was the second church building he erected in the town,—the Baptist church being the first,—although there were three other denominations registered in Crawfordsville before the Episcopalian, being the Baptist, the Presbyterian, and the Methodist.

Major Whitlock was moreover the prime mover financially in founding and building St. John's Church, and after its erection, gave always generously toward its upkeep. He lived to be ninety-one years old, dying in his chair under the shade trees of his home, June 26th, 1873.

Mrs. Whitlock's nieces were left alone when very small by the death of their parents at Vincennes, where their grandfather Toussant Dubois, had been the chief executive of that French village before the English occupation. At once Major and Mrs. Whitlock took the little girls into their home, and reared them as their own children. All married except Jeanie; therefore to her was left the Whitlock home and all its beautiful furnishings. And she administered the home with a kindness and hospitality that is still remembered in Crawfordsville, though she died in 1894, and the house was torn down soon after to make way for streets and new homes. Miss Jeanie Jones and her two sisters, Mrs. Ingersoll and Mrs. Elizabeth Binford worked throughout their lives for St. John's Church, and though twenty-five years and more have gone by since their passing, their names are still often spoken among the members of this parish.

Of the three, the one most able to do for the Church was perhaps Mrs. Binford, since she was a woman of much resource and determination, and was the mistress of a beautiful home. In later years her home became the home of Maurice Thompson the author, and now is most unfortunately torn down. From the beautiful furnishings of that home, one piece is in possession of St. John's Church, a mahogany chest of drawers now used

in the Vestry Room to hold the Altar and Chancel Vestments. It is easy to realize the satisfaction of the members of the parish in owning this piece of her furniture.

Mrs. Binford was also the giver of the Baptismal Font. The date of this gift is unknown; but the font is remembered as being in the church while it was yet on Market street. The font was carved by Sidney Speed, another of Crawfordsville's older residents, and a man well known for his workmanship.

At the time of the remodeling of the church in 1917, the fourth pew on the north side was given by Miss Leta Jackson and Miss Ruby Schlippy, now Mrs. Ivan Starns.

Other furniture in the church, is a wardrobe used in the Vestry room, a sideboard and a coatrack used in the Guildroom, all three gifts of Mrs. Belle Sprague Benedict. Both Mrs. Benedict and her mother Mrs. Sprague had long worked for the welfare of this church.

Among the Eucharistic Vestments are a Bourse and a Chalice Veil, white brocade, exquisitely embroidered in rose and gold, valued beyond words in this church, not alone for their beauty, but because they came to our parish from Trinity Parish, New York. The gift was secured for St. John's by the Rev. Henry Scott Miller, once Vicar here, but at the time of the gift a member of the staff of Trinity Church.

The Author of the First Book of St. John's History

It is not fitting that this account of the ninety years of St. John's Church should close with no mention of Mr. Thomas A. L. Leach, since this present book is built around the history which he issued in 1916.

Mr. and Mrs. Leach came to Crawfordsville sometime before 1908, and, from the time of coming, assumed a heavy share in the responsibility of the parish. They seemed to have come at a time when the church here was lying fallow; and there were few families of com-

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paratively young people to step under the burdens that were growing heavy, sometimes even hopeless, to the older families of the parish. But little time passed before the Leach family was counted upon for help and courage in whatever situation arose. Mr. Leach was Warden of the church for a number of years; also Lay Reader, and he conducted all the church school work except during those short periods when the church had a resident vicar. Mrs. Leach,—but it is impossible to find words with which to describe a character as beautiful, as Christian as hers! One could always go with any problem to her, for her's was a clear and unworldly judgment, most unusual. And if the problem touched the church, she had one unfailling measure by which to judge it,—“what is best for ‘the little church’?” How very many times have we all heard her use that phrase! When, on Easter morning, 1924, the news of her death reached the members of St. John's congregation, it brought desolation, a loss that does not lessen with time. Mr. Leach and his two children have since moved to British Columbia. But the hope of the parish never weakens that time will bring them back to “the little Church” that needs them.

In 1916, when efforts were on foot to remodel the church, Mr. Leach went through the old vestry records and compiled a history of St. John's. This he published. And who can say how much that first book had to do with bringing “the little church” to the notice of many friends, and of raising the needed funds! Certainly it made the members of the parish aware, for the first time, of the long record behind it, and inspired a desire to add to the knowledge of its history. Therefore the real credit for whatever is of value in this re-issue of that book belongs to Mr. Leach. And the present members of St. John's are most happy to acknowledge that credit.

